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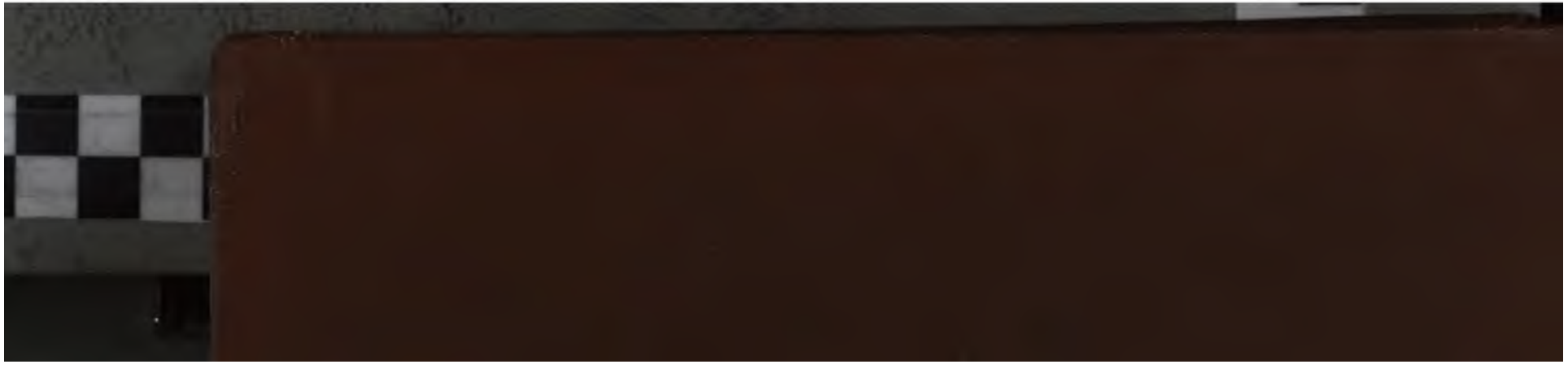

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AND

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FOR THE YEAR ENDING

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1813.

PREFACE.

THE close of the year is, in many respects, a solemn period. At the return of every such period, an important part of human life is gone for ever, with all its hopes and fears, its opportunities and means of usefulness; its responsibilities and duties. We have not time, nor would this be a suitable place, to expatiate on the many and various topics, which present themselves to the mind. But there is one subject, which peculiarly demands of us thankful acknowledgments and prayerful examination. Another volume of our periodical work is now closed. To write for the public, or to present to them the writings of others, in however humble a sphere, involves no slight degree of responsibility, and should be regarded as a talent, which should be used with a constant reference to conscience and truth;—to the law of God and the happiness of men. An obligation, in some measure correspondent to this, is imposed upon all readers. Wherever they find truth, they are bound to receive it. Not convinced by mere professions, they are to examine for themselves, and to seek and preserve a state of mind equally remote from unhallowed presumption on the one hand, and blind credulity on the other;—from a bigoted attachment to things not essential to religion, and a stupid indifference to divine truth.

Some readers may suppose, that too large a portion of our work has been devoted to the great efforts which are now making to Christianize the world. But, let it be considered, that the world has never seen such a day as this; that the holy flame, which has been kindling in a thousand places, does not yet burn with that strong and all pervading lustre, which it will need to acquire, before it can illuminate and warm all the dark and dreary regions of the earth; and that many of the duties, which

press upon Christians of this age with peculiar force, hav respect to the extension of the kingdom of Christ amon strangers and heathens, as well as in our own country and in our more immediate sphere of action.

The attempts to reform the morals of our own coun try, and to repress and restrain gross vice, are also a pa of the same great public-spirited exertion, in which it is high honor and an imperious duty to engage. Our read ers will have perceived, that our eyes have been steadil fixed on this object; and that we have considered it a worthy of the attention, and as demanding the co-opera tion of all classes of persons, who love their families, thei country, their laws and institutions, or the welfare o mankind.

Our views and feelings in relation to other subjects dis cussed in this volume, might be stated without improprie ty; but we choose to dismiss it, merely expressing ou gratitude to that God, by whose merciful Providence i has been brought to a close, and to whose glory we ea nestly pray that it may become directly subservient.

Boston, December, 1813.

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THE

PANOPLIST,

AND

MISSIONARY MAGAZINE.

No. 1. JUNE, 1813. VOL. IX.

ADDRESS TO THE PUBLIC.

AT the commencement of a new volume, it is expected that an address shall appear embracing those topics which relate peculiarly to the connexion between our readers and ourselves. As previous addresses of this kind, however, have occupied the principal subjects appropriate to the occasion, the present article will be short.

It is to be noticed with devout gratitude, that the present is the era of Christian exertion. Never before were so many persons, in regions so remote from each other, and with views so enlarged and benevolent, engaged to make the Gospel known in all the world, and to prepare the way for the universal prevalence of its heavenly doctrines. Never before did the whole Christian church look forward with such confident anticipations of the approach of that happy period, when love and peace shall reign in the hearts of men, and all oppression, fraud, violence, and war, all infidelity, hypocrisy, and opposition to true religion, shall be effectually and permanently subdued by the Prince of Peace. Preceding ages have desired and prayed for the period alluded to; but for the present age was reserved the honor of taking efficient measures, on a large scale, with a direct view to evangelize the whole human race; measures which seem admirably calculated, with the divine blessing, to accomplish the purpose for which they are taken. Should it be said, that the wars, commotions, and unexampled revolutions of the present day, seem to portend every thing but the peaceful event so much desired, the answer is ready: Precisely such a scene of revolution, tumult, and blood, as we have beheld for a few years past, was foretold, as preparatory to the great and lasting pacification usually called the millennium. The furious wars which have raged above twenty years on the continent of Europe, so far from furnishing an argument against indulging hopes of the kind above specified, are in fact among the most convincing proofs that such hopes are well founded.

Let the pious and the benevolent proceed, then, with increased alacrity and zeal; if inclined to despond, at times, let them revive their fainting spirits by studying the prophetic page; and, while laboring and striving to disseminate the seed of Divine truth, let them comfort their hearts with the reflection, that the world shall speedily reap the joyful and abundant harvest.

The attempts which are now making to reform the morals, in various parts of New England, demand the hearty co-operation of all who desire the present or future happiness of their fellow creatures. No time is to be lost in halting between two opinions. If it has not been already proved, that present enjoyment, and happy prospects of the future, are on the side of strict morality and strict religion, it is in vain to expect that any question in morals will ever be settled. Let every friend of his country, of posterity, of his own children, join his efforts to those of the patriotic and benevolent already engaged in promoting public and private virtue and suppressing vice.

While adverting to united exertions in the cause of truth and righteousness, we desire to call the attention of our readers to the utility and necessity of religious magazines, permanently established and liberally patronized. How many of the great charities which have adorned the present times would never have been originated without periodical works of this description? How many others would have languished and failed, without the same support? As the first step towards any extensive and united efforts, it is necessary that those, who are called upon to co-operate, should know what is to be done, and what is doing, in the religious world. They should be informed of the means, the hopes and prospects, the duties and encouragements, which claim their particular consideration. But all this can be done in no other way so effectually as in the manner here specified. Let it be remembered, that the establishment of any useful magazine is not justly regarded as a temporary and inconsiderable expedient to subserve the present interests of a party; but as the erection of an engine whose power may be incalculably beneficial; as the opening of a fountain whose salutary streams may long continue to refresh the thirsty pilgrim and cover the earth with verdure.

Among the duties, which devolve on writers for religious publications, those which relate to the treatment of adversaries are probably the most difficult. As we have never yet learnt from Scripture, experience, or observation, that all the different schemes of religion have an equal claim to be treated with deference and respect, we cannot hesitate to believe, that many pernicious errors actually exist in this country; errors which materially affect the very foundations of Christian doctrine; errors which, if cordially embraced, must prove fatal to the souls of men. Nor can we hesitate to believe, that these errors are zealously propagated from the press and the pulpit; and that, in some instances, men set apart, as the guides of their fellow sinners in the way to heaven lead them in the downward road to perdition. How are writers and preachers of this class to be treated? is the question. The rules which have appeared to us most important, and altogether defensible, are briefly as follows:

First; it should be regarded as a fundamental canon, not to judge more unfavorably of any religious doctrine, than the Scriptures authorize and require us to judge. We allow no human

authority in matters of faith. What the word of God condemns, it is the duty of Christians to condemn; but nothing more. We are no advocates for drawing the bonds of fellowship closer than God has drawn them; or for inventing stricter rules of conduct than He has given. In construing the Scriptures, and searching after their genuine meaning, the utmost candor, fairness, and reverence, are to be exhibited; but when that meaning is satisfactorily ascertained, it is too serious a thing to be yielded out of complaisance, or concealed from view for fear of reproach and obloquy. It is to be avowed, proclaimed, and defended, with all possible zeal.

Secondly; in controversies with the enemies of the truth, the law of love is never to be transgressed. Christ has made it the duty of his followers to love all men. A real and earnest desire of the present and future good of an opponent is perfectly consistent with the persuasion that he is in extreme error, and in the way to ruin. Indeed, the fact that any human being is in such error, *ought* to awaken a desire that he may be delivered from it, and will uniformly do so, in hearts under the permanent influence of religion. To ascertain whether a writer is really possessed of this benevolent regard to his adversaries, whom he apprehends, at the same time, to be the adversaries of the truth, let him answer to his own satisfaction the following questions. If the person whom I am now particularly opposing were my brother; had we been educated together in a father's house; or were he a son, whose salvation had been near my heart ever since his birth; should I not soften the expressions which offer themselves to my pen? If I answer in the affirmative, is it because, in the case supposed, my natural affection is stronger, than, in the real case, my benevolent regard to an immortal being? Should I be able to read what I am writing to my opponent in private, without feeling the slightest disposition to anger on the one hand, or the slightest degree of compunction on the other? If not; Why? Am I able to say, with a solemn reference to God, the Judge of all, and to the day of final retribution; *This page was written in love to mankind?*

If all writers would faithfully pursue inquiries of this kind, it is manifest that the race of Warburtons and Belshams would soon become extinct.

Thirdly; ridicule should be admitted with extreme caution in religious controversy, if admitted at all. Were it not, that the Scriptures have sanctioned the use of ridicule, we should doubt whether it ought not to be interdicted altogether. Sanctioned as it is, however, by the highest authority, it is doubtless intended, on certain rare occasions, to answer the most important purposes. But it is so liable to perversion, and can so easily be pressed into any cause, while the temptations to use it unnecessarily, and even improperly, are so frequent, that prudence seems to dictate the course here recommended. It is certainly very far from being an instructive spectacle, to behold sinners, hastening to the judgment, busily employed in holding up each other to public laughter and scorn. To prevent mistake, however, it ought to be observed,

that such is the character of error, so frequent are its inconsistencies, and so glaring its absurdities, that a simple statement of a writer's own doctrines will sometimes produce the same effect as the most powerful strain of ridicule.

Another difficulty which editors of periodical publications experience, is that of suiting the tastes and wishes of different classes of their readers. The attempt to please all would be ridiculous. But we shall not cease to labor that our work may be as extensively useful, as it shall be within the limits of our means to render it. While we shall pay a respectful attention to intimations from any of our patrons, with regard to practicable improvements in our work, we must request them likewise to pay a similar attention to what they may presume to be the wishes of other patrons. We would always encourage the utmost fredoom in suggesting such improvements as will make the Panoplist more conducive to the purposes for which it is published—the promotion of useful knowledge and undefiled religion.

We are sorry that our subscription list will not warrant the enlargement proposed in our number for March. By the use of a smaller type in a part of the work, there will be room for some additional matter. The contemplated enlargement will still be kept in view; and will be adopted whenever an increased patronage shall authorize the additional expense. The war has so impeded transportation by water, that we fear a serious diminution of subscribers from that cause alone.

As many of our subscribers number the volumes of the Panoplist from the beginning, without making the distinction of the new series, it will be most convenient that the same mode be universally adopted. We shall therefore designate this volume as the *ninth*, instead of the *sixth of the new series.*

We conclude with beseeching the God of all grace to make our feeble efforts in some measure successful, and to impart the knowledge and love of the truth to all mankind.

RELIGIOUS COMMUNICATIONS.

LECTURES ON THE EVIDENCES OF DIVINE REVELATION.

No. XV.

In the preceding Lecture I exhibited a series of testimonies from ancient heathen writers concerning the events, which immediately preceded the deluge; the deluge itself; and the patriarch, who was preserved from that general devastation of the world. I will now go on to mention other testimonies, relating to the same great subject. These, though blended by the writers, and incapable in various instances of being separated, as would indeed naturally be supposed, I shall yet distribute, chiefly under the following heads:

The family of *Noah;*

The Ark;
The Mountain, on which it rested;
The Dove; and
The Raven.

It will not be in my power, and indeed it must in the nature of the case be very difficult, to arrange them in a perspicuous order.

1. I shall recite some testimonies concerning the family of *Noah*.

The original gods of *Egypt* were held to be eight; the Ογδοας, celebrated by antiquity. Of these *Pan* was the eldest.

The *Cabiri*, the principal priests of heathen antiquity, are said by *Damascius*, as quoted by *Photius*, to have been the sons of *Sadyc;* the just man: the appellation, given by *Moses* to *Noah*. They are said to have been three; and to have been the authors of all useful science and arts.

Sanchoniathon also says, They were the offspring of the just man; and that they lived in the time of *Barith:* a Hebrew word signifying an Ark.

They are said to have been the first, who built a ship; to have been the first husbandmen; to have built a city; and in it to have consecrated Λειψανα Υδατος; *what was left by the ocean:* i. e. what the Deluge had spared.

These priests are said to have been priests of *Theba:* another Hebrew word, signifying an Ark.

Diodorus Siculus says, They were universally esteemed the offspring of the Ocean, according to the traditions of the ancients.

Ebn Patricius says, "After the family of *Noah* left the Ark, they built a city, which they called *Thamanim;* which in the ancient language of *Armenia* signifies *Eight;* and which, according to him, means, *We are eight.*"

Elmacinus calls the city *the place which Noah built, when he came out of the Ark.*

William de Rubruquis says, "There are two mountains on which the *Armenians* say the ark, mentioned by *Moses*, rested; and a little town, named *Cemainun*, (eight) which, they say, was built, and so named, by the persons, who came out of the Ark. This is plain from the name, which signifies *eight.* They call the mountain (that is, one of these mountains,) *the Mother of the world.*"

Moses Chonorensis says, that this town is held in great reverence by the *Armenians;* who say, that it is the oldest town in the world, and was built, immediately after the Deluge, by *Noah.*

The same writer informs us, that the *Armenians* furnish us, by their Poems, a far more copious account of ancient things, than any other nation.

From these sources this respectable writer extensively derived, it would seem, his own accounts of antiquity.

Galanus says, The natives say concerning this town, that its true name is *Nachib-shivan;* which means *the first place of descent*, agreeably to *Josephus.*

Berosus says, That in this place the patriarch gave instructions to his children, and vanished from the sight of men.

According to *Epiphanius*, the family of *Noah* remained here during five generations, or six hundred and fifty-nine years.

In Genesis x, 25 it is said

that the earth was divided in the days of Peleg, the fifth generation from *Noah*.

In the retreat of the *Argonauts*, it is said, that *Minyae* retired from mount *Caucasus* to the remotest part of the earth. *Ararat* is a part of the great chain of *Caucasus*. *Armenia*, also, was anciently called *Armeni*, and *Arminni*: i. e. *Aram Minni;* and by *Jeremiah*, *Ararat Minni*. Jer. li, 27.

Mankind, it is said, first dwelt in the region of the *Minyae*, at the bottom of mount *Baris*, the mountain of the Ark; the *Ararat* of *Moses*.

Callimachus says, "The *Kronides*, (i. e. the sons of *Kronus*, *Saturn*, or *Noah*) determined, or set out, by lot the several regions of the world."

Homer makes *Neptune*, the son of *Saturn*, say, that his brothers parted the world into three shares, and that each obtained by lot his own share.

Plato says, "The gods i. e. the three sons of *Saturn*, obtained the dominion of the whole earth according to their different allotments; and without contention took possession of their provinces by a fair lot."

The Greeks called *Japhet*, or *Japetus*, the first of men; and to express the highest antiquity of any thing said, proverbially, that *it was older than Japhet.*

That *Ham* settled in *Africa* is evident because,

First; *Hammon* was worshipped as a god by the *Egyptians;* and had temples erected to him.

Secondly; Because cities, places, and people, were named from him. In *Egypt* the great city *Diospolis*, or the city of *Jupiter*, is called Amon, or Hamon—No, by the proph*miah*, *Ezekiel*, and *Na*/ *Arabia*, were the river the promontory *Ammon* the people *Ammonii*. I was the city *Ammonia*.

Alexander Polyhistc lived in *Egypt* under *Lathyrus*, testifies that *ca* was called *Ammonia;* it was so called from *Ammon*. *Lucan* also s *Ammon* was the god of *ans*, *Arabians*, and *India*

Plutarch calls *Egypt* from *Cham*. The Copt *chart* testifies, call Egy day *Chomi*. The *Arabi* call Cairo *Misr*, from father of the *Misraim*.

It is hardly necessar serve, that *Ham* was and was worshipped u name of *Jupiter Ammon* the temple, erected to discovered by *Hornema* year 1798, at *Siwah:* ab hundred miles west by *Cairo*.

2. Testimonies conce Ark.

The principal *Tartar tars*, declare themselv descended from *Tur Turgoma* (Togarmah) of *Japhet*, the son of *N* was saved from the D the Ark, on the mounta *ris*, or the Ark. Th were originally called selves *Turcomans*. Yo member, that not a sm ber of testimonies co the Ark have been alre tioned; being too intim terwoven with other tes to be separated.

The word λαρναξ used *tarch*, *Alexander P Nicolaus Damascenus*, a

philus of *Antioch*, is exactly equivalent to the Hebrew word *Theba*, used by *Moses* for the Ark, and translated λαρναξ by *Josephus*.

From this name *Parnassus* is derived: of which *Stephen* of *Byzantium* says, *Parnassus* was anciently called *Larnassus*; because the λαρναξ (Larnax) or ark of *Deucalion* was wafted thither.

The priests of *Ammon*, in their religious rites, carried in their procession a boat; in which was an Ark or oracular Shrine, holden both by them, and the people, in great veneration. This custom was of the remotest antiquity. Two representations of it were copied from *Luxor* or *Luxorein*, in Upper *Egypt* by bishop *Pocock*; and taken from the apartments of the temple, so much celebrated by *Diodorus Siculus*. The *ends* of the boats, copied by *Pocock*, are *alike*.

The name of this boat, or ship, of *Isis*, was *Baris*. The same was the origin of all the navicular Arks, or shrines, in the ancient worship. You will remember, that *Baris** was the name of that mountain in *Armenia*, on which the ark of *Noah* was supposed to have rested; and that it is no other than the Hebrew word *Barith* signifying *an Ark*.

At *Erythra*, in *Ionia*, the god *Hercules* was represented on a float, as *Pausanias* testifies.

At *Athens* the sacred ship was also carried about with great reverence in honor of the goddess *Damater*, at the *Pan-Athenaea*; and

*Are not the English *bark*, the French *barque*, the Spanish *barca*, &c. signifying a boat, or ship, derived from this word? Ed.

At *Smyrna* in honor of *Dionusus*. Of this we are informed by Aristotle.

At *Olympia*, the most sacred place in *Greece*, the same rite existed.

Many cities were anciently named *Theba*, from the ancient word, used to signify the Ark. These were in *Cilicia*, *Attica*, *Syria*, *Egypt*, *Pontus*, *Italy*, &c.

In the Sybilline oracles it is said, that on *Ararat*, a mountain of *Phrygia*, the ark rested on a high summit.

In the ancient delineation of the Solar System a ship was represented as regulating the whole course of nature, in which were *seven kindred sailors*.

The ship *Argo*, in the celestial sphere was a memorial of the Ark. In proof of this I observe, that the name *Argo* is used to signify an *Ark*, 1 Sam. vi, 8; that the harbor, in which the ship *Argo* was built, was called in ancient fable *the port of Deucalion*.

The Argo, in the celestial sphere, is said by *Plutarch* to have been the ship of *Osiris*.

The celestial *Argo* is partly concealed in the clouds. It was supposed to have been oracular, and to have been conducted immediately by the will of the Deity. On the rudder is a bright star, called *Canopus*; supposed to have been originally *Ca-Nou-fi*, *the city of the oracle of Noah*.

Tacitus says, that among the *Suevi* the chief object in their religious worship was an Ark, or ship.

Many ancient historians declare the remains of the Ark to have existed a long time on the mountain of *Ararat*. This will seem less improbable, when it is remembered, that it was built

of cypress, and smeared with bitumen.

3. I shall now mention some testimonies concerning the Mountain, on which the ark rested.

That *Ararat* is in *Armenia* is evident, First; Because the Seventy render the Hebrew word *Ararat Armenia* in 2 Kings xix, 37; *Theodoric* in *Isaiah* xxxvii, 38; and *Jeremiah* li, 27; and the Vulgate in *Genesis* viii, 4.

Secondly. *Berosus* declares the sons of *Sennacherib* to have fled into *Armenia*, which in the *Hebrew* is called *Ararat*.

Thirdly; Abydenus says, "*Xisuthrus* sailed in the ark to *Armenia*"

Fourthly; *Melo* says, "The man, who escaped the deluge, came with his sons out of *Armenia*."

Fifthly; *Berosus* declares, that the Ark touched the mountains of *Armenia*.

Sixthly; *Nicolaus Damascenus*, and *Aratus*, both testify the same thing; as do, also, the Fathers *Eustatius*, *Chrysostom*, *Isidorus*, &c. That *Ararat* is the same with the *Gordyaean* mountains testify *Berosus*, *Polyhistor*, *Jonathan*, and *Onkelos*, *Herpenianus*, *Georgius Elmacinus* the *Nubian* geographer, *Agathias*, and *Epiphanius*.

Lucian, a native of *Samosata*, upon the *Euphrates*, where the traditions and memorials of the deluge were eminently preserved, and a constant reference was had to it in their worship, says, "Most of the eastern Authors, who have recorded the deluge, say, that the remains of the Ark were to be seen on one of the mountains of *Armenia*, in their own time. To this fact *Berosus*, *Abydenus*, *Theophilus*, and *Chrysostom*, appeal as being well kn

Nicolaus Damascenus

"There is a great mountai *Armenia*, called *Baris*, to w many flew together at the of the deluge; particularly floating in an Ark, came t summit, and was saved."

Hatho, the *Armenian*, that in *Armenia* is a mou named *Arath*, which is hi than any other mountain on On the summit of this mou the Ark of *Noah* first reste ter the deluge. The mea of the name is *the mounta descent:* in *Hebrew*, pro expressed *Ar*, or *Har*, *Irat* is called απόβατηριον by *Josephu*

The mountain *Ararat* has called by this name throug ages.

It has also been called *A Thamanim*, and *Shamanim*. manim in the old *Armenian* guage, and *Shamanim* in th brew both signify *eight*.

It has been objected t Scriptural account of the resting on *Ararat*, that *To fort* found, that there we olives growing in the coun *Armenia*. To this it is dec ly answered, that *Strabo*, tive of *Asia Minor*, asserts *in his day Armenia was fr in olives*.

Both the *Arabians*, and *tars*, land the ark on t *Ararat*, says Howard.

4. I will now mention testimonies concerning the

Plutarch says, that the sent out of the ark, brougl tain proofs to *Deucalion* continuance of the tempe returning to him, and cessation, by staying abro

Of the dove there are

memorials. In the earliest ages the dove was regarded,

As an interpreter of the will of the gods;

As a bird of presage; and

As auspicious to mariners; who used to let loose a dove, and from her flight to augur the good or ill success of their voyages.

The heliacal rising of the seven stars was considered as the most favorable time for sailing. Hence they were called *Peleiades;* or *the doves.*

The *Argonauts* are said by *Apollonius Rhodiensis* to have made the same experiment with the dove, which was made by *Noah.*

Velleius Paterculus says, that the colony, which settled at *Cumæ*, followed a dove.

The heathen priests and priestesses were in various places called *Ionah*, and *Peleiades; doves.*

Noah is by *Abydenus* and *Alexander Polyhistor* named *Oan* and *Oannes: a dove.*

Plutarch says, "Mythologists say, that the dove of *Deucalion* was sent forth out of an Ark, and made it manifest, that the tempest had retired, and that serenity had returned."

5. The Raven is placed in the celestial sphere of which it is said, that it was once sent on a message by *Apollo*, but deceived him; not returning when it was expected.

The priests of *Ammon* were called Ravens.

The *Michuacans*, one of the original nations of *Mexico*, held, according to the Abbe *Clavigero*, this tradition, "There was once a great deluge; and *Tezpi*, (the name, by which they call *Noah,*) in order to save himself from being drowned, embarked in a ship, formed like an Ark, with his wife, his children, and many different animals, and several seeds of fruits. As the water abated, he sent out the bird, which bears the name of *Aura;* which remained, eating dead bodies. He then sent out other birds, which did not return; except that little bird, called the *Flower-sucker;* which brought a small branch with it. From the family of *Tezpi* the *Michuacans* all believed that they derived their origin.

Homer calls *Iris*, or the rainbow, "a sign to men having various languages;" and again says, "*Jupiter* ordained, that the rainbow should be a sign from heaven to mortals."

The Egyptians called the rainbow *Thamuz;* or *Wonder.*

Hesiod says, that *Iris* (the rainbow,) was the great oath of the gods; and styles it the daughter of *Thaumas;* or *Wonder.*

Such are the testimonies, which I have been able to collect concerning this singular event in the providence of God. Concerning them I make the following remarks.

1. They reach back to the remotest antiquity, to which we are conducted either by history or tradition.

2. They are found in almost every country, in which history, or tradition, is found: particularly, among almost all ancient nations, of which we have any knowledge.

3. The subjects of them have almost, or quite, always been held in high, and even in religious, veneration; and have in very many instances been intimately connected with religious

worship. This fact furnishes us with the reason, why they have been preserved with so much care and accuracy.

4. They are so numerous, that it is impossible for them to have been derived from chance. Against such a fact the chances are millions of millions to one. The supposition of casualty in such a situation cannot be made even with decency.

5. They exist in countries, and nations, so remote, and so necessarily destitute of any intercourse with each other, that they could never have been derived from any common source, of a later date than *Noah* and his family. From this source, therefore, they were derived, with a probability, approaching very near to absolute certainty.

6. There is no falsehood more unlikely to have been invented, than the story of the deluge, if it is a falsehood. Such a story must contradict all the other knowledge, and experience, of man; and, to make it believed, would require the strongest evidence, of which facts admit. But on this supposition it would be necessarily destitute of all evidence; and, therefore, would be believed by none. We are prone to imagine, that those, who lived before us, were more credulous, and more easily imposed upon, than ourselves. But this opinion is chiefly the result of self-flattery. So far as it respects improvements in arts, and in science, and the truths which they teach, and the wonders which they enable us to perform, this opinion is in some degree just; but, so far as it respects facts, it is without foundation. All men have the senses of man: and the great body of every nation, in every age, have been endued with the average share of common sense. These are the sole means of judging concerning facts, and the evidence with which they are attended. *Newton* had no other means of judging concerning these subjects. Of these subjects, therefore, in every age, and in every country, men have been competent judges.

The truth is; not credulity, but incredulity, is the predominant characteristic of uncivilized man with regard to every thing of a religious nature. The *Israelites*, who followed *Moses* from *Egypt* into the wilderness, were certainly very imperfectly civilized. Yet they were remarkably distinguished for their unbelief. The present inhabitants of *New England* are more enlightened than those of most other countries; and, as a body, admit the Christian Religion to have been unquestionably derived from God. The savages, who preceded them, scarcely admitted it at all. *Bacon*, *Boyle*, and *Newton*, were Christians. Not a single inhabitant of *Otaheite* has been induced to embrace Christianity by the laborious exertions of Missionaries, extended through a long period.

7. We have been able to trace this story to those, who are every where asserted to have been preserved from the deluge. The story then, if invented, must have been invented by them. But how could they make those, to whom they told it, believe them, unless it was true? The prominent fact in the tale is, that all mankind, except one family, were destroyed. But who would believe this declaration, when

he saw hundreds and thousands of other families around him; and among them many individuals, who were of the same age with the oldest member of this family, and must therefore have shown in their own persons, that it was impossible for the tale to be true? Who would believe it, when he saw the same impossibility proved by the existence of such numbers around him, as could not have descended from this family? Who in these circumstances can be supposed to have told, or even invented the story?

8. If we suppose the deluge to have taken place; the fact itself, and those which are inseparably connected with it, were so extraordinary, so absolutely singular, and so deeply interesting to the human heart, that both itself, and its principal appendages could not fail of being preserved for a long period in the memory of succeeding generations. Parts of the story might be disguised, varied, or forgotten, through the inattention, the mistakes, or the imbecility, of the mind. Such has been the actual state of the case. It has been really remembered by the great body of mankind; and the imperfections, found in the accounts of this great event, so far as they have reached us, are even fewer, than could have been rationally expected.

OBSERVATIONS UPON THE IMPERFECTIONS OF SAINTS.

As perfection and imperfection are relative terms, we can form correct conceptions of them only in reference to that standard, or rule, to which they relate. In this discussion, they will be considered only in relation to moral subjects, and to the character of saints. Of all moral rectitude the law of God is the only rule or standard. This law expresses the moral sentiments and affections, with their proper effects, which intelligent beings should possess and exercise, precisely corresponding with their existence, or capacity, and the relation they sustain one to another. These sentiments and affections, are comprised in the two great commandments; *Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself.*—These imply the relation of the constituent parts or subjects of the intellectual and moral system, and the affection which one should exercise toward the other. If we now contemplate the objects of this affection, and the intellectual capacity of moral agents, and compare the gracious exercises of saints with them, we may form correct conceptions of the essence and degree of their imperfection.—As a minute consideration would protract the subject too long, only a summary view of it will be given.

If we contemplate the infinite existence, majesty, and glory of God, will it not recommend itself to every man's conscience, that the most profound and cordial reverence for Him, which rational creatures can exercise, is but a reasonable duty? and that a sense of his universal and holy presence should inspire their souls with sacred awe, exclude every unworthy thought and feeling from their hearts, and regulate their whole de-

portment? Should not complacence in his character, delight in his law, and confidence in his government, enliven their spirits and fill them with joy unspeakable? As they are his creatures, dependent upon him and supported by him; and he has a demand upon them for their whole service, is it not perfectly reasonable and proper, that they should seek and serve him with all their hearts and souls; that it should be as their meat to glorify him in their bodies and spirits; and that their whole lives should be a uniform expression of obedience and submission to his will, and gratitude and praise for his mercies.

Now let any saint compare his reverence and love of God, obedience to his will, and gratitude for mercies, in his most spiritual and elevated frames, either with the dictates of reason and propriety, or with the solemn obligation of this sacred precept, and will he not be confounded at the comparison, and his soul recoil at the contrast? Will he not be conscious of a most criminal deficiency in every instance, and of an aversion of heart to God, and in tractability to his will, impatience under corrections, and ingratitude for mercies, which will fill him with confusion and shame, and extort from him the penitent confession, *Behold I am vile!**

* Though there appears to be a manifest distinction between imperfection and positive sinfulness, yet as positive sinfulness necessarily attends deficiency in holiness; exercises positively sinful are introduced in these remarks, more amply to disclose the discordant feelings and conflicts of saints.

If the import and requisition of the second great commandment, *Thou shalt love thy neighbor as thyself*, be considered, will not the saint be as deficient in his duty towards his neighbor, as towards his God? Most obviously, this sacred precept requires the uniform and uninterrupted exercise of that benevolent affection which expresses itself in acts of beneficence, lenity, kindness, sympathy, and forgiveness, to the entire exclusion of all selfish private motives, injustice and extortion, envy, malice, and resentment? If a saint compares his heart and habitual practice with this precept, will he not be sensible ot a very great and criminal deficiency in his conformity to it? and of the emotions of that selfishness, deceit, and unrighteousness, of that malice and resentment, which render him infinitely criminal in the view of the divine law, and odious in the sight of God and men.

Will the saint be less defective and guilty if his gracious exercises be compared with that exposition of the two great commandments which God has given in the moral law? *Thou shalt have no other God before, or beside, me.* But how many objects rival the blessed Jehovah in the Christian's heart, and alienate and diminish the fervor of his affection to the Lord his Maker? How deficient has he ever been in his respect for the holy name, attributes, and character of God? How imperfectly has he sanctified the Sabbath, attended the institutions and performed the duties of that holy day, in public and in secret? In a single instance has he no occasion to com-

mental vanity, of the for-
and insincerity of his de-
According to his capac-
l circumstances, has he
pped his God and Savior
ıe purity and ardor of a
d saint? This perfection
ired of him by the pre-
ut rather than this, alas,
not stupidity and hypoc-
is criminal deficiences
duties, compass him a-
ıd humble his soul with-

has the saint respected
ies of the second table?
time, has his heart been
ly free from disrespect
constituted authorities?
l malice, impurity, slan-
l avarice? Has he render-
ıor to whom honor was
the extent of the precept,
his connexions and trans-
with his fellow men, been
l by motives perfectly in-
and disinterested, pure
ıitable, exciting him to not
s own, but the things also
:s; and to owe no man any
ut love? or, rather, is he
ıscious that contracted,
motives intwine them-
with all his views in his
s, render him infinitely
ıd constrain him to ex-
Woe is me! for I am un-
ır I am a man of unclean

the saint be more pure
ıwn eyes, if he compares
:ious exercises with the
of the Gospel, and the re-
nd example of his blessed
ıd Master? Has he ever
most extensive view of
his mind is capable, with
to his depravity, impo-
ınd wretchedness which
ıupposed, and implied in
the Gospel? And have his repentance, godly sorrow, and abasement, been proportioned to the exceeding sinfulness of his sin, his accumulated guilt, and awful danger? Have they not, rather, been so defective and disproportioned to the guilt of his character and the misery of his condition, that he has abundant reason to repent even of his repentance itself? Has a conviction of his inexcusableness compelled him to desist from extenuating his wickedness, or is not his heart incessantly apologizing for his omissions and transgressions, and diminishing his guilt? Has a sense of his total depravation and spiritual impotence compelled him to abandon all dependence upon his own goodness, and confide alone in unmerited sovereign grace, or is not his heart continually flattering him in his own eyes, persuading him to establish his own righteousness, and not submit to the righteousness of God?

Have the apprehensions of the saint corresponded with the infinite perfection, dignity, and glory of Christ Jesus, and the wisdom, fulness, and safety of the way of salvation? With all joy has he laid hold on the blessed hope of the Gospel, rejoicing in an opportunity to sell all for Christ, to embrace him as the chiefest among ten thousand, to take up his cross and follow him through trials, tears, and temptations, to eternal felicity and rest? Do ardent desires to promote his blessed cause, stimulate the Christian to incessant and persevering exertions? Does a hopeful prospect of seeing Christ as he is, and being made like him, residing in his presence, and singing his

omitted, the verse will read as follows: *But I say unto you, Love your enemies, and pray for them who persecute you.*

V. 47. for l. s. *the publicans* read *the heathens*, or *the gentiles*. The common reading can be defended by some arguments of the less specious character.

V. 48. *your heavenly Father.* n. e. *your Father which is in heaven.* The authority for the first of these clauses is nearly or quite equal to that of the common reading, as Griesbach supposes, though he chooses to retain the latter.

The only various readings among the foregoing, which can be supposed to affect the sense, are those in the 27, 44, and 47th verses. The clause omitted in the first of these verses, is doubtless understood, it having been used in a similar connexion, v. 21.

The omissions in verse 44th have the effect of making the passage less full and particular, though they do not diminish the extent of the command. The precise words here omitted are retained in Luke vi, 27, 28. Griesbach doubtless supposed them to have been inserted in Matthew from Luke. It is plain, that the omission, or retention, of these words in Matthew, can have no effect on any religious doctrine or duty.

The alteration in verse 47th can be justly estimated by every person, and needs no comment.

Proposed emendations of our Version.

Ver. 21. *Ye have heard that it was said to them of old time,* (or *to the ancients,*) is, beyond all reasonable question, translation.

In this and the s verse, instead of the *danger of.* Dr. Campbe ferred *obnoxious to;* properly. The orig conveys the idea of *a j ure* to the evils threat not of danger only.

V. 29. *If thy right thee &c.* The probabil this verse and the nex ty correctly understoc the word *offend* is far f a good translation. gives this reading: *If eye insnare thee,* &c. French translation which is equivalent to lows: *If thy right ey thee to fall* into sin 8 words *into sin* are so to signify, that, thougl rily understood, they l ing which answers t the original.

V. 32. The word *fornication* here mean *ence*, or *unchastity*, g

V. 39. Instead of *r vil,* the meaning prob *ist not the evil man.*

Doctrines.

We are taught in esting passage of Scri every indulgence of u ger, and every insu temptuous word, are of the sixth command justly expose him, w ty, to present and futu ment, v. 21, 22; that i offer acceptable wors the worshipper mu kind and placable tow v. 23, 24; that he m fore, seek to be rec

n who has a complaint him, especially before ng in the public solemn of God; that it is the du- ery man to embrace the portunity of coming to eement with any adverse who has a just claim upon herwise rigid justice may dily exacted from him; v, that whoever looks up- man so as to cherish im- sire is guilty of breaking enth commandment; v. that every temporal pos- , however precious or ne- , is to be sacrificed, if it an occasion of sin; v. 29, t the greatest temporal of trifling moment com- with the sufferings of the l; that no divorce is to be ted, unless on account of chastity of the guilty par- l, 32; that a pretended di- for other causes, is but the n of adultery; that not on- ury, but all useless swear- a breach of the divine law; -36; that a simple affirma- negation, is the only law- de of conversation; v. 37; stead of indulging in re- n and revenge, it is our t to resist even the unjust, ld to unreasonable de- , and to be kind to those quest favors of us; v. 38— t the law of God requires love all men, even our enemies, to bless them curse us, and pray em who persecute us, 44; that the possession se dispositions will cause resemble the Divine be- , and make us the chil- f God; v. 45; that loving ends, or being kind to our en, is no more than men in

. IX.

general, even of the worst classes, are able to do from selfish motives; v. 46, 47; and that it is the duty of men to be perfect, even as God is perfect; v. 48. Many implied doctrines might be enumerated; one deserves particular notice. It is this: that men would do wisely, now while salvation is offered to them, to become reconciled to God; for the time will speedily come when all, who neglect to do so, will be dealt with according to the rigid demands of justice; and will, of course be consigned to the prison of endless torment and utter despair; v. 25, 26.

Miscellaneous Remarks:

The morality contained in our Savior's exposition of the second table of the law, is pure, striking, and sublime, in the highest degree; so sublime, so transcendently glorious, as to discourage all attempts to make general comments. Let every reader ponder, admire and adore.

There is more meaning in the 23d and 24th verses, than usually appears to be derived thence. Every man is commanded to examine himself, *every time he approaches the public worship of God*, whether any one of his fellow men has a complaint against him; and if that should be the case, he is bound to do every thing in his power to bring about a reconciliation. We are thus taught how inseparable are the two great commandments. No worship is acceptable to God unless it proceeds from a heart filled with benevolence to men; and no real benevolence to men exists in a heart destitute of love to God:

How offensive to God must be a great part of the worship with which he is externally honored! How many of his pretended worshippers are full of envious, and uncharitable thoughts towards their fellow men! How many are guilty of avarice, extortion, and pride! How few are meek, forgiving, kind, placable, benevolent, easy to be intreated, merciful, compassionate, and ready to submit without murmuring to unjust treatment! While we contemplate the purity of God's law, let us learn the native vileness and impurity of our own hearts, and pray without ceasing that they may be cleansed, and made fit temples for the indwelling of the Holy Spirit.

PHILALETHES.

THE RELIGIOUS EXPERIENCE OF MRS. E. H. EXTRACTED FROM HER DIARY.

(Continued from p. 561, of last volume.)

"FEB. 1720. God is pleased this day to invite me to his table, and offers to make over and seal to me all the blessings of the new covenant; in order to which it is needful that I do indeed enter into covenant with God. How great and how awful a thing is this! And, without Divine assistance, how hard and difficult! I would therefore come unto God for grace to help in this time of need; and beg that he would make me sincere in entering into, and faithful in keeping, his covenant.

"I this day heard of the death of his Honor, the Deputy Governor. May such instances of mortality stir me up to be more diligent in improving m for God and his people, v am in the world; and esp so to walk here that an ab entrance may be administ me into the inheritance saints in light. May I co myself as not made for t ployments and enjoyme this life; but as a candid heaven. At the great tri shall appear that I have ir ed my two talents so as t gained therewith two m shall be accounted worthy ter into the joy of my L otherwise I wrap them v napkin, that heavy doom, *I thou cursed*, will be passe me. *Seeing, then, these are so, what manner of a ought I to be in all holy c sation and godliness.* H of piety and devotion t God! How full of good towards men! Will G pleased to bless me and me a blessing, and an instr of much good in my da generation. Grant that m may so shine before me they may see my good and glorify my Father wh heaven.

"May 29, 1720. Go pleased this day to gra some assistance in heari word; so that I sat under fixedness and delight, esp in the afternoon under t of examination.

"Lord's day, June 5. mon on the sovereignty grace of God was made pr to me.

"June 11. God was p to meet me in secret pray considerably to enlarge heart; especially in desi grace for my own soul

thanksgivings for it bestowed upon others.

"March 3, 1723. I was very much exercised about a certain temporal afflictions, that I resolved to seek earnestly to God for relief; but in the beginning of my prayer, I was so enlightened as to see the worth of spiritual blessings, and was earnestly carried out in my desires after them. I found myself wholly resigned as to my present troubles, or any outward circumstances.

"19. It pleased God by an awful stroke of his hand to remove by a sudden death, even by drowning, the Rev. Mr. Samuel Pierpont. He was a hopeful young man, one of the precious sons of Zion. This providence calls aloud to those of his age and order to keep eternity continually in view, and to regard this world as a transitory thing, where they have no abiding city.

"Will the Lord grant, that while I live here my conversation may be in heaven, whence I look for the Savior, and where I hope to be received through God's grace, when I depart this life. May I, therefore, live like a citizen of the New Jerusalem, as an heir to eternal glory, as a child of the Most High. And can I without the most daring presumption hope for these things? I, who am a vile sinful creature, a rebel, more odious by reason of sin than the most loathsome of the inferior creatures? Yea, through the Lord Jesus Christ I may, I must, it is my duty as well as my honor, to hope for such things. Though these things are infinitely great, yet they are not too great for God's mercy and goodness to bestow. God has brought me out of the miry clay, and out of the horrible pit; he has set my feet on a rock, and stablished my goings. O how great is his goodness, and his mercies towards me are innumerable. *Shall not He who has given his Son to die for us also with him freely give us all things?*

"29. A sermon of Dr. Manton's upon these words of the 109th Psalm, *Thou art my portion O Lord*, was made very precious to me; and I was helped to more composedness in the duties of the day, than at some other times; and was made to lament my living so uselessly, and resolved for the future to endeavor to live more to God's glory; and the good of my fellow creatures.

"May 3. Upon some discourse that arose at table, I was led into the consideration of the difficulty and hazard of some duties; and that perhaps they might cost me my life. I felt a secret joy at losing my life in the service of God. My heart leaped within me at the consideration of my being ever with the Lord, and with the spirits of just men made perfect.

"May 5. I am now come to the beginning of one of the days of the Son of man. Will the Lord be pleased to make it a good day to my soul, to fit me for the duties and privileges of it, to remove bodily infirmities that might be a hindrance to me in the Divine service, and to furnish me with the gifts and graces of his Holy Spirit, and so influence me that glory may redound to his great name, and much good to my own soul.

"13. This evening I had considerable enlargement in secret prayer. Blessed be God, that

he has not left me without some token for good, and that when my soul cleaves to the dust he quickens me according to his word. O that the infinitely glorious God, who has thousands of angels to stand before him and ten thousand times ten thousand to minister unto him, should take any notice of a worm, a vile sinful unworthy creature, that has thousands of times offended him, and resisted and grieved his Spirit!

"July 20. I was moved to spread a certain weighty personal concern before the Lord, and to look to his power and goodness for help; but in time of duty, I found myself more especially carried out in earnest desires after God's presence and grace, the manifestations of his glory and the influences of his Spirit; also an earnest desire after holiness that would not be denied; a hunger and thirst after righteousness, which put me upon pleading with God for the blessing. After this I had more of God's presence than usual; so that for a considerable time my situation was rendered pleasant.

"Jan. 14. 1724. I set this day apart for fasting and prayer, as much as my health would permit. I have been enabled to lament before God my short-comings in duty toward Him and toward man. I have not walked before God with that awe of his majesty nor sense of his holiness, which my duty required. Nor have I attended upon his worship with that fear and reverence which became me; but with much coldness and formality, and many vain thoughts. I have not exercised faith upon God's word, either promises or threatenings, as I ought to have done. With respect to men, I have fallen short of the great command. In all these things I have failed, and come short of the glory of God. My petition in general is, that God would take me near to himself, and grant me much of his presence; that he would enlarge my desires and assist my endeavors toward perfection; that he would be pleased to show me more of the beauty of holiness, and of the reasonableness and dignity of religion; that he would be pleased to show me my vileness by reason of sin, and help me sincerely to repent of it, and to look to the great propitiation for pardon.

"16. I solemnly, and I hope sincerely, gave myself up to God, and received comfort therefrom.

"July 3, 1724; Lord's Day. I was in a dead unaffected frame till the afternoon, when I heard a sermon from James i, 12. *Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.* The passage was made comfortable and quickening to me; I also found after I came home a more than usual pleasure and satisfaction in private and secret duties.

"Aug. 22. This day died Mrs. Abbot, one of my acquaintance nearly of my age, a truly virtuous woman; a woman of a pleasant temper and exemplary conversation; one that lived much above the world. Will the Lord be pleased to sanctify this call of his providence to me, and awaken me thereby to a greater sense of spiritual things,

diligence. That
used to shine in
with spiritual joy
red with the dark
ath. That tongue,
ed to be the law of
now ready to be the
ns. May my medi-
my departed friend
world, and see what
rments are there.
t suppose that she,
o passionately of the
ses and the excel-
ist, is now the sub-
nd pleasures which
ver. May this event
he great worth of
e importance of my
cerns. May I from
rward make it more
ny business to pre-
rnity, and learn the
en the best earthly

I have been these
under the afflicting
by reason of sick-
have thereby been
public ordinances;
iderable part of the
not been able to at-
private and secret
g much deprived of
ny reason by a strong
as then made sensi-
orth of my common
nd my entire depen-
God for every thing.
d the great need of
ce, and resolved by
I recovered, to make
ness to get near to
my life might be a
eparedness for death;
nversation might be
while I remain on
o, whenever it should
to take me hence I
ceived to those man-
sions prepared for them who love Him.

"30. It has pleased God to take away by a sudden death, the Hon. Gurdon Saltonstall, Esq. our late Governor, a gentleman of singular accomplishments, and who might have continued many years to be the crown and honor of this people, had God spared him to the ordinary life of man.

"Jan 31, 1735. It hath pleased God often to assist me in prayer, especially of late, and to grant me many answers, which have strengthened my faith, and encouraged me to continue therein. I have been in a particular manner encouraged this day to commit an important concern into the hands of God, with a stronger faith that he would undertake for me than ever I had before."

(To be continued.)

For the Phœplist.

ON SINGING PRAISES TO GOD.

No employment is more becoming a rational and intelligent being, than the expression of praise and gratitude to the ever-blessed Author of all good; nor is any method of expressing such praise and gratitude so admirably adapted to its end, as that of singing. We are informed in the Scriptures, that a great part of the employment of angels and glorified spirits in heaven consists in singing praise to God; and all the celestial hosts are represented as uniting in songs of inconceivable sublimity, and calculated to fill every holy heart with ecstasy. Praise is to be among the pleasures which are to be found at

ight hand, and which are
for ever. Praise is, also,
the appointed means of
ement in holiness, of
an edification, of encour-
it and triumph, while we
on earth.

attention of readers is re-
l to the few following ob-
ons, addressed, in the first
to those who hope they
children of God, and,
y, to others who do not
profess, that they have
nced that great change,
is necessary to fit them
ren.

: Let all who have scrip-
grounds for believing
lves created anew, and
eirs of eternal glory, ex-
into the state of their af-
, while singing praises
in his sanctuary, in the so-
cle, and in the family. Do
earts rise in unison with
y and touching strains
flow from their lips!
lamenting their sins, con-
their weakness, and in-
the Divine aid, in the
f the holy Psalmist, do
l what their declarations

They utter sentiments
would fit a seraph's
with raptures are their
arts cold and unaffected
exalting the Author and
r of their faith, do they
infinite obligations un-
ch they are laid to serve,
glorify him! Alas, how
are they ceasing to re-
themselves with the lan-
their feelings, the stu-
and coldness of their
the vacancy of their minds,
remains to their profes-
of enjoyment, that it
seem incredible that ra-
tional beings should act so in-
consistent a part, were there not
thousands of witnesses to the
fact. O that Christians would
awake to the noble and elevated
thoughts which their songs con-
tain; that, when they praise God
for his promises, they would
feel how strong the duty is upon
them to co-operate in accom-
plishing his merciful purposes
to mankind. How incongruous,
how wretchedly absurd, does it
appear, to praise God for the in-
estimable blessings of redemp-
tion, in a cold, lifeless, heartless
manner? Worse than absurd,
how sinful, how inexcusable, is
such a state of feeling! When
will the children of light put on
the garments of joy and praise!

Secondly; Let those who en-
tertain no hope that they are
born again, and that they are
prepared for the enjoyments of
heaven, consider well what they
are doing, when professedly
singing the praises of God. It
is not an indifferent ceremony
which they are performing, but
an act which must be accounted
an expression of sincere wor-
ship, or a most provoking disre-
gard of the Divine Majesty, and
a hypocritical pretence of serv-
ing him, while he is thus disre-
garded. While the lips are me-
lodiously uttering such words as
these;

"With humble love address his
throne!
For those to sing are saints alone,
Who on his grace rely."

are the persons who utter them
the subjects of that 'humble
love' to God which they are ex-
tolling? Do they fear that
'frown,' which they are depreca-

Do they consider the im-
f that *death*, which is
ned? Do they set a prop-
lue upon that *security*,
they admit to be deriv-
y from Christ? Do they
n that grace,' which is in-
sable to their salvation?
t too many of them proud,
s of God, insensible of
exposedness to eternal
trifling away the means
ce and the day of salvation,
aing no love for Christ,
en a desire of his favor?
in; how many sing the
ing words without any cor-
dent emotions?

; sinners value, I resign;
tis enough that thou art mine;
behold thy blissful face,
and complete in righteous-
ness."

e the person speaking
es to be distinguished
mpenitent *sinners*, and to
the things which they
value.' Is he actually
istinguished, and does he
y thus resign the wealth,
, and pleasures of the
world? Does he aspire after the *beatific vision?* Does he earnestly long for high attainments in righteousness, and to stand at last 'complete in the righteousness of Christ?' If none of these questions can be answered in the affirmative, is he not condemned out of his own mouth, when he sings,

"But God abhors the sacrifice,
Where not the heart is found!"

After the sentence of final condemnation shall have been passed, what multitudes will lament, in the world of misery, the thoughtless, unmeaning, hypocritical manner, in which they professed to praise God. Each one may well exclaim, "Had I in a single instance, exercised that faith, hope, and love, which my words implied, I should now be engaged in the employments of that heaven, which I presumptuously dared to anticipate while on earth. Had I cordially uttered a single Hallelujah, celestial songs would now be my endless theme."

A. B.

MISCELLANEOUS.

For the Panoplist.

E CAUSES OF INTEMPERANCE.

No. IV.

e sickness, and waste, and
y, and woe, that ardent
produce, may be traced
general cause; viz. the
nd desperate depravity of
man heart. If the heart were right, every thing else would be right. If men were holy, as Adam was in his primitive state, they would abhor every species, and every degree, of excess. Every good and perfect gift would be thankfully received, and temperately enjoyed. Not a fever would be kindled by strong drink. Not a pang would be excited, not a mind would be clouded, enervated, or distracted by its abuse. Not a husband,

wife, son, brother, or friend, would yield to its power. Not a trophy would it obtain on earth. Not a soul would it plunge into hell.

It is because men are dreadfully depraved, that they will drink to excess. It is owing to the powerful ascendency, usurped by their appetites, that so many voluntarily resign themselves up to the cruel dominion of ardent spirits, in spite of all the warnings and instructions of Scripture, the stings of conscience, the strugglings of natural affection, the tears and agonies and remonstrances of friends, the loss of health, the swift approaches of poverty, the presages of death, and the terror of future retribution. But to be more particular:

1. Many parents by their example, and many more by their neglect, contribute largely to extend and perpetuate the evils of intemperance. Those of the first class drink to excess themselves. They must have their morning bitters, and their eleven o'clock dram, and their afternoon sling, and as much more liquor, as will make them merry, or cross, or foolish, or completely drunk. The children stand by and look on. At first they sip and loathe the poison presented to their lips by a parent's hand. But as the glass moves daily and briskly round the family circle, they gradually learn to follow the example that is set them. How many parents, (it harrows my soul to think of it,) but how many thousand parents, thus initiate their own offspring into all the abominations of drinking. And how many children are in this way ruined for time and eternity! "I have once," sa Rush, "known drunkenne scend from a father to fo of five, of his children." who can conceive of a mo rible picture, than a sch intemperance kept by a in his own house? Who not shudder to see a fathe ing his children into a serpents, or into a hospital with the plague; or invitin to follow him over a pre or offering them ratsba persuading them to drink ed ore, at the mouth of nace? Such cold blooded ity would be regarded wi versal abhorrence, and c the name of its author to lasting infamy. Wha shall we say of a paren lends the whole force of ample to make his childre beggars, and maniacs; a some burden upon societ and *vessels of wrath fit destruction* hereafter?

But this, though the w not the only way, in whic ents may incur the g extending the mischiefs temperance. They may indirectly, that is, by the *lect* of family religion an ly government. I cannot bly doubt, that if due pain taken to impress on the m children, at a very early an abhorrence of drunka of hard drinking, in all its many might in this way ed from shame and pe If, after the example of th fathers and mothers of England, parents would sally and diligently i their children, in respect great principles and du religion; if they would u

on them the immense importance of governing all their passions and appetites; if they would daily pray with and for them; in one word, if they would do every thing in their power, to bring *them up in the nurture and admonition of the Lord*, multitudes, who, for want of such discipline and instruction, are overcome and ruined by temptation, would make very useful, and respectable members of society.

But alas! how many children *make themselves vile, and their parents restrain them not.* How many fathers and mothers, in this Christian land, leave their sons and daughters to grow up almost as ignorant of God and duty, as if they were total strangers to the Bible. How many young men, while under the paternal roof, and during that critical period when the vigilance of parents should be doubled, are permitted to associate with the dissolute and unprincipled; to loiter about taverns, and dramshops, and to contract habits of idleness and tippling, which are the sure presages of approaching ruin. These things are a *lamentation, and shall be for a lamentation.*

2. People often learn to drink, first moderately, and then to excess, by using spirits as a medicine. "Persons out of health," says Dr. Rush, "especially those who are afflicted with diseases of the stomach and bowels, are very apt to seek relief from ardent spirits. Let such people be cautious, how they make use of this dangerous remedy. I have known many men and women of excellent characters and principles, who have been betrayed, by occasional doses of gin and brandy, into a love of those liquors, and have afterwards fallen sacrifices to their fatal effects."

3. Domestic trials, hypochondriacal affections, disappointment of wishes, frustrations of plans, loss of property, and the like, produce despondency in the minds of many. And instead of seeking for relief in the consolations of religion, where alone permanent relief can be found, not a few of them madly attempt to drown their sorrows in the wide and troubled sea of intoxication. But how many thousand times worse is the remedy than the disease! It is as if a man should set fire to his own house, in order to divert his mind from the loss of six pence; or pluck out both his eyes, to rid himself of the momentary sight of some painful object; or lie down in a bed of glowing embers, to allay the heat of a fever. O let those who are in trouble, beware of the yawning and bottomless pit of intemperance. Let them watch and pray, that they enter not into temptation. Let them resist the devil, and he will flee from them.

4. To the unfaithfulness, timidity, or temporizing policy of informing officers and magistrates, may be traced many of the evils, which we deplore Had the laws been faithfully executed when hard drinking began its desolating career; had drunkards and tavern haunters, every where, been presented and punished, the evil would never have grown to its present magnitude; the flood would never have risen, so as to overflow all the mounds of decency and order. It is confidently believed, that thousands who have died martyrs to intox-

icating liquors, would have been saved to themselves, their friends and their country. It is by parleying and temporizing, that we are brought to the brink of ruin. It is because so many of our sentinels have slept at their posts, or abandoned them, in the hour of danger, that the enemy has nearly mastered the camp, and is carrying on the work of death in every part of it. The truth is, that one advantage after another has been gained, and concession has followed concession, till very little, if any thing more, remains for hard drinkers to demand. They stagger unmolested, in the face day, before the houses of our magistrates. They lie at the corners of our streets, the shame of our race and a wonder to the very beasts. The informing officer sees it, or is afraid he shall see it, and passes by on the other side. Thus for want of vigilance and energy in the constituted authorities, do the intemperate go on with impunity, from year to year, ruining themselves, and corrupting thousands of others, by their influence and example.

5. Idleness is another legitimate parent of intemperance. An old divine has very forcibly remarked, that an "idle man's mind, is the devil's work shop." It is not pretended, that every idle man becomes a hard drinker; but every such person exposes himself peculiarly to temptation, and hard drinking is certainly one of the vices, into which the idle are extremely apt, sooner or later, to fall.

6. The countenance which has been incautiously and extensively given, in worthy and serious families, to the free use of ardent spirits, has contributed not a little to swell the tide that roars around us, and fills every thoughtful mind with the most painful apprehensions. It has been thought an essential part of common civility and respect, in many such families, to treat company with some kind of spirits. This has given birth to a vast deal of ingenuity in coloring, diluting, mixing, and sweetening liquors, so as render them in the highest degree beautiful and palatable. With the kindest intentions in the world, the decanter of brandy is brought out, or the sparkling cordial is handed round the friendly circle.

In order to show that their hospitality is real and hearty, the master and mistress of the house, must drink the health of their guests, and each guest, to show that he is not deficient in politeness, must return the compliment. Or if any beg to be excused, something, it is presumed, must be matter. "Why Mr. or Mrs. or Miss, I am sure you had better take the glass. Come, do drink a little at least. I know it will do you good. You look as if you needed it. Perhaps you don't like this kind of drink. Let me help you to some thing else. What will you take. We have brandy, old spirits, gin, cherry, &c."

If it is perceived, that any drink sparingly the first time round, they are most commonly urged to repeat the draught, in some such kind language, as the following. "Do take a little more. You have scarcely tasted it. Come, I made it on purpose for you. You need not be afraid of it; it is extremely weak. There is scarcely a spoonful of

in the whole glass." he reluctant are not unitly over persuaded to when they would gladly . If children happen to ent, no matter how young, o must receive their part disguised poison. I do :an to say that this is ex- drinking; but I must that in almost every case, necessary, and often leads most unhappy consequen-

he same time, I wish to distinctly understood, that the highest respect for who have thought it necestreat their friends as aescribed. I know them :onscientious people; and ıe fullest confidence, that can be convinced it is uty, they will at once disıe the practice. Let them ily look at the tendency. :m consult the records of ence. I have paid some on to the subject; and canrain from expressing my ıd solemn belief, that by use of ardent spirits as :n mentioned, in tea parıd other social and friend:les, many persons have ılly been seduced from the of temperance, and have been undone. Nor has schief stopped here. The ıle thus set in high circles, ıd a baleful effect upon udes, in the humble walks :. If the rich drink, in ıocial intercourse, the poor drink also; and thus, the f drinking, are indefinite:nded and multiplied. lany of our taverns, and all dram shops, are at once and effects of much inrance. *Their very existence* proves, that the thirst for ardent spirits is already insatiable; and while they indicate, they greatly increase, the mischief. It is not meant to deny, that houses of public entertainment are necessary. A home for the stranger and the traveller should be provided in every town. But surely it is not necessary, or safe, to have half a dozen taverns in one small village. It cannot be safe, to make it for the interest of so many men, to encourage their neighbors in idleness and drinking.

On this very subject, the prince of moral poets has employed his extraordinary powers, with his usual force and felicity, in the fourth book of the Task; a pretty long extract from which I shall here introduce.

"Pass where we may, through city or through town,
Village or hamlet of this merry land,
Though lean and beggar'd, every twentieth pace
Conducts the unguarded nose to such a whiff
Of stale debauch, forth issuing from the styes
That law has licensed, as makes temperance reel.
There sit, involv'd and lost in curling clouds
Of Indian fume, and guzzling deep, the boor,
The lackey, and the groom: the craftsman there
Takes a Lethean leave of all his toil;
Smith, cobler, joiner, he that plies the shears,
And he that kneads the dough; all loud alike,
All learned, and all drunk! The fiddle screams
Plaintive and piteous, as it wept and wail'd
Its wasted tones and harmony unheard:
Fierce the dispute, whate'er the theme; while she,

Fell discord, arbitress of such debate,
Perch'd on the sign post, holds with even hand
Her undecisive scales. In this she lays
A weight of ignorance; in that, of pride;
And smiles delighted with the eternal poise.
Dire is the frequent curse, and its twin sound
The cheek-distending oath, not to be praised
As ornamental, musical, polite,
Like those which modern senators employ,
Whose oath is rhet'ric, and who swear for fame!
Behold the schools in which plebeian minds,
Once simple, are initiated in arts,
Which some may practice with politer grace,
But none with readier skill! 'Tis here they learn
The road that leads, from competence and peace
To indigence and rapine; till at last,
Society grown weary of the load,
Shakes her incumber'd lap, and casts them out."

As for those unlicensed grog shops, that are every where to be met with, I know of no language, which will express the abhorrence, which they ought to excite in every mind. The way to them is the way to hell, going down to the chambers of death. They are the work shops of that great enemy who *ruleth in the hearts of the children of disobedience.* If every tippling house were a Bastile, it would not be a place of so much danger, nor the cause of so much suffering. Whenever I pass by one of them, I can scarcely help fancying, that I hear the cries of a multitude of half naked and half starved children issuing from its gloomy interior; and that I see it filled with the most loathsome and painful diseases; with mortgages, and constables, and auctioneers and beggars, and idiots, and maniacs, and murderers, and prison grates, and strait jackets, and gallowses and coffins! I believe, that at least three fourths of the places, in this country, where liquors are sold by the gill or half gill, are fountains of corruption, whence flow in every direction, streams not to fertilize and cheer, but to curse the land with barrenness and death.

8. Many of the evils of intemperance may be distinctly traced to the great and increasing number of distilleries, in every part of the Union. That numbers of the owners of these establishments are worthy men I have no more doubt, than that the general influence of them upon the community is unspeakably pernicious. The arguments by which distilleries are commonly defended, I shall have occasion to examine hereafter. In the mean time, I must be permitted to state my full conviction, that hundreds, if not thousands, of the bodies and souls, are annually destroyed, in the United States, by their means.

Where almost can one of these establishments be pointed out, which has not formed around itself a kind of intoxicating atmosphere, within the deadly influence of which drunkenness prevails and increases, in the most alarming manner? Who can deny, that the fiery streams, which issue from a still, like melted lava from the flaming crater of a volcano, too often spread ruin and desolation where they flow. Z. X. Y.

For the Panoplist.

ON DRINKING HEALTHS.

MR. EDITOR,

NOT long since I happened to be present at dinner with a number of very respectable clergymen, at one of their stated associational meetings. When we had dined, and before thanks were returned, a decanter of wine was brought on, and we were informed by the hospitable minister, at whose house the meeting was held, that the wine had been furnished for the occasion by one of his parishioners. The glasses being filled, it was proposed by some one, that we should drink the health of the generous donor, which most who were present accordingly did.

This led my mind into a train of queries and reflections, which I beg leave to propose through the Panoplist, to the serious consideration of your readers and correspondents.

"Is this," said I to myself, "a justifiable practice? At any rate, is it expedient for Christians and Christian ministers too, to sanction it by their example? What do people mean when they drink each other's health? Is drinking in general, more likely to restore or preserve health, than eating? If not, why should we not *eat* healths, as well as *drink* them? Is, "I wish your health, sir," over the social glass, a prayer? or is it a compliment which has no meaning?

"If it be a prayer, then what an awful profanation is it for the thoughtless and intemperate circles in taverns and dram shops, to use it as they do! And do the best of men feel, or express, that solemnity and awe of the Divine Presence, in drinking healths, which every body perceives, in their other addresses to God? I think not. Now if something different from a prayer be meant, what is that something? Is it a mere expression of friendship or good will? What kind of friendship or good will does it indicate in those, who daily drink one another drunk, till body and soul are destroyed? And may I be permitted to ask whether ministers and other pious people, might not express their good will in more unexceptionable language?

"If nothing is meant by saying "I wish your health, sir;" &c. and "will you permit me to drink your health, Madam;" then it is a kind of polite trifling, which it seems to me but ill accords with the simplicity and godly sincerity which the Scriptures inculcate. I hope you, Mr. Editor, or some of your correspondents, will give your thoughts to the public on these points; for in so doing, you will at least oblige

A QUERIST.

REVIEWS.

XLVI. *Sermons evangelical, doctrinal, and practical. By* ELIHU THAYER, *D. D. Late Pastor of the first church in Kingston, N. H.* Exeter: C. Norris, & Co. 1813. pp. 366.

SEVERAL of Dr. Thayer's clerical brethren, who were best acquainted with his talents, piety,

and manner of preaching, expressed their united opinion to him, during his last sickness, that the publication of a volume of his sermons would materially promote the interests of religion. In conformity to their opinion, he consented to such a publication, and committed to them the care of selecting, transcribing, and publishing the intended volume. With the disadvantages which usually attend a posthumous publication, this volume is, in our judgment, highly worthy of the public patronage, and will, we doubt not, answer the double purpose of furnishing many persons with a treasure of sacred truth, and of affording assistance to a numerous and dependent family. Every one who purchases this book, will have the pleasure of contributing something to comfort the widow and children of one, who sought not his own things, but the things of Christ. Indeed there are few volumes of sermons, so well adapted to be useful to all classes of readers, as this. The author is always plain and evangelical, always serious, always in earnest. His method of exhibiting the doctrines of religion is judicious and impressive. In several instances, he has illustrated truths of the first importance with singular felicity. Did we think it best to notice all the passages, where the author falls short of elegance, we might make a considerable collection. And in a few instances, we might question the exactness of particular turns of thought and argumentation. But we pity the man whose mind is so disciplined, that a few inelegancies of diction, or small irregularities of reasoning, can clo against all the beau heart against all tl of divine truth. W to intimate that the e oric or logic will great number of mi advertencies, even sort. In reality, th to censure; but mu mend. And we thin tian ministers, who value upon the stri doxy, may derive vantage from the pe book. Here they preacher as orthod who is always caref expressions which gant or needlessly ofl is always studious acceptable words; sincere solicitude for of men, takes unwe to convey his con their minds just as his own; and who w contribute to the edi single believer, or sion of a single tribe to gain the highest genius, scholarship, o or even be applauded of a party.

This volume cont two sermons, on th interesting subjects; creation;—on sinful hypocrisy;—God's re righteous;—youth a inconsistency of sinne love of idols;—on pov it;—the Gospel recei —on the birth of Cl version joyful;—God light in the death of seven abominations;— of the ungodly;—a fa word, two sermons year's sermon;—the ment;—on repentanc

mility;—on the Lord's supper;—and the blessedness of dying in the Lord.

As a specimen of the style and manner of this author, we make the following quotations from the first sermon. After showing "that the visible heavens afford abundant evidence of the being and glory of God," the preacher makes these reflections.

"1. How abundant is the evidence of the divine existence. Every object which we see on the earth; each of those shining wonders, which the night reveals to our eyes, is a witness for God. Though silent, yet they are eloquent preachers, whose instructions extend to every nation, tribe, family, and individual on the earth. The formation of the human body—the construction and location of the several parts, are sufficient to convince every mind, which ever inhabited such a curiously organized body, that it is a piece of divine workmanship. Many anatomists have held, that an examination of the eye was a complete cure for atheism. The inspired author of the 94th Psalm, addresses this argument to infidels in his day, who said, "*The Lord shall not see, neither shall the God of Jacob regard it. Understand, ye brutish among the people, and ye fools, when will ye be wise? He who planted the ear, shall he not hear? He that formed the eye, shall he not see?*'—Every sense you possess—every nerve, and fibre which give motion and sensibility to your frame—every pulsation of your heart, by which the crimson current is circulated through your veins, is an evidence of the Divine existence; and not only so, but of his presence and agency with you—On what part—on what object in creation, can you cast your eyes, where the name of God is not written? And written so legibly, and in such capitals, that you can read it in the distant star, as well as on your own frame."

The second reflection is as follows:

"This subject gives us a genera view of the blindness and wickedness of the human heart. Amidst all this light—under these heavens which declare the glory of God, there are some of the human race—some, not in the deserts of Africa—not in the trackless forests of America, but in the civilized, highly cultivated, and even Christian portions of the earth, who deny the being of God! Could you suppose this possible, when the sun shines, and the heavens move round?—Yes, they tell us, they see no evidence of a God. And what is still more wonderful, some have told us this, while they were measuring the heavens, or calculating an eclipse. Think not this impossible, nor let it confound you. Do you not know, that a wicked, proud heart can shut the mortal eye on all this light?—Do you not know, that it is a very undesirable thing to a wicked heart, that there should be a holy, sovereign God on the throne of the universe? When such a character is denied, and in the sinner's mind displaced, will he not feel more at ease in sin? Do you not know, that men readily believe what they wish to be true?—Indeed when the fool—the wicked man, once begins fondly to whisper in his heart "*There is no God,*" that wish will soon grow into a persuasion, and this persuasion into evidence, and then his lips will publish, as a truth, the lie of his heart.—Do you not know, that the man "*who loves darkness rather than light*" is the blindest of all creatures? Suppose both the eyes of a man to be extinguished, yet with an humble, pious mind, he would find, in his own sensations, more evidence of a God, than the proud philosopher would find, looking with both his eyes, and all his glasses, into the remote regions of the universe, and bringing home intelligence from the most distant star. Of so much importance is a teachable, humble heart to learn of God."

The two closing reflections will be presented to the reader entire.

"5. See the danger of wicked men. They are rebels against God—the God of heaven and earth! The whole host of heaven obey his word. What can a poor particle of dust promise himself in a contention with the Almighty? "*Who ever hardened himself against God and prospered?*" O wicked man, cast your eyes on the heavens, and consider, against whom you oppose yourself. "*He is not a man as thou art.*" He is the Eternal, Almighty Jehovah, against whom you contend. "*Listen to the voice which goeth out of his mouth, which he directeth under the whole heaven.*" But there is no need, that God should arm against you, his thunder—that he should open the earth to swallow you up—that he should marshal against you the host of heaven. Your breath is in your nostrils—you are sinking into hell, without any act of his power, and nothing will prevent it, but an act of his mercy. And will you, instead of supplicating his mercy, provoke his wrath? "*O that you were wise, that you understood this, that you would consider your latter end.*' "*Because there is wrath, beware, lest he take thee away with his stroke; then a great ransom cannot deliver thee.*'

"6. May we not infer, from the power and goodness of God, the safety of all his friends? Yes, rejoice, O ye people of the Most High, you are not overlooked in the number and grandeur of God's works around you. No, while God is governing worlds, and systems, the smallest insect which creeps upon them is not forgotten of him. Besides, you are not only the creatures of his power, and the inhabitants of his universe, but the children of his grace, the heirs of his spiritual kingdom, for which he made the natural creation. Consider, thou friend of God, the ordinances of heaven—the covenant which God hath made with the earth. This covenant insures to the earth, while it remains, summer and winter, seed-time and harvest. How regular are day and night? "*Thus saith the Lord, if you can break my covenant of the day and my covenant of the night, that there should not be day and night in their season,*" (then may his covenant with you be broken.) "*Thus saith the Lord, if my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth, then will I cast away the seed of Jacob.*" When therefore you look abroad on the works of God, and see his covenant with day and night faithfully observed;—when you look on the peaceful bow in the cloud, remember that sure, that everlasting covenant, which God has made with you—a covenant well ordained in all things, and sure; which is all your hope and salvation."

XLVII. *A Discourse, in two parts delivered July* 23, 1812, *on the public fast, in the chapel of Yale College. By* TIMOTHY DWIGHT, *D. D. LL. D. President of that Seminary. Published at the request of the students, and others.* New Haven; Howe & Deforest. 1812. pp. 54.

A Discourse, in two parts, delivered August 20, 1812, *on the national fast, in the chapel of Yale College. By the same* AUTHOR. New York; J. Seymour 1812. pp. 60.

WE have intended, for several months past, to take notice of these very able, opportune, and eloquent discourses; but the small portion of our work, which could be spared for reviews, has hitherto been insufficient for the purpose. Even now we shall be obliged to confine ourselves almost entirely to an abstract, and to a few selections which appear to us peculiarly interesting; as we cannot indulge in reflections of our own without risking the charge of prolixity.

The text of the four sermons is Isa. xxi, 11, 12. *The burden of Dumah. He calleth to me out of Seir: "Watchman, what of the night? Watchman, what of the night?" The watchman said,*

rning cometh, and also . If ye will inquire, in- s return; come." The ion of this passage of e is, in substance, as fol-

, having prophesied the Egypt, Syria, Moab and intries in the vicinity of rns to *Dumah*, or Edom, esents that people, or em in the name of the calling to him from Seir, and earnestly in- if him what is to be their He is addressed under irative character of a n, and replies, that a pe- osperity is immediately ie inquirers, which will eded by a period of ad- He urges them, 'if they y desirous to know their to come and inquire at th of God; to return to returning to the religion ich they have departed, ce the days of their first to come again, and re- ir allegiance to God.' ', pp. 3—6.

anner in which the pas- question was deemed ate to the occasion, will n the following senten-

igious assembly, gathered d at the present moment, be supposed to feel a spir- erence with respect to the ate of the world, and par- f their own country. At since the deluge, has tion of the human race extraordinary; the world ; or its changes so nu- sudden, extensive, and He who is indifferent to gs, must be supposed to er heart, nor understand- es, nor ears. In addition to all the other solemn and ill-boding events of the present period, to use the language of our chief magistrate 'the righteous Providence of God has permitted the nation to which we belong to be engaged in an offensive war, the multiplied evils of which must be felt by all, but its end cannot be discovered by human agency.' Our own cause, as well as that of the rest of mankind, is now in agitation. Even if we have been able to behold with indifference the general convulsion of the world, and to see nation after nation blotted out from under heaven, it can scarcely be credible, that the most stupid among us can fail of being serious, solemn, and solicitous, when our own case is under trial, and when our allotments are now, perhaps, to be finally settled." pp. 6, 7.

The period in which we live is, in the opinion of the author, "marked out in prophecy as a part of that which is included within *the effusion of* the *seven vials*." 'The fifth of these he considers as having been unquestionably poured out at the Reformation,' and states his reasons for that opinion. pp. 8—10. If this scheme is correct, we are under the sixth vial, or the seventh.

The preacher then quotes from the Revelation the description of the two last vials, and places after each a perspicuous statement of what he supposes to be the meaning of these interesting predictions. No abridgment could be materially shorter than the discussion itself; to this, therefore, we must refer our readers for satisfaction. Dr. Dwight differs from Mr. Faber, Mr. Smith, and others, with respect to many particulars in those prophecies, which are generally considered as intended to describe the present state of the enemies of the Church, and

their future state on earth between the present day and the introduction of the millennium. According to his scheme, we are much further advanced toward that happy period, than according to theirs. This trait of itself is enough to enlist all our good wishes in its favor. We do not design to point out, much less to examine, the points of difference alluded to. Most probably all writers on the prophecies are in some error, though we cannot doubt, that a real progress has lately been made, and is now making, in the discovery of that truth, which was designedly concealed, till Providence should make it known to mankind by the course of events.

Under the sixth vial, if the scheme here developed be correct, the strength, wealth, and safety of the spiritual Babylon, i. e. of the Romish Church, were to come to an end; and the nations under her influence were to be prepared by every species of deceit and of secret mischief, particularly by the systematic propagation of infidelity, for the day of God's signal vengeance. This vial may, therefore, be supposed to have been poured out during the century preceding the year 1792; but especially during the latter part of that period. Whoever admits the accuracy of this statement, must of course admit, that continental Europe has been experiencing, for the last twenty years, the plagues of the seventh vial. If so, we may look forward with eager confidence to that day, which already seems to dawn upon the world. Though not prepared to adopt the scheme of Dr. Dwight in all its parts, the perusal of these sermons with a view of the state of the world, and th lection of what has take within the compass of ou ory, have impressed us w full belief of these most ing propositions; *that the of Christ has seen the tim greatest depression; that terests of religion are r the world, and will con rise without intermission, truth shall be universally ed and obeyed; and that t mies of God and his ca rapidly hastening to t which has been long fored*

In stating the reasons thinks the present period ed under the two last via D. gives a most vivid ar quent description of the and progress of modern i ty, from which we extr two following paragrapl specimen:

"About the year 1728, th æra of Infidelity, *Voltaire* f set design to destroy the C religion. For this purpose he ed, at several succeeding pe number of men distinguis power, talents, reputation ar ence; all deadly enemies to t pel; Atheists; men of profligz ciples, and profligate lives sign he pursued with unaba 50 years; and was seconded associates with an ardor an try, scarcely inferior to his o consequence of their unitec and of the labors of others, fr to time combined with them, timately spread the design t out a great part of *Europe;* a barked in it individuals, at li tances, over almost the whol continent.—Their adherents ed themselves into every pl fice, and employment, in whi agency might become effi and which furnished an opp of spreading their corruption

were found in every literary institution from the Abecedarian school to the Academy of sciences; and in every civil office, from that of the bailiff to that of the Monarch. They swarmed in the palace; they haunted the church. Wherever mischief could be done, they were found: and, wherever they were found, mischief was extensively done. Of books they controlled the publication, the sale, and the character. An immense number they formed; an immense number they forged; prefixed to them the names of reputable writers, and sent them into the world, to be sold for a song; and, when that could not be done, to be given away. Within a period, shorter than could be imagined, they possessed themselves, to a great extent, of a control, nearly absolute, of the literary, religious, and political state of *Europe*.

"With these advantages in their hands, it will easily be believed, that they left no instrument unemployed, and no measure untried, to accomplish their own malignant purposes. With a diligence, courage, constancy, activity, and perseverance, which might rival the efforts of demons themselves, they penetrated into every corner of human society. Scarcely a man, woman, or child was left unassailed, wherever there was a single hope, that the attack might be successful. Books were written, and published, in innumerable multitudes, in which infidelity was brought down to the level of peasants, and even of children; and poured with immense assiduity into the cottage, and the school. Others of a superior kind, crept into the shop, and the farm house; and others of a still higher class, found their way to the drawing room, the university, and the palace. The *business* of all men, who were of any importance, and the education of the children of all such men, was, as far as possible, engrossed, or at least influenced, by these banditti of the moral world; and the *hearts* of those, who had no importance, but in their numbers, and physical strength. A sensual, profligate nobility, and princes, if possible still more *sensual and profligate*, easily yielded themselves, and their children, into the hands of these minions of corruption. Too ignorant, too enervated, or too indolent, to understand, or even to inquire that they might understand, the tendency of all these efforts, they marched quietly on to the gulf of ruin, which was already opened to receive them. With these was combined a priesthood, which, in all its dignified ranks, was still more putrid; and which eagerly yielded up the surplice and the lawn, the desk and the altar, to destroy that Bible, which they had vowed to defend, as well as to preach, and to renew the crucifixion of that Redeemer, whom they had sworn to worship. By these agents, and these efforts, the plague was spread with rapidity, and to an extent, which astonished heaven and earth: and life went out, not in solitary cases, but by an universal extinction."

The second part of this discourse opens with a summary view of the miseries, which Infidelity has brought upon those European nations where the Romish Church had established and preserved her dominion. The preacher then illustrates the connexion of these remarkable events with the prophecies of the sixth and seventh vials, under the following divisions.

"1. The infidels in question sprang up in every place pointed out by the prophecy.

2. They were spirits of demons.

3. They have wrought miracles, i. e. have done things of a marvellous nature.

4. They have gone forth to the kings of the earth, to gather them to the battle of that great day of God Almighty.

5. During this period all the sources of the wealth, strength, and safety of the Romish Church, have been dried up.

especially by being diverted into other channels.

6. As this great work is in substance done, the vials, if to be poured out hereafter, will have no object on which to spend their force." pp. 29—38.

A brief, though comprehensive, sketch is then given of the wonderful and unexampled exertions, which have been made by Christians, during this very period of vengeance, in building up and extending the Church; and of the gracious visitations which the Church has experienced, during the same period, in the numerous revivals of religion. pp. 39—45. The discourse closes with assigning the reasons *why we should fear*, at this time of the tremendous wrath and indignation of God. Among these reasons we find a melancholy catalogue of national sins. No person, who is extensively acquainted with this country, will, however, see cause to believe the catalogue more melancholy than facts will warrant.

The latter of these discourses was designed to state and explain the reasons *why we should hope*. For this purpose, an examination of the prophecies in the 17th, 18th, and 19th, chapters of the Revelation, is presented to the reader. In these chapters a more particular and detailed account is given of the same Divine judgments, which are more briefly sketched out in the 16th. Of the Woman so fully described in the chapters referred to, the following is a comprehensive view:

"The Woman, here presented to us, is an ecclesiastical community, distinguished by wealth and splendor; pompous in the ritual of its worship; exercising great cruelty towards the real followers of Christ; having its principal seat in the city Rome; sustained by a persecuting power, which was either the seventh, or eighth, form of Roman government, (according to different modes of construing this subject;) and destroyed immediately before the Millennium." *Ser. Aug. p.* 11.

Few, we apprehend, will be disposed to question that the Woman is the Romish Church; but that the Beast is the Romish Hierarchy, as Dr. D. maintains, will not be so readily acceded to. Many persons believe, that this beast is the great infidel confederacy of the last days; others that it is the imperial dynasty of France; others that it is the Romish Church; others that it partakes of the properties of infidelity and popery. Every scheme, which we have seen, is either built too much on assumptions, so far as respects this beast; or, though supported by plausible arguments, is still liable to serious objections. It seems to be admitted on all sides, that the seat of the beast is within the limits of the ancient Roman empire, and also within the limits of countries which have at some time been within the pale of the Romish Church; that the seven vials are poured out upon the nations, which have been subjected to the papal authority, and have been criminal as partakers of the great apostasy; and that the effusion of the last of these vials will bring to their final ruin the apostate church and all her coadjutors.

After dwelling with some particularity on this part of the

Apocalypse, Dr. D. proceeds to discuss the Millennium. In this division of the discourse, every pious reader will find much, if we judge aright, to comfort his heart and cheer him amid the gloomy scenes which at present cloud his view. The observations on this very interesting subject are classed under the following heads:

"1. The Millennium is distinctly, but not extensively predicted by the prophets of the New Testament; and extensively by the prophets of the Old Testament."

"2. The account given of the Millennium in the Apocalypse, is, like the rest of that book, symbolical."

"3. The Millennium will not make its full appearance at once; but will advance by successive, though rapid steps."

"4. The Millennium will in its nature be a period singularly and universally happy."

"5. The duration of the Millennium is left uncertain in the Scriptures."

We deem all these positions undoubtedly correct, except the last; and very probably that is correct also; but we think it admits of more question than the others. The reasoning throughout is forcible and deeply impressive. The arguments under the third head, adduced to prove the *gradual* advent of the millennium are peculiarly convincing. Bishop Horsley observes, in a sermon not yet republished in this country "that this is the constant style of prophecy,—that when a long train of distant events are predicted, rising naturally in succession one out of another, and all tending *to one* great end, the whole time of these events is never set out in parcels, by assigning the distant epoch of each; but the whole is usually described as an instant —as what it is in the sight of God; and the whole train of events is exhibited in one scene, without any marks of succession."

The latter part of this discourse is taken up in answering these two inquiries: "*What is our immediate duty?* And, *What reasons have we to hope that God will regard us with mercy, and smile upon our endeavors?*" This will be to many readers the most interesting part of these sermons. We have not room for an abstract, but cannot deny ourselves the pleasure of quoting the two last paragraphs, which, it will be seen, are on the subject of evangelizing the world:

"This work, my Friends and Brethren, is the greatest, and best, that was ever done. It was the work of the Reformers: it was the work of the Apostles. To accomplish it the Holy Ghost came down from Heaven: and to procure its accomplishment Christ hung upon the cross. It is no other, than to plant trees of righteousness throughout the world: to sow the seed of immortal life over the vast desert of man: and to kindle the flame of piety on the altars of a thousand nations. It is to take by the hand, the miserable votaries of sin and falsehood, the unnumbered heirs of perdition, and lead them into the path, which terminates in endless glory. It is to make *that strait and narrow path* a broad and beaten *highway, in which wayfaring men, though fools, shall not err.* It is to change the solitary travellers, now and then found in it heretofore, into a crowd, a stream, a vast tide, of pilgrims moving onward to eternal *life.* It is to fill Heaven with it's mas-

itants; and to multiply *sons, and priests, and Kings, to* GOD *our Father, and our* LORD *Jesus Christ.* It is to plant thrones on the plains of immortality; and seat upon them glorious beings innumerable, who shall *live, and reign, for ever and ever.*

"On this work can we doubt whether a blessing will descend! All Heaven will look down upon it with transport. The doors of that happy world will burst open; and its immortal day break through, to illumine the path, to cherish the hearts, and to brighten the hopes, of the happy laborers. Angels will pursue their ministry with new vigor, and new joy. The Spirit of Truth will every where breathe upon the dry bones the breath of life, and warm the soul with his quickening power. Christ will come down, to behold the fruits of his dying love, and to rejoice in the trophies of the Cross, the gems of his crown of glory, multiplied without number, and without end. The Father of all mercies will smile with infinite complacency upod this best work of his hands, this new and divine creation; and with his own voice will pronounce it *very good.*" pp. 59, 60.

We conclude by saying, that it would be a powerful mean of exciting zeal in the best of causes, if a cheap copy of these discourses were in the possession of every Christian; and that the events of the last Russian campaign, and the present military preparations of Europe, appear more like the pouring out of the seventh vial, than any thing which the world has yet seen; and thus tend to confirm what the author wrote nearly a year ago.

RELIGIOUS INTELLIGENCE.

ANNUAL MEETING OF THE MASSACHUSETTS MISSIONARY SOCIETY.

The Massachusetts Missionary Society held its fourteenth annual meeting in Boston, on the 25th, and 26th days of May last. The meeting was opened by singing an appropriate psalm, after which prayer was offered by the President. The Society then attended to the following

REPORT OF THE TRUSTEES.

Brethren,

THE return of this anniversary brings along with it many and grateful impressive recollections. Many and precious have been our opportunities of meeting for the most interesting purposes;—of taking sweet counsel together, and going to the house of God in company;—of mutually kindling and enlivening the holy flame of Christian love;—and of uniting our hearts and hands in measures for promoting the kingdom of our Lord and the salvation of those for whom he died. Many have been the smiles of God upon our deliberations and endeavors; and great our obligations to Him for the privilege granted us, from year to year, of doing something, by our combined exertions, for the advancement of his cause and the glory of his name. May these obligations be duly felt by us all; and with one heart may we pay our devout acknowledgments, and implore the continuance of the Divine favor.

For the service of this Society, in our last missionary year, the Board of Trustees made the following appointments: viz. Messrs. *John F. Schermerhorn* and *Samuel J. Mills*, to be employed two months at New Orleans, and three months in the Western and Southern states of the Union at their discretion; Rev. *Joseph Badger*, for three months in the frontiers of our country bordering on the western lakes; the Rev. *Amos Pettengill*, for eight months in the destitute region west of lake Champlain; the Rev. *Publius V. Booge*, for three months in the northwestern parts of Vermont; the Rev. *Jotham Sewall*, for the whole year, a part of the year in the District of Maine, and the remainder in the state of Rhode Island; Mr. *Silas Warren*, for two months, in the District of Maine; the Rev. *John Lawton* for three months in the county of Somerset, (Maine;) the Rev. *John Sawyer*, for three months in Garland and its Vicinity, in the county of Hancock (Maine;) the Rev.

Benjamin Sawyer, for three months, in the county of Washington (Maine;) the Rev. *Asa Meach* for six months in the counties of Hancock and Washington; and the Rev. *Nathan Waldo*, for four months in such part of the District of Maine as a committee of the Maine Missionary Society should assign.

Messrs. *Schermerhorn* and *Mills* caused it to be known to the Board, that they contemplated a tour, for missionary purposes, into the western parts of Pennsylvania; thence through the states of Ohio, Kentucky, and Tennessee, down to New Orleans; and thence across through the Mississippi Territory, and up through the western parts of Georgia, the Carolinas, and Virginia. The Board had great confidence in them as men eminently qualified for the missionary service; hoped that, besides being immediately useful to many in preaching the Gospel, they would also, in their tour, collect much important information, respecting the religious state of large portions of our country; and judged it consistent with the great purposes of this Society to patronize their arduous enterprise. At first indeed the commission given was limited to a mission for two months at New Orleans; but afterwards, in consequence of a letter to the Secretary from Mr. Schermerhorn, dated Marietta, Ohio, Oct. 24, 1812, their commission was enlarged. From this and other letters the Board beg leave to introduce extracts in this place, as a part of their report.

In the letter of Oct. 24, Mr. *Schermerhorn* says; "It was my intention to have written to you before this, but my wish to form a union with Mr. *Mills*, my companion in labor, in order to give a fuller account of our labors and prospects, has been the cause of so long silence. This is the first place at which we have had the pleasure of seeing each other since we left Andover in May.

"I cannot enter into particulars. The account I shall give will be general. The state of Pennsylvania is far more in want of evangelical laborers than I had conceived. From Philadelphia to Chambersburg, a number of Presbyterian ministers are settled; a small number, however, compared with the extent of country. The district referred to is 150 miles by 70 or 80; containing 347,000 inhabitants, and only 24 Presbyterian clergymen. It must not be understood, that these are the only clergy. The number of German Lutheran and Reformed Dutch clergymen is greater.

"Intemperance prevails greatly among the Germans: also profanity and gambling. The Sabbath is not regarded as the Lord's time.

"From Chambersburg to Greensburg, on this side the Allegany mountains, a region of 110 miles by 70 has but one Presbyterian clergyman, and contains 60,880 inhabitants. In this region, there are some Dutch clergymen; but very few. This last region I have districted on my map into three missionary circuits. The people are generally anxious to hear the Gospel, and would generally help to aid a Society to support a missionary among them. From Greensburg to the Ohio river, the country is better supplied. On the north of Pittsburg from that place to the line of New York, and eastward of the Allegany river to the east branch of the Susquehannah, I know of but one Presbyterian minister. This is a very destitute region. It contains 60 or 70 thousand inhabitants; perhaps 100,000.

After leaving Pittsburg, I struck the Ohio at Grave Creek, (Vir.) In four counties in Virginia, which lie on the Ohio, viz. Brooke, Ohio, Wood and Cabell, and Mason, containing 20,000 inhabitants, there is only one minister, except a few itinerant Methodists. From Steubenville, Ohio, to Marietta, 110 miles, there is no minister. A good missionary route might be established up and down the river. I have proposed it to the people who were pleased with the plan, and expressed themselves willing to support such a mission.

"We preach as often as occasion offers and our health will permit. Thus far we have been gladly received. It is doubtful, Sir, whether we shall be able to go on to New Orleans, on account of being obliged to relinquish going through Indiana territory to St. Louis and New Madrid."

It appears from Mr. *Schermerhorn*'s letter, that the brethren had been useful in promoting the formation of a Bible Society at Marietta; and that they hoped to exert themselves with success in making a similar attempt at Lexington, (Ken.)

In a letter to Mr. Jenks, one of the Trustees, dated Cincinnati, Ohio, Nov. 20, Mr. *Schermerhorn* states, that in Pennsylvania he found whole counties, containing from 5,000 to 10,000 people, without regular preaching: and that in Virginia, west of the Blue Ridge, a district containing 150,000 inhabitants, only three clergymen were settled.

In a letter dated at Nashville, (Ten.) May 7, 1813, Mr. S. informs, that he and Mr. *Mills* crossed the Ohio in the latter part of November; and that they had labored till the date of his letter in the western country.* "We have preached,"

*"This letter was received a few days after the meeting of the Society; but its principal contents are now incorporated in the report.

says the writer, "as often as we could conveniently collect the people, and as the other object, viz. that of obtaining religious information, would admit, while in Kentucky and Tennessee. On the 10th of January, we started for New Orleans agreeable to our commission. We arrived at Natchez on the 15th of February. I was taken sick with an inflammatory fever, immediately on my arrival; which confined me nearly three weeks and disabled me from preaching, while in the Mississippi territory; though Mr. *M.* and myself were instrumental in procuring the formation of a Bible Society at Natchez. We arrived at New Orleans on the 16th of March. A Baptist and Methodist preacher had arrived a few weeks before us. We immediately united our labors with Mr. Rice, the Baptist, *as there was only one place of preaching*. In addition to services on the Sabbath, we had two sermons during the week, beside two prayer-meetings. The congregations during our stay were large, and very attentive; and I trust much good was done by our going to that place. During our stay, we here also obtained the formation of a Bible Society, which was entered into with much spirit, and with the approbation of the Catholic clergy. When about to leave the place, I was importuned to stay with them until the sickly season commences."

The brethren left New Orleans on the 6th of April, and after a tedious journey of 700 miles, (500 through a wilderness) arrived at Nashville on the 6th of May.

From Mr. *Badger* no intelligence has been as yet received.

Mr. *Pettengill* had for several years been settled in the ministry at Champlain, a town upon the west side of the lake of the same name, and on the Canada line: but, in consequence of the war, his settlement was broken up, and his people thrown into a state of confusion and dispersion. Deeply afflicted by the event, and earnestly desirous of ministering to their spiritual instruction and consolation of his people in their distressed circumstances, and of thousands of others on the frontiers similarly situated, he came down and made the case known to some members of the Board, and the duty of appointing him to the mission appeared peculiarly clear and urgent.

By the communications received from him, it appears, that his labors in the service of the Society commenced about the middle of August, and were continued without interruption into December; and after a suspension of about two months, they were resumed, and continued until the latter part of March; when, finding the traveling extremely difficult, and his strength much exhausted, he expedient to return to his fa whole time in the service of t was about five months. His la performed under circumstance midst scenes which called for all dom and fidelity of the minister but there is reason to believe th enabled to commend himself man's conscience in the sight of

"My mission," he says, "w attended with many depressing ces, introduced me into an an field of labor, and afforded me ty for communicating religious i to persons, in a great variety of circumstances, who would othe been almost entirely destitut means of grace. Though pro my instructions, as well as by duty, from entering into politi versy, I considered it expedient exertions to prevent depreda bloodshed among neighbors, no as enemies to one another, beir by the provincial line. For thi I frequently passed into Canada a manner, as not to offend eithe ment, and preached to the dest ish subjects, and urged them b of religion, humanity, and perso to restrain themselves, their In all unprincipled persons, from under any pretext, our defence itants. When it was practica meetings near the line, compos sons from both sides, and end address them in an appropriat and impress it upon thei mine state of war does not alter the hovah, which requires us to love bor as ourselves, and to do to we would that others should do prayed repeatedly with differe nies of the militia, and entreate enlist under the banner of C quently conversed and prayed sick and dying; spent consider in hospitals, conversing and pra sick soldiers, and in distributin such as were able to read, the tracts, left in my care by Mr The distressed, perplexed, forl itants—the scattered companies collected from destitute settler loathsome hospitals, filled with and dying, claimed particular at generally met with cordial rece I hope that the serious addres young, the solemn warnings to t itent, the declaration of the p the Gospel to mourners in Zio great doctrines of grace to th attentive hearers, through destit ments extending about two hund

have by Divine blessing produced effects, in some measure answerable to the benevolent design of the Society."

In two or three places, Mr. *Pettengill* witnessed a pleasing prevalence of religious seriousness and inquiry. At a town called Essex, he notes in his journal, "An unusual attention to religion is manifest in this vicinity. Meetings are frequent, crowded, and solemn. Many are disposed to inquire what they shall do to be saved; some have recently obtained a hope. It is not uncommon to see persons at meeting from the distance of eight or nine miles."

Mr. *Booge* performed nine weeks missionary service, and was then interrupted in his labors by a dangerous illness, from which it is doubtful whether he has yet entirely recovered. His services were greatly needed in the region where his duty was assigned him; and seldom has any Society been favored to afford spiritual instruction and consolation to so great a proportion of mourners and other distressed persons. The prevailing epidemic had filled many families with grief; and many neighborhoods were peculiarly accessible to religious instruction, on account of the uncommonly painful instances of sickness and death, which were before their eyes. Mr. *B.* kept a particular journal of his labors from which we make the following extracts.

"Saturday, Oct. 24. In the forenoon visited a sick woman, who had a great desire to unite with the church, and give up her children to God in baptism. Entered into free conversation, with respect to her views of the transaction, concerning the state of her soul, and the reason of her hope. She appeared to have correct views with respect to the essential doctrines of grace, and gave comfortable evidence that she was a sincere believer. In the afternoon, went to the centre of the town, and preached a preparatory lecture.

"Sabbath-day, 25. Preached to a full and very attentive assembly, received one person into the church, administered the sacrament of the Lord's supper, and baptised two children.

"Monday morning, 26. The church accompanied me to the house of the sick woman. Her husband received us very kindly. Preached a lecture, and baptised the woman and her household. I also baptised the household of the woman, who was admitted to the church the day before. It was a most interesting and solemn scene. The people appeared to have a deep sense of the disinterested kindness of the Missionary Society, to which they were specially indebted for my services.

"Toward night I rode five miles to the north-west part of the town, and preached again in the evening."

"Dec. 30. Went to visit a woman languishing with the consumption. It was in the woods, in a very solitary place; and every thing around wore the marks of extreme poverty, except the heart of the sick woman. She gave me to understand, that she had been in a state of great uneasiness and discontent. She could not be sick—and she could not die: but her heart now appeared to be reduced to a state of reconciliation, subjection, and obedience to the will of God. The poor couch on which she lay, under all her bodily distresses, was the first place in which she found and enjoyed true happiness. The Holy Spirit had been her instructor and comforter. She had very supporting views of the grace, power, faithfulness, and glory of the Redeemer. Conversation and prayer appeared very refreshing to her; and I am sure they were to me."

"Feb. 10. Visited a sick man, whose wife lay dead in the house. He manifested peculiar serenity, resignation, and hope. Prayer and religious conversation were refreshing to his heart. The burden of his prayer was, that he might be wholly devoted to God. On asking him if he did not wish to get well, he replied, that *he had rather love God.*" On the 19th Mr. B. attended this man's funeral.

"24. Attended the funeral of a deceased woman, who had left a sorrowing husband and eight weeping children. My appointments in the north part of the county forbad that I should spend any more time with this afflicted and distressed people. When I took my leave of them in a public manner, at the close of the funeral exercises, they manifested the warmest gratitude to the Missionary Society, and to me for my unremitting labors among them."

Mr. *B.* preached on week days, as well as the Sabbath, held conferences, advised churches, heard divisions by his counsels, visited from house to house, preached to the militia near the frontiers, and administered the sacraments.

Mr. *Sewall* spent about eight months in the District of Maine, and nearly all the remainder of his appointment in Rhode Island. He often found solemn and attentive audiences; though there was not in general any unusual attention to religion. In Dixfield, Maine, there was a considerable awakening, and 16 persons were added to the church in that place. Mr. *S.* states in his abstract, that he journeyed during the year upwards of 2,500 miles, preached 364 sermons, visited 459 families and 19 schools, prayed with sick per-

sons 33 times, attended 20 conferences, 29 prayer-meetings, 3 associations, 4 funerals, and several other interesting meetings, and visited prisoners twice. He baptised 10 adults and 31 children, admitted 17 persons to church-fellowship, and administered the Lord's supper 10 times. Mr. *S.* considers the field of missionary labor as very extensive in the District of Maine, and gives his decided approbation to the plan of locating missionaries, whenever that shall be practicable. He represents the need of evangelical laborers in Maine as very great, there being more than 20 destitute churches in that part of the country, and a vast number of destitute settlements.

Messrs. *Warren, Lawton, J. Sawyer, B. Sawyer,* and *Waldo* have severally made returns of their having performed the services assigned them, in the District of Maine. As the state of that region is now pretty well understood, and as there was nothing extraordinary in the reception of these brethren, or in the result of their labors, there is no reason for making extracts from their journals. They were faithful, we trust, in the discharge of their duties as heralds of the Savior, and their exertions cannot have failed of producing a desirable effect.

Mr. *Meach,* having received a call to settle in the ministry, was unable to accept of his appointment.

At the semiannual meeting, information was communicated to the Board, that the people of Brewer, in Maine, were desirous of having Mr. *Thomas Williams* for their minister; but not feeling themselves able, at present, to give him a full support, had proposed to settle him upon the plan of supporting him a part of each year, and allowing him, for the remainder of the time, to be employed as a missionary, until they should become able to take his whole support upon themselves. It also appeared, that a minister located in Brewer, would be in a situation for great usefulness in reference to the destitute places around him. To afford help in such a case was deemed consistent with the general design of this Society. The Board therefore caused assurance to be given of aid in supporting Mr. Williams, for one year from the day of his ordination, to any amount, (not exceeding one hundred and fifty dollars,) which should be judged expedient by the Rev. Messrs. *Gillet* of Hallowell, *Bayley* of New Castle, and *Ward* of *Alna,* (formerly New Milford.) These gentlemen attended to the subject, and concluded that it would be expedient to allow for the first year one hundred and fifty dollars; but were of opinion that should we continue to extend our aid, a hundred dollars in future would be sufficient. The plan of aiding in this way the settlement of ministers in parishes desirous of having the settled ministry, but unable fully to support it, has been adopted by the Maine Missionary Society, has been attended with very encouraging success; and has been earnestly recommended, not only by that Society; but many gentlemen, intelligent and judicious, and well acquainted with our eastern missionary field. And it must be exceedingly obvious that the settlement of good ministers in those destitute regions, in situations affording opportunity for extensive missionary usefulness around them, must be attended with great advantages.

Fifty dollars were appropriated the last year, in further aid of Mr. Eleazer Williams in his preparations for a mission to his red brethren.

The President, Secretary, and Treasurer, with Rev. Timothy Dickinson, and Dea. Isaac Warren, were appointed by the Board a Committee for purchasing and distributing books: and four hundred dollars of the money brought into the treasury by the Cent Institution, and remaining unexpended, together with the Panoplists and Magazines, and other books belonging to the Society and designed for distribution, were placed at their disposal. With the four hundred dollars the committee purchased one Scott's Family Bible, cheap New York edition, three hundred common Bibles, one hundred and forty-four Watts's Psalms and Hymns, forty Baxter's Saints' Rest, thirty Memoirs of Brainerd, one thousand Evangelical Primers, one hundred Watts's Divine Songs, and two hundred Hymns for Infant Minds. The copy of Scott's Bible was purchased at the particular instance of our missionary, Mr. Silas Warren, for the benefit of Jackson's and Union Plantations, in Maine. These Plantations are united in a religious society, and from the representation made, it appeared to the committee that such a gift to them might greatly conduce to the religious instruction of many, and be perfectly consistent with the liberal design of the Cent contributions.—Most of the other books have been distributed, chiefly in the District of Maine.

The Cent Institution, from which our funds for books have principally proceeded, deserves particular and grateful notice. The total amount of its contributions in ten years, ending at our last anniversary, was about four thousand five hundred dollars. This money, excepting about nine hundred and seventy dollars, has been laid out in books, chiefly Bibles and Testaments, Watts's Psalms and Hymns and Divine Songs; and the books have been distributed among the destitute. In this

y poor families have been sup-
the word of life; and many poor
s have been edified and comfort-
many poor children have been fur-
ith means of early instruction
ous impressions. For this char-
Simpkins and her female coadju-
ffere it places, not only are en-
the thanks of this Society, but
ive, we devoutly hope, the gra-
ediction of Him, who so kindly
he pious widow's two mites, and
sublime satisfaction to hear the
ings of many to Him, on this
his everlasting kingdom.

ould we omit to acknowledge
al gratitude and fervency of hope,
er females have done not less
in the incharitable benefactions in
is Society.

veral religious societies, and to
eral individuals, very grateful ac-
gments are due for their contribu-
their private donations. And it
dly recommended to the members
ociety to use all proper means to
this charity in places where it
hitherto not so constantly or so
manifested, and to remind all of
ls of the Lord Jesus, how he said,
re blessed to give than to receive.
Trustees cannot close this report,
expressing their earnest hope,
members of this Society will not
ld in their charity, languid in their
weary in their well doing. The
which they are engaged is incal-
mportant; and the success, which
erto attended their efforts, is such
l inspire them with increased ani-

The times we know are dark,
ny circumstances in the state of our
are depressing; but those who
to trust in the Lord, and to be en-
this work, should never faint or be
ged. While in view of the judg-
uth which the nation is visited we
h reverence, humility, and submis-
should not be overlooked, that the
spects of the times, instead of de-
the friends of Zion and of the true
s of mankind from exertion, should
nem to augmented zeal, and more
us activity. If we lift up our eyes
e an extensive survey of our coun-
shall see that the harvest truly is
ut the laborers are comparatively
We call ours a Christian land, and
stomed to consider it as being emi-
enlightened, and blessed with relig-
nd, to be sure, we cannot entertain
h a sense of the many and inestima-
ors of Heaven, with which it has
stinguished. It is, however, a mel-
and alarming fact, that great as
ivileges are, *and kindly as the Sun*
of righteousness has shone upon us, there are many thousands of people in these States, who visibly live without God in the world, and are really sitting in darkness, and in the region and shadow of death. Large sections of our country, more or less advanced in settlement, and some of them even populous, are without the stated ordinances of divine worship, without Sabbaths, and almost without Bibles. We need not go to the extensive, and destitute regions of the South and West to awaken our commisseration; we may look nearer home. In the District of Maine, that important part of our own state, more than two hundred thousand people, and more than two hundred towns and parishes are destitute of the regular and stated ministry of the Gospel. The call for the exertions of Christian benevolence are solemn, urgent, and deeply affecting; and it deserves very serious inquiry, whether our remissness in imparting the blessings of the Gospel, and promoting the cause of truth, piety, and virtue, among the thousands and millions in the land, who, either willingly or unwillingly, live without regular religious instruction, may not be among the principal causes of that divine displeasure under which the nation is mourning and trembling. Great as the numbers are of those who are famishing for the bread of life, the means for supplying them are ample; and were Christians to feel as they ought to feel, were all to be done by them which might be done, no part of our country would long be left unsupplied.

Let us then, beloved Brethren, one and all, bring this subject home to our own hearts, and endeavor to press it upon the hearts of others. Let us not shut our eyes upon the wants of the multitudes ready to perish, nor withhold ourselves from doing whatsoever our hands find to do for their help. As a society let us stir up the spirit of Christian benevolence and zeal in our own body; be more enlarged in our views, more fervent in our prayers, more strenuous in our exertions; and be always ready to co-operate with other similar bodies in every eligible measure for advancing the common cause. And as individuals, let us call to mind the blood which was shed to redeem us, the price of all our hopes, and feelingly recognize our infinite obligations to Him who *will have all men to be saved, and to come to the knowledge of the truth.* Let us enkindle our hearts at his holy altar, and carry home the sacred fire to our friends and neighbors; and let us never cease to pray for the peace of Jerusalem, or think that we have done enough, that we have done any thing indeed, for her prosperity and increase, so long as any *thing* remains to be done.

After hearing the foregoing Report, the Society proceeded to the choice of officers for the year ensuing, when the following gentlemen were chosen, viz.

Rev. DANIEL HOPKINS, D. D. *Pres.*
Rev. SAMUEL WORCESTER, D. D. *Sec.*
JEREMIAH EVARTS, Esq. *Treas.*
The PRESIDENT, *ex officio*,
Rev. SAMUEL SPRING, D. D.
Rev. SAMUEL AUSTIN, D. D.
Rev. ELIJAH PARISH, D. D.
Rev. JONATHAN STRONG,
The SECRETARY,
Rev. EDWARD D. GRIFFIN, D. D.
Dea. ISAAC WARREN,
HENRY GRAY, Esq.
The TREASURER, and
Mr. JOHN JENKS, *Trustees.*

In the evening of the 25th the annual sermon was preached at the Old South Church by the Rev. Joseph Emerson of Beverly, from these words, John vi, 12, *Gather up the fragments that remain that nothing be lost.* The preacher very ably and faithfully pressed upon Christians the duty of the strictest economy, in order that their savings might be employed to promote the cause of Christ.

A committee was appointed to audit the Treasurer's accounts, who reported, that they found the accounts rightly cast and well-vouched, and that the balance in the Treasury was Four Thousand Three Hundred and Eighty Dollars, and 59 cents; viz. in notes and stock, $4,125,00
in cash, 255,59
$4,380,59

After all the business of the Society had been transacted, the meeting united in a song of praise, and the exercises were closed with prayer by the Rev. Mr. Sanborn of Reading.

REVIVAL OF RELIGION IN HOMER, (N. Y.)

A GENTLEMAN writes, with respect to this revival, (which was mentioned in our last number p. 564,) that it was the most remarkable revival which he ever saw. Several ministers agreed to meet at each others houses, to spend days of fasting, prayer, and conversation with their families. Three, (perhaps four,) have become hopefully pious in the first family which was visited. One has also been taken in the next, where they met a few weeks before the letter was written.

"Of the hopeful converts but two were unbaptized. The Lord owns his covenant. Subjects of the work are from about sixty years of age to less than four. During the attention in the spring, a boy of 14 took his two little sisters out daily to pray with them. Both are now hopefully pious, though the youngest has not seen four years. The deepness of her conviction, her conduct at the time, and the surprising change, are astonishing. I would never have believed one of her age capable of giving such evidence, unless I had witnessed it."

ORDINATIONS.

ORDAINED, at Colchester, (Con.) the Rev. AMASA LOOMIS, jun. over the church and congregation of New Salem Society.

As Pastor of the Presbyterian church and congregation in Whitesborough, (N. Y.) the Rev. JOHN FROST. Sermon by the Rev. Dr. Backus, President of Hamilton College, from Isa. lviii, 1.

FOREIGN MISSION SOCIETY.

THE Auxiliary Foreign Mission Society in the County of Franklin, (Mass.) was formed at Greenfield, Oct. 13, 1812. The following gentlemen were chosen officers, viz.

Rev. JOHN EMERSON,
Hon. JONATHAN LEAVITT, Esq.
Rev. JOSEPH FIELD,
ELIJAH PAINE, Esq.
GILBERT STACY, Esq.
} *Committee.*
Rev. JOSEPH FIELD, *Secretary.*
JEROME RIPLEY, Esq. *Treasurer.*

DONATIONS TO FOREIGN MISSIONS.

May 21. From the Female Foreign Mission Society of New Haven		$83 75
24. From a friend to the translation of the Scriptures, in Cayuga (N.Y) by Mr. P. W. Gallaudet	20 00	
From the Ladies' Cent Society in Norwalk, by the same	30 00	50 00
25. From a friend to foreign missions		1 00
From the Foreign Missionary Society of Hallowell and Augusta and the Vicinity		110 00
Carried forward		$244 75

	Brought forward	$244 75
From a female, (inclosed in a note to the Treasurer)		5 00
26. Contributed in a conference at Hopkinton, by the Rev. Nathaniel Howe		4 08
A quarterly contribution from a female society in Braintree, by the Rev. R. S. Storrs		6 00
From Mrs. Wild of Braintree, by the same hands		2 00
From Abijah Richardson, Esq. Luther Metcalf, Lyman Tiffany, Joseph Lovell, and Comfort Walker, of Medway, Artemas W[illegible]ard, of Medfield, and Dr. Nathaniel Miller, of Franklin, $5 each, by Mr. Woodward		35 00
27. Contributed in Beverly at a monthly meeting for the promotion of missions, by the Rev. Joseph Emerson		32 30
From friends of Missions in Worcester, by the Rev. Dr. Austin		28 52
From a friend of missions in Oakham, by the same hands		50
From the following persons, by Mr. Hezekiah Hall, viz. Hannah Hall, Keene, New Hampshire	2 00	
Anna K. Dana, Orford	1 00	
Charles B. Dana, do.	50	
From others in Orford	7 60	
From John Punchard, Bath, (N. H.)	2 00	
From Elizabeth Lyman, Lunenburg	1 00	14 10
From a Female Cent Society in Rowley, by Mrs. Harriet Tucker, the President		20 89
Collected by the late Rev. Dr. Buckminster, of Portsmouth, for the translation of the Scriptures, received of his executor, Dea. Amos Tappan		122 00
29. From a society of ladies in Wrentham, remitted by Amelia Bertody, Recording Secretary		50 00
29. From the Female Heathen's Friend Society in NewBedford	23 72	
From a branch of the same Society at Dartmouth	5 65	29 37
From the Washington Benevolent Society in Peru, county of Berkshire	40 00	
From individuals in the same town	7 21	
From females in the same town, by John Leland, jun. Esq.	4 16	51 37
June 5. From the Auxiliary Foreign Mission Society, in the county of of Franklin, (Mass.) by Jerome Ripley, Esq. Treasurer		160 00
From a society of females in Fair Haven, (Bristol county)		25 00
From the Rev. Lathrop Thompson, of Long Island, by the hands of Mr. Nathan Coolidge, of Windsor (Vt.)*		194 85
8. From the Foreign Mission Society of Norwich and the Vicinity, by Hezekiah Perkins, Esq. the Treasurer, viz.		
— towards the translations	223 88	
— towards foreign missions	18 97	242 85
12. From Mr. Daniel Nettleton, of Washington, (Con.) by the Rev. E. Porter		4 00
15. From Frederic Cheseborough, of Stonington, (Con.)		60
16. From David R. Dixon, Utica, (N.Y.)		4 80
From the following persons, by Mr. Henry Hudson of Hartford, (Con.) as agent of the Board; viz.		
From individuals in Greensborough (Vt.) by Ephraim Strong, Esq. for missions	$5	
— — for translations	5	
From the Rev. Giles H. Cowles, of Austinburgh, Ohio, for missions	1	
— — for Serampore loss	1	
From a young lady, a friend of missions, at Cairo, Greene county, (N.Y.)	3	
From a friend of missions and translations in Winchester, (Con.) by the Rev. Frederic Marsh	50	
From sundry persons in Farmington, (Con.)	7	72 00
		$1,349 96

This sum is part of a donation of $400 devoted to the purposes of the Board by the Rev. Mr. Thompson, with interest from Sept. 3, 1812. The principal is secured by good notes, and will be published among donations, when the notes are received. The interest already received, and which may be received hereafter, will appear in the annual accounts.

LITERARY INTELLIGENCE.

NEW WORKS.

God's Judgments upon the Wicked the Salvation of his Church; Two Sermons delivered at Hatfield in the Months of March and April, 1813, occasioned by the total rout and overthrow of the French armies in their late invasion of the Russian empire. By Joseph Lyman, D. D. Pastor of the church in said town. Northampton; William Butler. 1813.

A Display of Scriptural Prophecies, with their events, and the periods of their accomplishment. Compiled from Rollin, Prideaux, Newton, and other eminent writers. By Aaron Kinne, A. M. minister of the Gospel. Boston; Samuel T. Armstrong. 1813. pp. 20.

Bible News of the Father, Son, and Holy Ghost, as reported by Rev. Noah Worcester, A. M. Newly Corrected. In a letter to a friend inclined to credit that news. Boston; S. T. Armstrong. 1813. pp. 18.

A Series of Lectures, delivered in Park Street Church, Boston, on Sabbath evening. By Edward D. Griffin, D. D. Pastor of Park Street Church. Boston; Nathaniel Willis. 1813. pp. 327.

OBITUARY.

In Meudon (N. J.) a young lady by the name of TOMPKINS was killed lately by lightning, while in the house of public worship on the Sabbath. Four others were hurt.

At Lorraine, near Sacket's harbor, died Capt. JOHN NICKELS, sailing master of U. S. frigate Constitution.

At New Haven, (Con.) Mrs. ELIZABETH DAGGETT, wife of Henry Daggett, Esq. aged 60.

At Bellingham, (Mass.) on the 12th ult. the Rev. VALENTINE W. RATHBUN, late pastor of the first Baptist church in Bridgewater.

At Concord, (N. H.) between March 10th, and May 6th, 24 persons, of the spotted fever. Sixteen of these were U. S. soldiers. There had been 247 cases of the fever.

At Walpole, (N. H.) the Rev. THOMAS FESSENDEN, aged 74.

At Portland, the Hon. DANIEL ILSLEY, Esq. aged 73.

At Norfolk, (Vir.) Capt. H. M. ALLEN, of U. S. artillery.

At Hartford, (Ver.) on the 22d ult. the Rev. EDUS BUNGROOMS, D. D. pastor of the church in Dartmouth College, and a trustee of that institution, aged 75; and, on the Tuesday preceding, his wife, aged 68; both of the prevailing fever. They died in peace and Christian triumph after lives of eminent piety and usefulness.

At Warner, (Mass.) the Rev. WILLIAM KELLY, aged 68. Harvard College, 1761.

At Lee, (Mass.) of the prevailing epidemic, on the 20th of March last, Mr. CHARLES BACKUS HYDE, son of the Rev. Alvan Hyde, D. D. aged 17.

At Pomona, (Md.) the Rev. GEORGE RALPH, aged 61.

On board the Chesapeake, June 6, Capt. JAMES LAWRENCE, of that frigate, in consequence of wounds received in the late battle between the Chesapeake and Shannon, aged about 31.

At Boston, on the 4th inst. Lieut. OCTAVIUS A. PAGE, first of the Chesapeake, of a fever, son of the late Governor Page of Virginia, aged 28.

At Geneva, (N. Y.) the Rev. JEDIDIAH CHAPMAN, aged 72, in the fifty-second year of his ministry.

At Columbia, (S. C.) several members of the College in that place, of the typhus fever; in consequence of which the students had been discharged till Oct. next.

Near Harrisburg, (Pa.) Gen. MICHAEL SIMPSON, aged 80.

At Hardwick, the Rev. DAVID BATES, pastor of the Baptist society in Dana, aged 52.

At Philadelphia, from May 1 to 29, there were 119 deaths, 82 adults and 37 children; 20 of consumption, 30 of typhus fever, 5 of apoplexy.

At Bennington, (Vt.) the Hon. MOSES ROBINSON, Esq. formerly governor of that state, aged 72.

At New Orleans, EVANS JONES, Esq. President of the late U. S. Branch Bank in that place.

At Halifax, on the 13th inst. AUGUSTUS

, first acting lieutenant of the
, in consequence of wounds re-
that frigate was captured.
the Chesapeake, during the
21st inst. WILLIAM A. WHITE,
er, killed by the first broadside
annon, aged 26.
ne same action, JAMES BROOME,
marines, three midshipmen, and
nd seamen beside those above

ond, (Vir.) Gen. JAMES WOOD,
the revolutionary war and a
the Executive Council of that

r, (N. H.) a woman named DYE, supposed to be 105 years old, a descendant of the aborigines of this country.

At Deerfield, (Mass.) Mr. JONATHAN CHAPMAN, aged 59, murdered in a quarrel, according to the verdict of the coroner's inquest.

At New Haven, (Con.) Gen. JAMES MERRIMAN, a member of the Legislature of that state, aged 52.

At Woodstock, (Ver.) Rev. ANDREW SMITH, pastor of the church in the south parish of that town, aged 60.

At Sheffield, (Mass.) Rev. EPHRAIM JUDSON, pastor of the church in that town, aged 75.

POETRY.

HE GOOD SHEPHERD,

rd's voice still guides my feet,
should go astray;
once—his voice is sweet—
it and obey.

r's call can cheat my ear
w my steps aside:
I I go I know not where,
ave my heav'nly Guide!

e where the purest streams
gh greenest meadows rove,
s me from the sultry beams,
lightful grove.

fall—I often do—
s me up again:
, me strength and spirit too,
lk his ways again.

: or sickness break my rest,
entle Friend is nigh:
me when I sink distrest,
ves me when I die.

: my Shepherd ask for all
: blessings from above?
An ear to listen to his call,
A heart to feel his love. N.

For the Panoplist.

Mr. Editor.

If you think the following lines worthy of a place in the Panoplist, please to insert them.

TEMPTATION.

CHRISTIAN Soldier! watchful stand!
Now, the Tempter is at hand:—
Guard your heart; he pleads for sin,
Whispering evil thoughts within.
Guilty pleasure, deck'd with charms,
Seeks indulgence in your arms.—
But your Cov'nant God on high
Marks your steps with piercing eye;
Quick arouse! resist and fight!
Trust in Heaven's assisting might;
Human strength is weak and frail,
Heav'nly aid will never fail.
They who faithfully endure
Find the promise ever sure;—
Persevere! the victory gain!
And the Crown of Life attain.

S. C

TO SUBSCRIBERS AND PATRONS.

een found quite inconvenient, ever since the first publication of this work, lume should commence in June, instead of commencing, as has been usual r works, at the beginning of the year. Subscribers often send from a dis- ke the work from January. This cannot be allowed, on the present plan, as ake incomplete volumes. Mistakes often originate from the circumstance that e includes part of two years. It is obviously more convenient, on many ac- h to us and our subscribers, that each volume should begin and end with the to remedy this inconvenience has always been considered a difficult thing. The

best method, which has ever been proposed, is, in our estimation, one which has lately been urged upon us by some of our friends, and which we state for the consideration of our subscribers generally. It is this: That in each of the months of August, September, October, November, and December next, two numbers should be issued, so that twelve numbers of the current volume may be printed before the last day of December, and all future volumes begin with January and end with the same year. The only change which this arrangement will make, in respect to the time of payment, will be, that payment will become due for the current volume two months earlier, than if no alteration had taken place; and, in all future years, the sixth number will be issued in June instead of November; of course payment will become due about the first of July instead of the first of December.

If this plan shall be as acceptable to our subscribers in general, as it has been to those who have already been made acquainted with it, we shall enter upon the execution of it in August. In that case, we shall need the assistance of all our correspondents, and shall hold ourselves bound to apply our most strenuous exertions to the work. We shall then be able to bring up the religious intelligence, which has for some time crowded upon us, and to notice several new publications, which we have not had room to review hitherto.

We are also urged to enlarge the Panoplist after the current volume; and have concluded to make a proposal on that subject. If it shall appear, that our subscribers in general are desirous of having the work larger than it is at present, we shall add eight pages to every number, and enlarge the page so that it shall contain one fourth part more than it now does. In that case, the price will be advanced to three dollars a year. The number of pages will be 672 in a volume, containing as much as 840 of our present pages, and more than the Edinburgh or Quarterly Review contains, each of which, as republished in this country, sells for five dollars a year. The Minor Panoplist will be proportionally enlarged, and sold for one dollar and fifty cents a volume. The work will then be the cheapest of the kind, according to the labor bestowed upon it, ever published originally, or republished, in this country. We shall not be able to adopt this plan, unless an extensive and liberal patronage is secured. It is hardly supposable that any real friend to the work, who wishes to have it enlarged, will object on account of the advance in the price, when for *five cents* a month he will receive additional matter equal to what is now contained in 32 pages; or, if he takes the Minor, for *two and a half cents* he will have an addition equal to what is now contained in 13 such pages.

We wish to consult the inclinations of subscribers in all matters like those which have now been stated, as we have no interest which clashes with the greatest utility of our work. We respectfully request subscribers, therefore, to express their opinions on these subjects to our agents, and our agents to communicate them to us, so that we may determine by the first of August next whether to close the volume in December, or not.

We have the satisfaction of stating, that if the debts for the last volume are collected, and the few remaining copies are sold, about six hundred and fifty dollars will remain, as clear profits, to aid the missionary cause, under the direction of the American Board of Commissioners for Foreign Missions. Those who now owe for that volume will bear this in mind, and, we doubt not, will feel a peculiar obligation to make payment. Should the patronage of the Panoplist be increased, the amount of clear profits to be hoped in future will be more than proportionally increased.

TO CORRESPONDENTS.

We decline inserting the questions proposed by L. S. The discussion of them would, in our opinion, be worse than useless to most readers of a religious magazine.

The *Account of the Revival of Religion in Greenwich*, will be inserted in our pages; though perhaps in a somewhat abridged form.

Philoslethes is received.

Several obituary notices are omitted for want of room.

The *Essay On the Study of the Mind, as connected with preaching the Gospel*, has been sometime under consideration. We doubt whether it would be useful; and therefore decline publishing it.

The pecuniary accounts of the Massachusetts Missionary Society are intended to be published next month.

THE

PANOPLIST,

AND

MISSIONARY MAGAZINE.

No. 2. JULY, 1813. VOL. IX.

RELIGIOUS COMMUNICATIONS.

LECTURES ON THE EVIDENCES OF DIVINE REVELATION.

No. XVI.

SEVERAL facts, of very considerable importance, immediately followed the great event of the deluge.

1st; *Noah*, after he left the ark, built an altar; and offered to God a sacrifice of every clean beast, and every clean fowl.

2dly; God promised, that the fear of man should be on all the animal world.

3dly; He gave permission to *Noah*, and his descendants, to eat flesh.

4thly; He forbade them to eat blood;

First, To keep alive in mankind a sacred sense of the importance of life;

Secondly, To turn their eyes perpetually to the great Atonement for sin, which was to be accomplished by the shedding of blood; and

Thirdly, In the renewal of this prohibition to the *Israelites*, to prevent them from idolatry. The heathen, it is to be remembered, had feasts of blood in their idolatrous rites.

5thly; He made an universal law concerning murder, to wit, that every murderer should be put to death.

The blood of every person murdered was required at the hand of every man, and particularly of every man's brother. In accordance with this law, mankind with an almost absolute universality have put the murderer to death. It deserves particular notice, that in uncivilized nations the avenger of blood has very generally been the brother, or some other person of near kindred to him who was murdered.

6thly; God made a covenant with *Noah*, that the earth should no more be overflowed by a deluge; but that seed time and harvest, cold and heat, summer and winter, day and night, should not cease any more.

7thly; Of this covenant he made the rainbow a perpetual token.

The original mode of watering the earth was by mists and dews. This mode was continued, not improbably, until the deluge: and the first rain was that, which accomplished the destruction of the world. When, therefore, *Noah* beheld the clouds again gathered for rain; he would necessarily conclude, that the work of destruction was to be re-

newed. This covenant precluded these fears: and this glorious object, the rainbow, so beautiful, and so wonderful, became a delightful seal of its truth.

The *Greeks* have preserved the memory of this fact in the fable, to which I have several times alluded: that *Iris*, (the Rainbow,) was the daughter of *Thaumas*, (Wonder,) sent to carry the oath of the gods to men.

8thly; God repeated to *Noah* and his family the command, originally given to our first parents; to be fruitful, and multiply, and replenish the earth.

On this subject it deserves particularly to be remarked, that at the two periods, when the multiplication of mankind was more necessary than at any other, mankind existed, and were connected, *in pairs*. The union of one man with one woman in marriage is, therefore, the state, in the eye of God the most favorable to the multiplication of our species. Accordingly, the *Turks*, who have every inducement to have families, arising from independence, wealth, and ample means of subsistence, and who are *polygamists*, are far less numerous than the *Greeks*, inhabiting the same country, who are monogamists, and labor under all the discouragements to marriage, found in poverty, depression, and bondage.

9thly; *Noah* began the business of agriculture speedily after the flood; and, having planted a vine, and drunk imprudently of the wine which it yielded, became intoxicated, and disgraced. In this situation his younger son, *Ham*, in a very unfilial manner treated his father with indecency, and insult. *Noah*, in consequence of the impiety of *Ham*, uttered that memorable prediction concerning his three sons, which is recorded in the ninth chapter of Genesis: *And he said, "Cursed be Ham, the father of Canaan; a servant of servants shall he be unto his brethren." And he said, "Blessed be the Lord God of Shem; and Canaan shall be his servant. God shall enlarge Japheth; and he shall dwell in the tents of Shem; and Canaan shall be his servant."* This prediction, you will remember, respected supremely the descendants of these three persons. The punishment, which *Ham* suffered was chiefly, if not wholly, the pain, which he experienced in his father's displeasure, and in the knowledge, conveyed to him on this occasion, of the future degradation, and sufferings, of his descendants; a pain, which he obviously deserved. On the other hand, there was an obvious propriety in rewarding *Japheth*, and *Shem*, for their filial piety by announcing to them the blessings, which God had treasured up for their posterity. These predictions have been remarkably fulfilled. The subjection of the *Canaanites* to the children of *Israel;* of the *Egyptians* to the *Turks*, the *Arabians*, and the several nations, who before them subdued *Egypt*, and held its inhabitants in bondage; and the extensive slavery, in which the people of *Africa* have for a long time been holden by the *Europeans*, and their colonies; exhibit a terrible accomplishment of that, which respects *Ham*. That, concerning *Shem*, was remarkably fulfilled in the fact, that his descendants were peculiarly bles-

h spiritual blessings. For
han two thousand years
ere the depositaries of the
ligion; while the rest of
orld was chiefly lost in
r. It will also be illustri-
ulfilled in the future res-
of the *Jews*. The pre-
concerning *Japheth* has
emarkably accomplished
modes. God has *en-*
Japheth by spreading his
lants over all the north of
hroughout *Europe*, and
out *America*. His de-
its have also dwelt in the
f *Shem* by means of the
sts of the *Greek* and *Ro-*
pires, of the *Tartar* prin-
l of the modern *Europe-*
the different countries of
God has also enlarged
in the spiritual sense.
spel has principally pre-
among his descendants,
r with the religion, which
ains: and they, in every
ve constituted what has
yled the Christian world.
sense also, *Japheth* has
the tents of *Shem*.
y; We are informed by
that in the days of *Peleg*,
of *Heber*, the fifth gener-
om *Noah*, the earth was
among the descendants
patriarch after their fam-
To this subject I shall de-
e remainder of the lec-

cannot be ignorant, that
stion, whether the inhab-
f the earth sprung from
k of *Noah*, or have de-
eir origin from different
as been extensively agi-
ithin the last fifty years;
h sides have found their
ons; and that volumes
een written to support
their respective opinions. Independently of the labor, which it would require, it would be no difficult matter to add another volume on the same subject. I discuss it, here, very briefly indeed, only because it falls in my way; and shall excuse myself from multiplying observations upon it, because that would be inconsistent with the scheme of these lectures; which is to epitomize whatever subject is handled in them.

To the doctrine, that all mankind have sprung from *Noah*, there are two objections, on which its opposers appear to have placed their chief reliance. Of these the

First is, That the differences of complexion, features, and shape, found in the human species, are irreconcilable with this doctrine. The

Second is, That *America*, and the islands in the *Pacific Ocean*, could not have been peopled from the Eastern Continent.

I suppose, the latter of these objections is now generally given up. If it is not, it must be retained from mere obstinacy. When we are told by Capt. *Cook*, that he saw the inhabitants of the *Friendly Isles* two hundred leagues at sea on a military expedition; when we find the inhabitants on both sides of *Behring's* straits now crossing those waters familiarly; when we know, that the *Narrhagansets* customarily went from *Rhode Island* to *Montauk* Point, or to Southhold, about the same distance; and when we find all the Aborigines of *North America* declaring with one voice, that they came from the West, and crossed the waters before they

arrived in this country, it must be merely trifling either to insist on this objection, or to answer it.

With regard to the other objection I observe universally, that it is founded upon mere *Inexplicableness.* It is this: We do not see how all mankind, if they descended from one stock, came to differ so much in complexion, features, and figure; and therefore conclude, that they did not spring from one stock. This mode of arguing certainly ill becomes those who use it. They cannot see how their thoughts move their hands, or their feet, or their tongues. Yet they admit the fact, every day, in each of these cases. What is true of these is true of far the greater number of cases, in which either *causation*, or the *modus operandi*, is concerned. Were instances of this nature very rare, the argument might be appealed to with decency: now the use of it is ridiculous.

But nothing can give this argument the least weight. A truth can in no way depend upon my knowledge that it is a truth; nor be in any degree affected by my ignorance. The persons, who make this objection, must, before they can challenge to it the least regard, shew us, that the scriptural account *is inconsistent with something, which we know;* and not merely, that they, or we, or both, are ignorant of the manner, in which this state of things took place.

Having made these preliminary remarks, I observe,

1st; *That the objectors do not inform us how many these pairs were, or must have been.*

This part of the subject seems to be no less inexplicable than

the descent of the whol
Noah. I mention this t
that, hitherto, they are
fied with their own schem
formed no definite ideas
the difficulties alleged
to; and, therefore, raise
jection, merely from a s
hostility, and not from
quaintance with the subj
with a knowledge of the
to which it ought to exte

I will, however, suppos
they must mean, if they
supposed to mean an
definitely; *that the bla
and the whites, are espec
tended to be included in it*
ing, therefore, the *Sa*
and *Laplanders*, out of th
tion, and confining myself
these limits, I observe,

2dly; *That the Scr
which assert all nations
been made of one blood, are
to be the word of God by
parably better evidence, t
be alleged in favor of the
ry assertion; and all this e
is directly applicable to th
tural assertion.*

3dly; *The arguments,
prove the existence of the
are attended with incom
more evidence, than can
leged by these objectors i
of their own opinions.
evidence, also, supports th
tural assertion.*

4thly; *Moses could n
been ignorant of the tru
of the Cushites; at least
tribes, which dwelt in t
neighborhood of Egypt an*

Isaac was fifty years ol
death of *Shem*. *Levi* wa
years old at the death o
Between *Shem*, therefor
was the uncle of *Cush*, a
ses, when arrived at fu

but three interven-
of *Isaac*, *Levi*, and
lesides, the *Cushites*
ir to *Abraham* and his
it is impossible for
s to have arisen con-
ir origin, if we sup-
ve been once known.
it be added, that *Mo-*
a *Cushite;* and had
of the traditions of
, also, conveyed down
e principal family of
nd plainly incapable
. Even this is not
Cushites still inhabit
ins of *Habesh* on the
still call themselves
id declare themselves
rdants from *Ham*, and
his son. They de-
eir ancestor was pre-
the deluge; and that
from him, and an-
themselves, formed
he heights of these
to secure themselves
drowned by another
uch an one should
these caves the pres-
retire, every rainy
n the fruitful vallies
These *Cushites* are

They were black in
Jeremiah, who says,
hite change his skin,
ard his spots? As
e were marked in ev-
the *Jewish* nation,
onward, it is plainly
that there should be
with regard to their
descent. Here, then,
swerable proof, that
have descended from
at white men are de-
om him will not be

It ought, perhaps,
, that these *Cushites*
readed.

5thly; *There is a colony of Portuguese on the western coast of Africa, who have scarcely been there three hundred years, and yet are so black, as hardly to be distinguishable from the absolute negro.* Yet they are certainly known to be *Portuguese* by their language, their religion, and their history.

6thly; *The Jews have spread over all climates; and are of all complexions, from pure white to pure black.*

Dr. *Buchanan* informs us, that the *black Jews* in *Hindostan* are as black, as any of the *Hindoos:* and these are as black, as the genuine *African.* These *Jews* left *Palestine* at the time either of the *Assyrian*, or *Babylonish*, captivity. Another body of their countrymen, (a part of the *ten tribes*, carried away by *Shalmanezer*,) settled ultimately in the mountainous country, which forms the eastern border of *Persia*, and the western of *Hindostan.* They are called *Afghans;* and are numerous, and powerful. Their history, religion, and language, prove beyond debate, that they are of the stock of *Israel:* and they are white.

7thly; *The Hindoos, properly so called, are plainly of one stock. Yet those, who live in the north of Hindostan, are white: while those, who live in the south, are black.*

As I suppose, that these facts cannot be denied, I shall consider the general conclusion from them as established: to wit, *that black and white men have both descended from Noah.*

As to the philosophical question; "In what manner is this change accomplished?" I am uninterested in it; because it does

white, and red. On the two last classes these changes have here taken place: and on one of each, they have been almost completed. A black man in one instance, and a red man in another, have become almost entirely white men; and without any such change in the internal parts of the constitution, as to occasion a single new sensation, of any importance. Of white men, therefore, others may have become red or black men, with changes equally unessential. That this has really taken place is fairly presumable from the facts, here recounted. The ordinary course of Providence, operating agreeably to natural and established laws, has wrought the change here. A similar course of Providence is, therefore, justly concluded to have wrought the change from white to red, and to black; or, what is perhaps more probable, from red to white on the one hand, and to black on the other. The change here, so far as it has existed, has been accomplished in a few years. How easily, as well as how imperceptibly, may it have been accomplished during the lapse of ages.*

7thly; All men have the same general attributes, the same external figure and the same internal constitution, the same affections of the body, the same diseases, &c.

8thly; The intellectual and moral characteristics are, also, the same in all men.

9thly; The scriptural account of the descent of mankind from *Noah* is the only account, supported by any probable evidence.

*On three other Indians of *Brothertown* the same process had begun; and on two of them was considerably advanced.

This account is suppo
whole evidence of hi
tradition; evidence, w
not be rationally de
easily doubted. The
against which I cont
mere hypothesis.

For the

"MAY NOT REAL CHRI
EXHORTED NOT TO
THE HOLY SPIRIT?"
Pan. Feb. 1813, p.

THOUGH this questio
very closely connected
subject which produc
proper answer cannot
teresting to the believ
perimental religion. To
acknowledges the *div*
personality of the Holy
subject presents the
emn considerations. I
but reflect, that the re
man is redeemed from t
of sin, preserved in th
all the duty he perform
an heir to immortality,
pared for eternal happ
glory, by the wonderful
operations of the Hol
Can he then, by his
grieve this Spirit, to wh
under eternal and infini
tions? How solemn an
ing is this question.
pose, however, that th
be the case, would be
clude, either that the Ch
conduct is perfectly ri

† The question, which stands
of this article, was proposed b
sequence, as now appears, of
misapprehended the design of
pondent in quoting Eph. iv,
that misapprehension was, it w
long paragraph to describe. W
therefore, trouble our reader
such description.

lings perfectly holy, at all
or that the Holy Spirit is
ble to iniquity, and re-
is of those actions which
or the name of Jehovah.
he latter is not true, the
f God is witness; and that
rmer is also false, the
an has the same infallible
ony, together with the irre-
convictions of his own

With much anxiety,
re, he may perceive the
ety of the apostle's exhor-
Grieve not the Holy Spirit
, *whereby ye are sealed un-*
day of redemption, Eph.

This passage is a full
to the above question.
at will not be satisfied by
plicit exhortation, cannot
vinced by argument.
ay be proper to observe,
e passage just quoted is
y one in which Christians
horted not to *grieve the*
Spirit, and the only one in
it is implied, that any per-
n grieve the Spirit.* But
sage is sufficient. It ex-
s the peculiar feelings of
ly Spirit in view of the im-
conduct of Christians.
postle spoke in popular
ge, and, with his godly
city, there is no need of
finement or subtlety of
ing to understand him. It
feeling of a friend—of a
who loves the offender,
resolved still to be his
who is wounded by his

wicked conduct, and who intends to reclaim him and lead him to the performance of duty. It is such a friend, whom the Christian is exhorted not to *grieve*, and whom he *may grieve*. This view of the subject is calculated to present him with the most powerful considerations to be watchful over his feelings and actions, that he may avoid offending the Holy Spirit. If such sentiments will not affect the Christian, upon what can reliance be placed? His soul should be filled with these tender views and feelings. He would then be far less likely to give offence.

The *ways*, in which the Christian may *grieve the Holy Spirit*, are as numerous and various, as the operations of sin. So extensive are these, that it would be impossible in this place to particularize the most prominent; and it does not seem necessary. Our whole conduct is concerned. It may be better to refer the Christian to the word of God, and urge him to read it with special reference to this subject. As peculiarly applicable to the Christian at the present time, he may read the verse preceding, and the two verses following the above passage in Ephesians. *Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice: and be ye kind to one another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.* Such are some of the feelings and actions, in the exercise and per-

ald any one oppose to this asser-
b. iii, 10 and 17, which refer to
ii, 40, and xcv, 10, an answer is at
What the Hebrew word, which is
d *grieved* in those two Psalms,
s, the writer cannot now deter-
t in the apostle's explanation in
ews, a word which signifies *dis-*
, and not *grief*, is used. This will
nt upon examining the passages

formance of which the Christian will *not grieve the Holy Spirit.*

N. U.

PLAIN SCRIPTURE READINGS.

No. VII.

MATTHEW VI.

Various Readings.

VERSE 1. for *alms* read *righteousness.*

V. 4. 1. p. *himself.* Also, p. o. *openly.*

V. 13. om. *For thine is the kingdom, and the power, and the glory, for ever. Amen.*

V. 15. p. o. *their trespasses.*

V. 18. om. *openly.* The word rendered *secret* twice in this verse has a competitor of nearly or quite equal claims. If admitted, however, the meaning and the translation would be precisely as at present.

V. 24. Griesbach omits one m in the middle of the word *mammon.*

V. 25. om. *or what ye shall drink.*

V. 34. Griesbach supposes *for itself* to be a reading of nearly or quite equal authority with the phrase *for the things of itself.*

There are, so far as I can judge from a hasty examination, as many various readings which affect the meaning in this chapter, as in any chapter of Matthew's Gospel. Yet these, like nearly all the other various readings in the New Testament, do not appear to yield any considerable advantage to any class of disputants, nor to withdraw support from any important religious doctrine.

By the word *righteousness,* substituted for *alms,* in the first verse, is probably intended that external performance of religious and moral duties, which is commanded by God, but which, if prompted by ostentation, or any other unworthy motive, will not receive the Divine reward, as it will not spring from a good disposition. The word is used in much the same sense, in the twentieth verse of the preceding chapter, where Christ warns his followers, that unless *their righteousness shall surpass the righteousness of the Scribes and Pharisees, they shall never enter the kingdom of heaven.* After thus guarding his disciples against an ostentatious performance of their religious and moral duties generally, in this first verse, our Lord proceeds to expatiate, in the following seventeen verses, on this evil, as exhibited in the vain-glorious performance of the duties of almsgiving, prayer, and fasting. The reader will observe, that the word *righteousness* was placed in the margin by the English translators.

The word *openly* is retained by Griesbach in verse 6th, though omitted in the 4th and 18th verses. By Campbell it is omitted in all three. Doubtless the reward will be open and public, in the day of final account.

The doxology, at the close of the Lord's prayer, is generally supposed by critics to have been introduced from the liturgy of the Greek church. However that may be, it contains nothing but what is admitted to be true by all denominations of Christians; nor any thing which is not implied in the prayer itself.

The effect of the other various readings is so inconsidera-

ble and so obvious, that further remarks upon them are unnecessary.

Proposed Emendations of our Version.

V. 7. Instead of *use not vain repetitions*, the meaning of the original would be better conveyed by this phrase; *use not vain expressions*. Campbell has it, *talk not at random*. All kinds of vain and idle expressions, not less than *repetitions*, are forbidden in this passage.

V. 16. *Of a gloomy countenance*, or a *dismal countenance*, would be preferable to the phrase in our version. The word rendered *disfigure* is very forcible, as it literally signifies *to cause to disappear*. The meaning here is, that the persons referred to entirely change the natural genuine expression of their countenances, by an affectation of great seriousness and devotion. The same word is translated *corrupt*, in the 19th verse. *Consume*, in this latter verse, would have been much better; as *moth and rust consume treasures*, and thus *cause them to disappear*. To those who understand *treasures* to mean *precious metals* only, it will appear incongruous to represent them as *consumed* or *corrupted* by the *moth;* but the original word means any other collection of valuable property, as well as money, or the precious metals.

There is a very considerable obscurity, unless I am mistaken, in the 22d and 23d verses, as they stand in our translation. By this obscurity our Savior's reasoning is not correctly apprehended, and loses much of its force. Campbell's version, with a slight variation to make it more literal, is as follows: *The lamp of the body is the eye. If, therefore, thine eye be sound, thy whole body will be light: but if thine eye be bad, thy whole body will be dark. And if even the light which is in thee be darkness, how great will the darkness be.* The greatest improvement here is the adoption of the word *sound* instead of *single;* a change which is abundantly justified, and which accords with the French translation.

V. 25. *Be not anxious* is the true meaning of the word rendered *take no thought*. This is one of the most manifest and most important errors to be found in our version. A similar alteration is required in the 27th, 28th, 31st, and 33d, verses.

V. 30. *Herbage* is much preferable to *grass*, as the *lily* does not come within the meaning of *grass*.

Doctrines.

Our blessed Lord proceeds in his discourse, and teaches us, that we are never to perform our religious and moral duties from ostentatious motives; v. 1; that, whenever we do so, we are not to expect, for we shall not receive, any reward at the hands of God; that we should never imitate hypocrites in taking pains to give alms in public, in order to obtain honor from men; v. 2; that hypocrites, who do thus, receive their whole reward in the human applause which they seek; that alms are to be performed as secretly as possible; v. 3; that the all-seeing God *will* reward them, who sincerely

regard his authority; v. 4; that we should never perform our private devotions in public view, in order to obtain honor from men, as hypocrites do; v. 5; that persons of this class receive the reward which they seek, but no other; that our private devotions should be as secret as possible; v. 6; that the all-seeing God will openly reward them who serve him in secret; that we should never use vain, idle, unmeaning expressions in our prayers; nor think that the excellence of a prayer consists in its length; v. 7; that God knows, before we ask, what things we need; v. 8; that the manner of our prayers should resemble that which our Lord gave, on this occasion, as a specimen of suitable prayer; v. 9; that social prayer is a duty; that God may be affectionately addressed, by the fallen children of men, as their Father; that heaven may be represented as the peculiar dwelling-place of God; that it ought to be the first desire of our hearts, that the name and attributes of Jehovah may be universally seen and acknowledged to be holy; that we should also pray for the complete establishment of the reign of God on earth, and that his will may be done by all men, as it is done in heaven; v. 10; that we are to make daily petitions for our daily bread; v. 11; that we are always to take the attitude of sinners before God, and to ask for forgiveness, as we forgive those who have in any way injured us; v. 12; that we must beseech God not to lead us into temptation, but to deliver us from evil of every kind; v. 13; that a forgiving disposition towards those who have injured us, will secure the forgiveness of our sins at the hands of God; v. 14; that they, who do not forgive their fellow-sinners, will not be forgiven by God; v. 15; that, when the duty of fasting is performed, all external marks of grief, which hypocrites put on from ostentation, should be carefully avoided; v. 16; that they who seek the applause of men will have no other reward; that a contrary course is ever to be pursued, and the marks of cheerfulness to be chosen, even when the soul is humbled before God on account of sin; v. 17; that God, who sees his servants and will reward them, is to be supremely regarded in every religious service; v. 18; that our hearts should not be set upon amassing worldly treasures, which are perpetually exposed to be lost, in many ways in regard to which human foresight cannot effectually guard; v. 19; but that we should endeavor to amass treasures in heaven, where they will never be exposed to loss or diminution; v. 20; that our heart will be fixed upon our treasure, wherever it may be; v. 21; that the eye is the avenue of light to the body; v. 22; that if, therefore, the eye be in good condition, the body will be supplied with light; but that, if the eye be defective, the body will be dark; v. 23; that if the very member, which was formed to dispel darkness, become itself dark, the darkness of the body will be great indeed; that it is not possible to serve two sovereign Lords, and that no man can be supremely devoted to God, and to the acquisition of worldly good at the same time; v. 24; that it is therefore wise not to be

with respect to the pre-
of life by food and rai-
r He who gave life, the
ift, will give food to sus-
life which he has given;
who formed the human
ill furnish raiment to
; v. 25; that the fowls of
which make no provision
future wants, are fed by
renly Father; v. 26; that
tional and immortal be-
of much more conse-
in the creation than these
; that no man by anxiety
to the height of his per-
27; that we need not be
for raiment, as the same
being, who so gorgeous-
the herbage of the field
standing its transitory na-
ill not fail to clothe his
offspring; v. 28—30;
, who manifest the anxi-
forbidden, are distrust-
ng no suitable confidence
v. 30; that all anxieties
pect to future supplies
and raiment is wrong,
ns us to pagans, as God
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; that we ought first to
interest in the everlasting
n of God, and the posses-
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sings; v. 33; and that it is
herefore, to be anxious,
r the morrow, as the
each day are sufficient
day; v. 34.

ng the vast number of

take this verse in the common
n, and according to our transla-
gh there is great reason to be-
it should be understood differ-
he reader is referred to Camp-
on Luke xii, 25, where he will
able examination of the passage.

implied doctrines contained in this chapter the following deserve particular notice: viz. that human applause is never a proper motive of action; v. 1; that secret prayer is the duty of all men; v. 6; that there are intelligent beings in heaven, who perform the will of God perfectly; v. 10; that fasting is a duty; v. 17; and that God exercises a perpetual and universal providence over the animal, and vegetable, as well as the intelligent creation; v. 26, 30, 33.

Miscellaneous Remarks.

If we thoroughly examine the manner in which our Savior treats the great ruling passion of mankind, a regard to human applause, we shall see a striking difference between his views and the views not only of men in general, but even of most of his professed followers. If it is unlawful to perform acts of charity for the sake of acquiring reputation, acts so salutary and so beneficent, I infer, that no actions whatever ought to be performed from a regard to reputation merely. Every duty should be done from a regard to the authority of God, and not for the sake of being seen, and honored by men. But how differently from this are children taught, by many professedly religious parents. How often is the young and tender mind referred to what men will say, and what they will think, as though the opinions of men were the standard of all law, human and divine, and as though the applause of men was the highest reward of virtue, and the noblest aim of an immortal being. But

what an insult is such a course of instruction to the Supreme Legislator, who has clearly expressed his mind on the subject, and with whose decision the dictates of enlightened reason exactly coincide! What become of such phrases as *a laudable ambition, an honest pride,* and others like them, when compared with our Savior's instruction and example. Let children and others be told to do this, because it is right; to abstain from that, because it is wrong; to practise a course of duty, because God has commanded it; to avoid sin, because God has forbidden it; and they will never want motives sufficiently intelligible and powerful. O, if Christian nations would cast away *to the moles and to the bats* this miserable idol, the applause of men, we might soon experience a wonderful improvement in the character of Christendom.

The Lord's prayer is the most wonderful composition ever committed to writing. Its simplicity, its dignity, its comprehensiveness, its piety, its suitableness to the wants of men, well deserve the most attentive consideration. When I contemplate the several parts of this admirable compend, I am convinced, that even infidels would acknowledge it to have proceeded from God, if their minds were not desperately blinded. When I hear a prayer, in which there is no reference to the holiness, glory, and will of God, nor to the sinfulness and spiritual wants and dangers of men, I conclude at once that such a prayer is not suited to the state of man, and cannot have sprung from a mind imbued *with the genuine* principles of the Christian relig such prayers are mad repeatedly heard them reader imagine pray to the Socinian scheme will have some con those to which I allu it is not probable he so low an estimate of prayers contain, as acti ing them would enab do. How great mu difference between th of Luther, Calvin, Ho ter, Hale, Edwards, and those of Socinus, and Belsham? And these classes would semble the plain, ob sophisticated langua New Testament?

In the 22nd and 23 our Savior gives mo tant instruction by a l cription of the dark a condition of a man, the only medium of lig be unfit to perform its should thus become d self. By this similitu resents the case of t are involved in error, principles are wrong, progress in moral an inquiries is like the a blind man. Well say, *How great must ness be!*

The word rendere in the 24th verse, is which is generally *Lord;* and I could ha it had been so rend The meaning of our evidently, that two l not possess the suprer ity at the same time. vah is served, he is if Mammon, the servi atry.

PHILA

VAL OF RELIGION IN GREENWICH, (MASS.)

lowing account was sent for publ by the Rev. JOSEPH BLODGET, r of the first church in Greenwich.

compassionate Head of the ch manifested his gracious pecial presence in my first among this people, in De- r 1785. Immediately after dination, which took place vember 1786, there were n persons, who gave such evidence of a change of that they were admitted to ian communion. We njoyed great harmony for fifteen years, small addi- eing made to the church, it any general attention to n, till it pleased God, in ar 1802, to awaken sin- nd enliven saints, in such ner as to astonish all clas- persons. The holy Sab- as a day wished for, and delighted in. The Holy ter visited almost every

Many were aroused he slumbers of infidelity, eerfully engaged in the of Immanuel. Some, who efore tolerably easy with nnexion, now became in- , and joined the Univer-

We had conferences tures very frequently, and appily without irregulari- Our communion Sabbaths freshing indeed. Some als, who had been inclin- oin sectaries, were now nto our fraternal embrace. ere we graciously pros-

From March to Decem- y three were received to nion, in a small parish of ghty families. The sub- the work were from the age of 65 down to 11. Some were under the most trying convictions for several months; others but a few days. When relieved, they exulted in the doctrines of grace and gave up their cavils against the Bible sentiments. At this happy season, none were forward to profess Christianity, till they were satisfied that they possessed love to God. The half-way scheme of covenanting for baptism now entirely ceased. There was a manifest change in the habits and customs of old and young. Idle visits and festive seasons were turned into occasions of speaking often one to another on the subject of religion. Balls were laid aside. The dancing master found no employment. Parents and children were engaged in familiarizing the catechism to their minds, and in searching the Scriptures daily. Family prayer was more attended to. We also had the pleasure to observe, that profane language, gambling, and tavern-haunting were less practised. There was scarcely a single house, where a pack of cards was kept. Sacred music was much cultivated; and our seasons of praising God were pleasant; eminently so on communion occasions.

From this time of peculiar refreshing, there were but small additions to the church till eight years afterwards; when it pleased the Lord, in 1810, to cause a wonderful revival in Hardwick, a contiguous town. Many precious drops of the shower rejoiced us. Thirty two persons gave such evidence of conversion, that they were admitted to the church. In general, they

live according to their profession. We have had but few apostasies. Yet we have had the dismal sight of beholding some, who lived and died in a state of opposition to such heavenly operations; and some who have been awakened and greatly aroused, and appeared to be *almost persuaded to be Christians*, have yet sunk into the world, and given us reason to fear that they are ripening for eternal darkness. There are some, now aged, who have seen their children press into the kingdom, and yet remain unmoved themselves. On our communion occasions, they step aside as spectators. They see their companions, and their offspring partaking of the heavenly feast, but have no lot in this matter themselves.

Since 1810, a very few are brought to realize their sinful condition. The serious dissension in politics prevents an attention to the weightier matters. Yet where the Lord began a good work, he is carrying it on.

We learn several things from these kind interpositions of Heaven.

1. When the Lord works, none can hinder him. The powers of darkness are aroused, and many sinners are permitted to quench the Spirit, to their own confusion and final hardness; but the word of God accomplishes that whereto he sends it, and, in his own time and manner, his chosen are brought in. *His people are made willing in the day of his power.* Many, who are determined not to become subjects of the revival, are made eminent converts, powerfully confute gainsayers and opposers, and express great astonishment at their former madness a
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reign Spirit creates anew. Where he begins such a glorious work in the soul, he will continue it to the final decision. The new-born subjects are delighted with those sacred truths, which they abhorred while in a state of impenitency. They are now assured, that God *has mercy on whom he will have mercy;* and that he has a right to leave in hardness whom he will; that his holy and perfect will is the law of the universe, and his electing love the encouragement of fallen creatures. They adore God on account of his having ordained a number to eternal life; and they rejoice while they realize the consistency of the Divine decrees and free agency in the creature. They find themselves to be free indeed, and that none are bondslaves but the servants of sin. We find those who are brought into the kingdom, at such joyful seasons, firm against the great errors and heresies which assail the Church.

4. We find, that great peace and solid rest are the result of such refreshing seasons. There is an engagedness to live in Gospel purity, and keep up brotherly discipline, and stand in the light and strength of the Redeemer. When the building is upon the Rock, it is secure from falling, let the floods of atheism and infidelity be ever so raging. Although the mass of the nation are in pursuit of vanities, the saints of the Most High shall receive the kingdom and possess it for ever, even for ever and ever. *There remaineth a rest for the people of God.* While the hostile and the violent are rushing on to vexation and a final overthrow, the peacemakers are advancing to the heavenly Canaan.

5. We learn where is the source of all rejoicing, and the only sufficient aid. In such times of revival as have been described, the ministers of Christ have their minds deeply impressed with a sense of entire dependence on God, while they are full of delight, have many joyful hours, and realize the importance of diligent exertion in feeding the sheep and the lambs. When they feel less than the least of all saints, they find they can do all things through Christ who strengtheneth them. Their minds are more and more weaned from worldly concerns; they look forward to the great consummation, and humbly plead with God for assistance, that they may acquit themselves as faithful stewards of the mysteries of God. They see the importance of a life of prayer, and familiarity with the Scriptures. They strive to enjoy the friendship of Christ, and to have some happy understanding of the great truths of revelation. All who come out boldly in the cause of God, exhibit true love and persevering faithfulness, and in this time of revolutions, are more and more confirmed in the divine origin of the Bible, and rejoice that Jehovah rules over all; knowing that he will bring down the haughty uncircumcised, exalt the humble, and cause the righteous to shine as the sun in the kingdom of their Father.

THE RELIGIOUS EXPERIENCE OF MRS. E. M. EXTRACTED FROM HER DIARY.

(Continued from p. 21.)

"FEB. 6, 1725. I was this evening in a dull frame, and under temptation to neglect secret prayer, which temptation I overcame. In the time of duty, I was led to a sense of my miserable estate by nature, which wrought in me an earnest desire after Christ, and led me to seek a discovery of him, by faith, in his excellency and glory, and as my Savior. I was earnest in prayer that he would shew me his glory, and that he would dwell in my soul and possess it with the gifts and graces of his Holy Spirit. And here I was particular for the grace of faith; for that faith whereby I may see spiritual things, which are spiritually discerned; and also for that faith whereby I may venture my soul upon Christ, and trust in him for all things; for the grace of love, repentance, and new obedience; for the grace of thankfulness and holy joy; for the gift of an enlarged heart, an elevated spirit, and fixed thought in contemplation; for the gift of self-government, for the gift of knowledge, and wisdom, and prudence; for the love and goodness, which come down from above; for that pleasantness in conversation which may render me a blessing; for dexterity and ingenuity in business—

"Feb. 10. It is now a good time with me, and I have much of God's presence compared with what I used to have. I have outward afflictions, but inward consolations, blessed be God. Rouse up, O my soul, and consider what infinite obligations thou art laid under by these things. Shall the infinite God be present with a worm? Shall a Being of all possible perfection converse with a vile sinful creature, and hear, answer, and comfort dust and ashes? And wilt thou not be careful in all things to please Him? Wilt thou affront his holiness by sinning against him; his goodness by ingratitude; his majesty by contempt? Or wilt thou not rather endeavor to walk before him to all well pleasing; before Him, who is the God and Giver of all thy mercies? O Lord, I come unto thee, my strength and my Redeemer, in whom all fulness dwells, for grace whereby I may walk answerable to thy just expectations. Fill me with a spirit of holiness, so that I may walk before God with fear and reverence, with new obedience and holy joy; with a spirit of goodness, so that I may be a blessing to my fellow-creatures.

"Feb. 27. God has been pleased lately to withdraw from me much of his comforting presence. Though I have had assistance in duty, and some more than ordinary discoveries, yet I find not that confidence towards God, which I used to find; neither can I with that assurance comfort myself that his power, goodness, and wisdom are engaged for me; (a supporting consideration which has yielded me much quietness.) I feel an uneasiness and vacancy in my mind, which excite my desires after the Lord's supper, that I may receive a sealed pardon for all my sins, and especially for the fore-mentioned want of confidence; that I may not only be

forgiven but also washed and cleansed in the blood of Christ; that I may have assurance of my reconciliation to God, and of his manifestations to my soul, in and through the Beloved. O Lord, strengthen my faith, and help me to believe that I have an interest in thy salvation, though I am a vile, sinful creature. Blessed be thy name for what thou hast done for me, and for what of thy presence I enjoy at this time. Of myself I can do nothing; but I can do all things through Christ strengthening me Blessed be thy name, that while I am yet speaking, thou answerest; and while I am musing, the fire burneth. This is not of myself, O Lord; it is thy gift. Astonishing are thy grace and condescension, Lord, that thou shouldest hearken to a worm of the dust, a vile sinner; that thou shouldest speak peace to my soul. O, let me not return again to folly.

"March 14. I have been under much distress and difficulty by reason of outward trouble, (except at intervals,) for above this week; but have been this day much helped against it. God has been pleased this day to comfort me with his presence, blessed be his name.

"21. I have been in a disconsolate frame this week, though I have several times been relieved and composed, and especially this morning, in reading Mr. Samuel Mather's Gospel of the Incense, and the Golden Altar in the Holy of Holies; in treating whereof it was laid down, that whatever troubles we meet with from the world, Christ speaks well of us to the Father. It was further asserted, that we may know that Christ prays for us by two things: first, if we have a heart to pray for ourselves; and secondly, if we prize the intercession of Christ. This yielded me much consolation and strength of faith with respect to my prayers. I hoped they were incense offered upon the golden altar, which would be accepted. I felt assured, that I should have divine direction and influence.

"28. This evening I have been assisted in secret prayer, and enabled to look to the Captain of our salvation to fight my battles for me against my great adversary, who is much molesting me with dark and melancholy representations.

"Ap. 10. I am weak in prayer, and brought more to prize Christ as my Advocate. Though I am weak, He is strong, and as a Prince prevaileth with God. I hope I have left my petition with Him, and hope in the free goodness of God, that He will undertake for me.

"12. I was comforted by reading Dr. Goodwin's Child of Light walking in Darkness; especially that part of it, entitled the return of prayers.

"22. I have opened my case this day to my father, and have been much refreshed by what he thereupon said to me. Soon after, observing a black cloud arise in the heavens, it put me in mind of the day of judgment. Those words came to me: *Behold he cometh with clouds, and every eye shall see him:* Upon which I found an inward joy; and my heart was ready to leap, at the thought of Christ's coming to judgment, and my ascending to meet the Lord in the air.

"May 23. Upon reading Mr.

Morgan's book upon these words, *We wept, when we remembered Zion;* I was earnest with God in prayer for his church and people; and I was especially enlarged for those in a distant part of the country, whose sorrowful state had been laid before me in that book. I was filled with desires to help them.

"31. I was enlarged in prayer for the whole assembly of God's worshippers, (it being the Sabbath,) that he would grant them his presence and the communication of his grace, that their fellowship might be with the Father and his son Jesus Christ; but especially that he would pour down his Spirit upon his ministers, that he would take them up into the mount, and speak to them that they might speak to the people.

"June 3. Much profited by reading the Epistles of St. John.

"July 11. Was much refreshed by reading Dr. Manton on Psalm cxix, 114; *Thou art my hiding place and my shield; I hope in thy word.*

"30. I was this morning assisted in secret prayer. God drew near to me. I was loath to leave the duty, insomuch that I could freely have continued all day in it.

"Aug. 1. I have had yesterday and to-day a great sense of the worth of God's favor and earnest desires after it.

"2. God drew near to me in the morning and the former part of the day, (it being the Sabbath,) in a more than ordinary degree; and, in the afternoon, I had such earnest desires after holiness, and, by and by, such a discovery of Christ, as I have not had these ten years; nor, indeed, did I ever expect to have been so happy in this world. I thought I was willing to die, and could rejoice in my departure; but felt desirous to live, if I might glorify God, and live a holy life. I sat under Christ's shadow with great delight. My soul began to live, when she saw her Beloved; and, when she got near Him, I dissolved into tears too many to be concealed. The meditation of his excellency, as I came home, was precious to me; and so was secret prayer afterwards, though not in so high a degree.

"6. God has been present with me ever since the Sabbath, in such a manner as to make the duties of religion pleasant to me, though not in such a degree as I could desire. I am now entered upon another year, (it being my birth day;) may I begin it with God, and live more to his glory and have more communion with Him, than ever heretofore. Many have been the mercies, and much the perplexity of the year past. I have had more affliction, and more communion with God, than for a great while before. I would be encouraged thereby to devote myself to his fear continually, and especially for the year ensuing. May I bring forth much fruit unto God, and do much service for my generation, and be made comely through his excellency which he shall put upon me; earnestly desiring that he would mortify all sin in me, and help me to live according to his commandment which is exceeding broad.

"9. I have God's presence this morning. I had it in such a manner yesterday, that I know not how to express. God seemed to be as really with me, as any

person is, with whom I converse. It made me very happy while the season lasted. I find there is true and solid happiness in drawing near to God. They, who have his presence, want no good thing. How happy a time is it with me! I see something of God wherever I turn my eye.

"10. This morning in secret prayer I had a comfortable apprehension. that God was my Father, and of the great blessedness of being his child. Also considerable hopes concerning the answer of my prayers.

"20. I have had God's presence with me this morning in secret duties of his worship, and considerable enlargement in prayer; especially when I came to speak of God's goodness and bounty, and the titles whereby he was pleased to exhibit himself to his people, as God, King, Father, Friend, Husband, and Brother."

(To be continued.)

MISCELLANEOUS.

ADVICE TO PARENTS.

The following reflections were occasioned by the unexpected death of a daughter aged 13, whose parents had not taught her the things of religion, and whose mother was, on that account, greatly distressed.

Parents, you have a sacred trust committed to you; a trust of infinite moment. You are the guardians of more souls than one. The children, which God hath given you, He hath put under your care, and you are to devote them to him—*to train them up in the way in which they should go.* Spare no pains, and neglect no opportunities, to teach them what they must know of God and the way of salvation.

At present you are busy, no doubt, in providing for their temporal wants, seldom thinking, perhaps, that they may be taken sick and die. The necessity of religion you do not deny; but worldly cares engross your attention, so that you do not catechise and instruct your children in religion, nor pray with them. But you have some hope that it will not always be so. When this thing is done, and that plan completed, you intend to be more diligent in affairs of higher consequence.

But suppose death should step in between you and your good intentions! How then are your most important duties to be performed? and what then is to become of the precious souls of your offspring? It is your duty to provide moderately for their temporal subsistence, but if you do no more than this, you do no more than is done by the beasts of the field, and the fowls of the air: for they provide food for their young.

Suppose you should provide largely for your children; suppose you should leave them wealthy; yet, if you leave them not the blessing of God, what will wealth avail them? What if they are *clothed in purple and fine linen, and fare sumptuously every day*, if they have all their

good things in this world, and are to be tormented hereafter, for ever and ever? Miserable riches, alas! which may ruin their souls, and increase your own condemnation!

I beseech you, therefore, fathers and mothers, to think seriously on these things. How soon God will call you and your children into eternity, you know not. At the funerals of their children, I have known parents in deep distress and agitation of mind, because they had not taught them the things of religion. "O," said the mother alluded to, "O, that I had taught my daughter the being of a God! O, that I had not put off, and put off, teaching her to be religious! I am to blame; my conscience condemns me! O, I have neglected her soul for her body! How unfaithful a parent I have been to her soul!"

Let parents, from these reflections, take advice. Lose not the present time *to bring up your children in the nurture and admonition of the Lord.* Acquaint them with the Bible. Pray with them in your families, and for them in your closets. Neither speak, nor do, any thing unbecoming the character of Christians indeed. Let them see that you love the Savior—delight in religion—fear to offend God—and draw your sweetest consolations from his word. Show them, that your great concern is, to have them become pious, and fit to die, whenever death shall call them hence. So teach them daily, and so walk before them, that if they should die young, you may have no cause to lament, and condemn yourselves, after they are dead and gone, because you put off teaching things of eternity, till late. Be holy yourse be faithful to their sou

For the

THOUGHTS ON THE IMI
OF A LIBERAL EDUC
A MINISTER.

In my remarks upon ject, I do not intend t age, in the least, the those men, who hav themselves to eminenc fulness without the a of a public education. aware, that genius, and ardent piety, ha brought men forward scurity, and made the sive blessings to the The excellent John N distinguished exampl kind. That such pers have been more usefu had been blessed with and liberal education, ly admit of a ration They furnish no solid therefore, to the gene of such an education.

I shall not stop t upon the general res and influence of which necessarily atta selves to a liberal educ shall I dwell upon th tance of this respecta influence to a ministe topics were handled b your correspondents number.

It is obvious to a ma been favored with a lib cation, that it posses advantages which are

enced in active life, but can hardly be set forth, in ue colors and full impor- upon paper. They must ı and felt, in order to be . I shall content myself entioning only three of a bvious nature.

. liberal education intro- one to an acquaintance erary characters and lit- ursuits. The connexion, each student at a public ry forms with other stu- with whom it may be his e-operate in future life, e of lasting benefit. It him an opportunity of g their talents, their ac- ents, and their disposi- nd to commence and ce- durable friendship with he may deem worthy of fidence. It also affords opportunity of determin- own powers and acqui- and the rank which he is of holding. If he is and retiring, and prone rvalue his own abilities, give him courage and nce in himself, and create ion of character, which he ot attain in private. If, other hand, he is bold and ng, and apt to overrate tive importance, the fre- disappointments and mor- ns that he will meet with, ing others, of far less ions than himself, out- im in his studies, and im in the back ground, ve a salutary influence on racter, in lessening his and self-conceit, check- forwardness, and prompt- to more vigorous efforts ursuit of sound learning. also become acquainted with the best writers both in our own, and in the learned languages. Such an acquaintance, while it polishes his style, refines his taste, and increases his stock of knowledge, will teach him a lesson of modesty and diligence, which he will not soon forget. It will pretty effectually cure him of those pedantic habits and feelings, which we often see so disgustingly displayed, by professional men of private education, and slender acquirements.

2. Scientific pursuits expand and discipline the mind. They train it to sober thought and patient investigation; sharpen and invigorate the discernment; and impart, at the same time, a stronger love of truth and a greater power of discovering it.

The science of mathematics is rather dry and laborious, and will be pursued, by most minds, to but a very small extent, except as a classical exercise. But its salutary effects are great and permanent. It induces a habit of fixing the undivided attention upon a subject, and pursuing it, with patience and assiduity, till the truth is elicited.

It gives a strong and masculine tone to the intellect; and a clearness, precision, and force to the expression, which would not otherwise be attained. It prepares the mind for a more ready and accurate discrimination between sophistry and sound reasoning, and doubly repays the labor of a few months by the rich harvest of truth which it eventually yields.

The other sciences, usually taught at our colleges, are more inviting, as they are less laborious and productive of more

immediate gratification; and some of them have a no less beneficial effect upon the mind of a Christian. Astronomy and natural philosophy are branches of learning which eminently tend to enlarge and ennoble the mind, and lead to sublime and grateful contemplations of the great Author of nature. But, to pursue them to effect, requires able instructors, and a costly apparatus; and these means are to be found only in our public seminaries.

3. In these days of bold and adventurous speculation upon the great truths of revelation, it is of immense importance to the theologian thoroughly to understand the correct mode of philosophizing. This I apprehend to be one of the principal advantages of a liberal education.

The present age is fitly characterized, as "the age of reasoning pride;" and the evangelical minister must expect to have his faith assailed by the subtleties of '*philosophy falsely so called.*' He cannot fail to meet with objections to the great mysteries of the Bible; objections which assume an aspect of plausibility; and which, if he is not sufficiently acquainted with philosophy to understand its province and the legitimate principles upon which it proceeds, will at least perplex and distress his mind, if they do not force him to abandon the truth. It is true, that men of great learning and talents, may embrace and propagate error; and, through their heart-felt hatred of the truth, may wreat the Scriptures to their own destruction. Still it is a fact, that a pious mind, well imbued with sound science, is doubly armed against the assaults of i An appeal to facts will this assertion. Look abro on the Church in our da say, who have made ship of the faith? The Church learn wisdom from the that she suffers, and be ca how she encourages m come forward as defend the faith and instructors in ion, who are not thoroughl ified for the discharge of t portant and responsible an She must not "lay careless on skulls that cannot tea will not learn."

Religion does not shrink the closest scrutiny. Its iar doctrines will stand th fiery ordeal. Philosophy handmaid of religion and subverter; and the mos mind of the Christian is e ed and strengthened by su pursuits, the better is he to understand, believe, an fend the truths of the When he has once seen an the difficulties and seemin tradictions that attend ev *demonstrative* sciences, h not be stumbled with those meet him in theology. he has explored the regi philosophy, till he is lost boundless contemplation works of God, and is brou feel the narrowness of h powers, and their incompe fully to understand the ea part of the natural world, h feelingly exclaim,

"What does philosophy impart? But undiscovered wonders! Lift he Even to her proudest heights—t she caught The soul of Newton and of Stewart She but extended the scope of wish And admiration. All her leaping In wider views of God's unive depths!"

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PHILOMATHETES.

For the Panoplist.

ELIGIOUS CONFERENCES.

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ages of the Church, the Waldenses and Albigenses met in the same manner at the hazard of their lives. The odious and tyrannical *Conventicle* and *Five Mile Acts* were never able effectually to suppress similar meetings in England; *Acts* which, though they have not been rigidly enforced of late, were last year, to the joy of every liberal minded man, blotted from the English statute book. In this country, the scoffs, sneers, calumnies, and misrepresentations of the profane, have been liberally bestowed upon every species of religious conferences. These meetings have also incurred the disapprobation of the formal, of the enemies of vital piety, and of some serious Christians, who have been kept in ignorance on the subject. But this opposition has never been sufficient to *put down* the pretended evil; nor is there the least reason to apprehend it ever will be.

I shall now state a few plain obvious arguments to show, that religious conferences are incalculably useful; that they can never be prevented, where there is much active piety; and that they ought to be esteemed as among the choicest gifts, which Christ has bestowed upon his Church.

1. Man is a social being, and all his more elevated enjoyments are of a social character. This will not be disputed for a moment. Most especially is religion an enjoyment of the social kind. Love is in its very nature social; and every way in which love is brought into action, and manifested to the world, must partake of the social

character. The enjoyments of the heavenly state are represented as in the highest degree social.

Now the utility of conferences is founded altogether upon this principle. If religion is social in its nature, it is to be enjoyed in every practicable social manner. It is to be cultivated in the great assembly on the Lord's Day; in smaller assemblies of friends and acquaintances; in the family circle; and with the bosom companion. He who undertakes to prevent the enjoyment of religion in the social circle, whatever he may pretend, actually makes war upon religion. Conferences are eminently and peculiarly social. Different persons express their minds; different persons engage in prayer; the observations of one are often the means of leading others into a new train of thought; attention is kept awake; the fire of the more ardent is communicated to the more lukewarm; the caution of the more prudent is insensibly imparted to the more adventurous. In all these ways good is done.

There is a class of men, who represent all religious conversation as hypocritical grimace, as the improper obtrusion of too sacred a subject, as mere disgusting cant. Yet these same persons are loud in praise of social enjoyments, and speak in raptures of those among their friends who are eminent for their social qualities. Are they aware of the dilemma into which they fall? They must either confess, that religion is a thing to be most carefully concealed, as though it were shameful and odious; or that themselves have no taste for it and take no pleasure in it. The latter alternative doubtless is true; for it is a certain fact, that a man, who is not capable of relishing religious conversation, is not capable of enjoying religion at all. And he who would banish religion from conversation, would banish it from the world, if consistent with himself.

2. Religious conferences are the means of increasing religious knowledge with very great rapidity. Of this fact every person must be convinced, who has attended them; especially in a revival of religion. The reason is obvious. Men always gain knowledge on any subject, when, in addition to the public formal means of instruction, they engage in mutually instructing each other. But I shall be asked, if I would advise private Christians to undertake the office of *instructing* in religion? This question will be answered in the following observations.

Interesting conversation always conveys instruction; that is, it either communicates new thoughts, or more deeply impresses truths before known. To urge men, therefore, so to converse together, as that their conversation may be mutually instructive, is by no means to countenance their assuming the *office* of public instructors. Let religious persons learn wisdom by the conduct of men in relation to other subjects. It is found by experience, for instance, that children at school never learn so fast, as when employed in instructing their schoolmates. The great secret of the Lancasterian improvement consists in making children teach each other. So

dents at college never gain knowledge so fast as when their leisure hours are employed in conversing on their studies. Soldiers never learn the art of war so rapidly as when alternately engaged in drilling each other. It is said, that Bonaparte has always encouraged his soldiers not only to instruct each other, but to form and express their opinions, in all the variety of circumstances which a campaign produces, as to the best course of future operations. The advantage which he derives from such a practice is immense; as every soldier feels the value of his own exertions, understands what is intended by each movement, and thus performs his duty with amazing celerity. If

"The legate of the skies ——— ———arm'd himself in panoply complete Of heav'nly temper, furnishes with arms Bright as his own, and trains, by ev'ry rule Of holy discipline, to glorious war, The sacramental host of God's elect;"

We may certainly urge the individuals, who compose this "host," to exercise themselves in the use of those arms with which they are furnished, and to profit by the attainments and experience of each other. They who represent religious conference as an unsuitable and injurious thing, are either ignorant of the most common principles of human nature, or utterly hostile to the progress of religious knowledge. What would be thought of a person at the head of a literary institution, who should thus address his pupils: "Young gentlemen, I, and your other instructors, will take care to instruct you in the studies which you are pursuing. Be careful to say nothing to each other in relation to them, as you may fall into mistakes. Above all, abstain from meddling with those societies, in which your studies are made the subjects of discussion, and each one is expected to take a part. You must not form such societies; and, if you already belong to any, you must abandon them." What would be thought of a general, who should caution his soldiers against encouraging each other to the battle, or perfecting each other in military discipline? Who should tell them that he would take all the care of the campaign upon himself, and that he did not wish to have them stimulate each other to heroic deeds? Would not the soldiers, if they followed this advice, soon be transformed into moving statues, and become as stupid as their commander? How is it, then, that a mutual interchange of thoughts and motives, should be forbidden in reference to religion, while it is so exceedingly beneficial in relation to every other branch of knowledge?

3. Men, who are deeply intent upon the subject, make more rapid advances in religious knowledge, than in any other attainment whatever. This is a powerful reason, considering the natural aversion of man to religion, why every facility should be afforded to all who are desirous of obtaining an acquaintance with the Bible, with their own hearts, with their spiritual wants, and with their duties. Among the reasons why religious knowledge is more rapidly gained than any other, I mention the four following:

First, religion is a more inter-

esting subject than any other, to every human being. It is felt to be such, usually, by those who attend religious conferences. Every individual has a personal concern in it; a concern of inconceivable value. His *all* is at stake; and that *all* is the unalterable destiny of an immortal being.

Secondly, the first principles of religion are simpler and more intelligible than the first principles of any other kind of knowledge. The Bible is a book more universally intelligible to all classes of persons, in every part of the world, than any other book ever published. The instructions which it gives are abundantly various and explicit, in all that concerns the present and future moral character of man.

Thirdly, the experience of every man will, if his conscience be truly enlightened, bear witness to the accuracy of the scriptural representations of human wickedness. Every man will see, that the sacred penmen have accurately described his character; and this will powerfully assist him in understanding the scheme of salvation.

Fourthly, the history of the world, the history of God's providence in relation to families and individuals, indeed every thing, which we behold around us, confirms the Bible, and assists in acquiring religious knowledge.

It will be objected, perhaps, to these statements, that mankind are generally ignorant of religion. The fact is admitted. Men are most wonderfully ignorant on this subject, even in a Christian country. The grand reason of this ignorance is human depravity. Men naturally dislike to *retain God knowledge. God is not i thoughts.* But when excited to inquire shall do to be saved; v feel their sinfulness an above all, when they partakers of a title to enly inheritance, they religious knowledge w ing rapidity.

4. I argue in favor ences, that experience ed them to be eminen in very many parts of try. The writer of marks has attended m this kind in six differe some of them several miles from each othe three different New States, during a period years past. These have been of all the kinds, so far as respect dition and advantages who have attended the are to be found in our Some have been con students at college; son dents with resident g some, of persons emin three learned professi others; some, of plain f retired country places; persons of particular ag of persons of all ages sexes; some, of minis people; some, of priva tians and others, witho ters. In no one of the ings has the writer wit single instance of impr duct. On the contra delicacy of deportme deference to superior Church, more caution i to every thing whic wound the feelings of e a more complete abstine

g which might lead to
umult, or levity, have
servable, than the writer
nessed in the same num-
ther promiscuous meet-
ıt excepting assemblies
ic worship on the Sab-
And it is worthy of re-
ıat the learned and the
:d, the man accustomed
: speaking and the plain
or mechanic, are much
ɔn an equality, as to un-
ing the great truths of
e, than would be sup-
r one who had never seen
mparison fully made.
neetings have not only
us orderly, decent, and
but they have been
nstrumental in awaken-
, in promoting brotherly
healing divisions, in uni-
rches, in strengthening
ls of ministers, and in
ng sinners.
rences may be abused;
ıbtless have been: But
ssing is not obnoxious
? The worship of God
abbath is abused by the
the stupid, the light-
Even the Sabbath it-
nost shamefully and ex-
abused among us, at
ent time. The mercy
and the love of Christ,
t wickedly abused by
s multitudes. The Bi-
used. I am deliberately
n, that no blessing has
abused in this country,
my own knowledge ex-
an the religious meet-
e discussed.
ferences have been ap-
y the most eminent min-
the Gospel; those best
with talents, learning,
ıowledge of human na-
ture, as well as most concerned for the glory of God, and most sedulous to promote the welfare of man. Was Baxter, think you, ignorant of the nature and tendency of such meetings? Did any latent mischief in them escape the penetrating mind of Edwards? But I conclude by referring to higher authority.

6. The Scriptures authorize and require just such meetings as we designate by the word conferences. The apostle Paul, writing to the mass of believers, the common Christians, at Rome, says: *And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.* Rom. xv, 14. *Admonish* is a word of pretty broad signification, and means, in this place, to *instruct*, *advise*, and *remind*, each other, in reference to the great truths of religion. The apostle not only acknowledges the *ability* of the brethren to perform this duty; but apologizes for writing to them so fully, and states, that he did it to bring well-known truths to their remembrance, and in consequence of his being commissioned, as the servant of Christ in preaching the Gospel to the Gentiles. Now, if it is the duty of Christians thus to *admonish* one another, in what way can it be done so effectually as in the meetings above described? Indeed, wherever it has not been done in this manner, it has scarcely been done at all. The same apostle addresses the Colossians thus: iii, 16. *Let the word of Christ dwell in you richly; in all wisdom teaching and admonishing one another; in psalms and hymns and spiritual songs,*

singing with grace in your hearts to the Lord. I have pointed the passage differently from our version; partly on the authority of Griesbach, and partly from my own view of its scope and meaning. As pointed in our Bibles, however, the same truth is taught, though less forcibly and clearly. Again; Heb. iii, 13. *But exhort one another daily, while it is called to-day, lest any of you be hardened through the deceitfulness of sin.* In these three passages, it is clearly implied, that Christians have the knowledge, and the ability requisite to assist each other in the way toward heaven. Each of these passages, not only authorizes but requires, as it appears to me, that kind of brotherly intercourse, which is almost peculiar to religious conferences.

In a future paper, I intend to specify some of the evils to which conferences are exposed, and to state what I conceive to be the best manner of conducting them.

A. B.

For the Panoplist.

ON DRINKING HEALTHS.

A Querist, in the last number of the Panoplist, (p. 29,) proposes several inquiries on the subject of the convivial custom of drinking healths. I am certainly disposed to indulge him in these inquiries, recollecting that many excellent men have been conscientiously opposed to the custom in question. The great Sir Matthew Hale made a solemn resolution never to drink a health; a resolution which he faithfully observed. His objection was not, if I remember right, any religious scruple; b convinced, that drinking led to excessive drink he would not sanction a the tendency of which It is to be remembered, that, in the days of Sir Hale, the custom was t full glass at every healt barbarous and foolish c say nothing of its wic But, in these more unc ed times, a man may d toasts without expendi gle glass of wine. In the querist, I observe,

1. The common drinking healths is not I once knew a man wh urged to pray, said he much as any body, for e was a prayer; and as was continually full o he inferred that he wa prayerful man, though prayed as other people was sufficiently absurd. is not a prayer; and th need of confounding t ing of words, the use is perfectly familiar. is an address to God; ing a man's health is n in form or substance, a er understood to be, ar to that glorious Being.

2. Drinking a mar is not necessarily an u compliment. It is sim pression of good will. son who offers the e may be insincere; but i means certain that he likely to be so, than presses his good will o er occasion.

It is asked, 'why w not *eat* healths as well them?' This question w ed, perhaps, to make th

s; but, if such were the I should certainly see harm in wishing a man's very time his plate was

: not be supposed, that ıe champion of health- ;. In fact I dislike the , and wish it were abol- It is an interruption to ation, and may be an oc- of drinking more than therwise be drunk, and ıan the strict rules of ınce would admit.

ANTIPAS.

TH OF ROBESPIERRE.

l known that Robespierre was ıe most bloody and ferocious of ıch revolutionists. The manner ath may not be so well known. lowing paragraph is taken from ating article in the Quarterly for June 1812, styled *Lives of ch Revolutionists*. We may r select other paragraphs from e article, in order to show the es of man when freed from all straints, and the justice and ee of God in making wicked e ministers of his wrath upon ier. ED.

ıll of Robespierre was mph of fear rather than ce, and the satisfaction ıich it must be contem- ı incomplete, because a nsters even worse than were among the force- sending him to the scaf- is punishment, however, signal as his crimes. er jaw was shattered with shot, either by himself effectual attempt at sui- by a gendarme in the ; it was bound up with a essing, as he lay in the the Convention. He wished to wipe away the blood which filled his mouth. They gave him a bloody cloth, and as he pushed it from him, they said to him—'It is blood—it is what thou likest!' There he lay on one of the benches; and, in his agony of mind and body, clenched one of his thighs through his torn clothes with such force that his nails entered his own flesh, and were rimmed round with blood. He was carried to the same dungeon which Hebert, and Chaumette, and Danton, had successively occupied. The gaoler knocked him about without ceremony, and when he made signs to one of them, (for he could not speak) to bring him pen and ink, the man made answer—'What dost thou want with it? Is it to write to thy Maker? Thou wilt see him presently.' He was placed in a cart between Henriot and Couthon; the shops, and the windows, and the house-tops were crowded with rejoicing spectators to see him pass; and as the cart proceeded, shouts of exultation went before it, and surrounded it, and followed its way. His head was wrapt in a bloody cloth which bound up his shattered jaw, so that his pale and livid countenance was but half seen. The horsemen who escorted him, shewed him to the spectators with the point of their sabres. The mob stopped him before the house in which he lived; some women danced before the cart, and one of them cried out, 'Descend to hell with the curses of all wives and all mothers!' The executioner, when preparing for the performance of his office, tore off the bandage from his wound. Robespierre then

uttered a dreadful cry; his under jaw fell from the upper; and the head while he was yet living exhibited as ghastly a spectacle, as when a few minutes afte Sampson, holding it by th exhibited it to the mult p. 431.

RELIGIOUS INTELLIGENCE.

NARRATIVE OF THE STATE OF RELIGION WITHIN THE BOUNDS OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES, AND OF THE GENERAL ASSOCIATIONS OF MASSACHUSETTS, CONNECTICUT, NEW HAMPSHIRE, AND THE GENERAL CONVENTION IN VERMONT, MAY 1813.

The cause of Zion lies near the heart of every sincere follower of the Redeemer. He deserves not the name of a disciple, who cannot join the Psalmist in saying, *If I forget thee O Jerusalem, let my right hand forget her cunning; if I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy.* In the prosperity of the Redeemer's kingdom, the honor of God, and the everlasting welfare of the souls of men are involved. That benevolence which distinguishes our religion, incessantly utters the prayer, *thy kingdom come;* and when the news reach the truly religious man, from any quarter of the earth, that the interests of the *truth as it is in Jesus*, are advanced, and that the followers of the Redeemer are multiplied, he experiences a joy, similar in kind, to that which swells the bosoms of the angels of light, when sinners are brought to repentance.

To those who are thus tenderly concerned for the prosperity of Zion, and who are waiting, and praying, and striving for the peace of Jerusalem, we have the happiness to state, that though we find many things within our bounds to deplore, yet, on the whole, we have abundant cause to *thank God, and take courage*. Amidst much coldness, and declension, and iniquity, we discern evident tokens, that God has not forgotten to be gracious. In some places within our bounds, during the past year, the Spirit has descended like a gentle dew, and in others in copious showers, making the parched heath as a fruitful field.

The state of religion among a people, may be judged of with tolerable correctness, from that attention which the ordinances of religion, and the means of grace receive, and from those exertions and those sacrifices, which are made, the Redeemer's kingdom. *By th shall ye know them*, is a rule of prescribed by the Savior himse view it then as an evidence that the precious influences of his Sp the midst of our churches, when that there is, within our bound spectful and general attendan preached Gospel; that children a and in some places the aged, are ed by catechising, in the great u duties of religion; that mission Bible, and religious tract societies numerous and extensively pa and are successfully exerting th in spreading a knowledge of divi that young men of hopeful piet promising talents, are taken fr occupations, to which their pov confined them, and are educ more extensive usefulness in the as Gospel ministers; that assoc young people are formed, for th ble purpose of sending the Gospel who enjoy not its stated ministra the heathen in distant lands are bered, with tender solicitude, an butions are cheerfully and liberal to send the Gospel to them; that societies are extensively institu devoutly attended, and a hope is ranted, that the windows of heav opened, and the richest blessing on this guilty world.

The number of churches wh bounds, has during the past yea erably increased; and destitute tions, through the faithfulness of isters in their neighborhood, h extensively supplied with the a tion of Gospel ordinances. We those who have thus been favo not forget the solemn obligati they are under to establish, as s possible, the Gospel ministry per among themselves. We state w ure, that great harmony preva churches, and that ministers a appear to be walking together charity, and faith, and order of th Infidelity and other ruinous er scious of deformity, seem to cour

le truth goes forth in her native
and meets with extensive ap-

: have still more encouraging
n these to make known. In a
f places within our bounds, dur-
st year, there have been exten-
ls of religion. Scenes resem-
: of Pentecost have been wit-
which solemnity has pervaded
inners have been brought to in-
solicitude, and with trembling,
must do to be saved, and have
been brought to rejoice in that
ierty, *wherewith Christ makes*
ch evidence has thus been afford-
reality of the religion of Jesus,
power and grace of God. We
the Ethiopian change his skin,
leopard his spots, and have been
exclaim, in view of such mira-
ercy, this truly *is the finger of*
e presbyteries, in which such re-
e principally taken place, are
Hudson, Onondaga, and Albany;
aces which have been most ex-
visited, are Homer, Newark,
own, and Connecticut Farms.
r places, also, where no special
ive existed, the cause of religion
pleasing aspect; and the church
en and flourishing, under the
rs of divine grace, distilling upon
ers are, from time to time, ad-
Lord, of such, we trust, as shall

The religious instruction of
has been blessed, and that
are, which has been exercised
lambs of the flock, has been of-
a mean, by the great Shepherd
p of souls, of bringing them into
A strong incitement has thus
ded to parental and ministerial
nd the pleasing hope is excited,
eration shall rise up to praise
n their fathers shall have fallen
We have also seen, in the events
ast year, viewed in connexion
: circumstances, fresh and im-
:vidence, that God *is a prayer*
Hed, and that it is generally in
the earnest supplications of his
hat he appears in his glory to
Zion.

ile we thus rejoice in the Divine
we have reason, also, to depre-
livine displeasure. In too many
ithin our bounds, a lukewarm-
a neglect of religious ordinances
nd the vices of profane swearing,
ess and sabbath breaking exist,
ming degree. In other places,
nporal, trifling in their nature,
ntary in their duration, engross
ttention, to the neglect of those
whose importance and duration,

we cannot at present, adequately conceive. While the prince of darkness is thus striving to maintain an unhallowed dominion over the souls of men, let those who are clothed with the Christian armor labor, under the direction of the great *Captain of their salvation*, to deliver them from this cruel bondage, into the glorious liberty of the sons of God.

We learn that an awful mortality has prevailed, in many places, within our bounds, and within the bounds of those sister churches, with which we are connected; and we are sorry to be compelled to add, that this dreadful visitation of the Almighty does not seem to have been extensively a mean of producing repentance and reformation. A sleep like that of death, must surely have fallen upon those, who can thus stand unmoved in their impenitency, while the arrows of death are flying thick around them

From the General Association of Connecticut, we learn, that though there have been fewer revivals of religion, within their bounds, during the past year, than in some years which have preceded it, yet, on the whole, religion is not in a less prosperous state, than it has hitherto been. An entire harmony there prevails, among the ministers and churches.

In the county of Litchfield, a number of places have been refreshed, by an outpouring of the spirit of God.

In Yale College, appearances, in a religious point of view, are in a high degree hopeful. Many of the youth of that seminary, are anxiously inquiring what they must do to be saved.

The souls of all mankind are equally precious; but we cannot but feel, that it is a subject of uncommon rejoicing, when, by reviving religion in our most respectable seminaries of learning, God is preparing for an increased number of able and faithful ministers of the Gospel.

Missionary, and Bible, and religious tract societies, are liberally supported, and the people of this state, have extensively contributed to the missions in the east. They are also, with their brethren, in Massachusetts, making great exertions to arrest the progress of intemperance, that angel of darkness, and of death, who with a giant step, has passed through our land, and slain his thousands, and his tens of thousands, and who is still continuing his awful work of destruction.

From the General Association of Massachusetts proper, we have received encouraging intelligence. Religion there, not only maintains its ground, but gains new conquests. The cause of error, to say the least, is stationary; while the cause of truth and righteousness, is steadily advancing. In some parts of that state,

pleasing revivals of religion have taken place. A great and general, and promising effort is making, to suppress intemperance, and its kindred vices. In no other part of our country, has such liberality been manifested in founding and supporting benevolent religious institutions, having for their object the education of young men for the Gospel ministry, without expense to themselves; the dissemination of the Holy Scriptures in our own language, and the preaching of the Gospel, in destitute parts of our own country; the translation of the Scriptures into the languages of the east, and the diffusion of the light of divine truth among those, who are sitting *in the region and shadow of death.* When Christians, in other sections of our country, are informed, that the inhabitants of Massachusetts have contributed, during the six years last past, for the above purposes, a sum probably, not less than half a million of dollars, will they not be provoked to go and do likewise?

From the General Association of New Hampshire we learn, that though many of their towns are destitute of churches; and of the regular administration of Gospel institutions, and there vice lamentably prevails; yet where religious ordinances are established, they are not enjoyed in vain. Ministers are faithful and zealous, in inculcating truth, and in opposing error; and are laboring to strengthen the hands, and encourage the hearts of each other, in their great and good work, and the churches, walking in the faith and order of the Gospel, are edified and increased. The serious people of this state, are combining their efforts, with their brethren in Massachusetts and Connecticut, to suppress the growing evil of intemperance.

From the General Convention of Vermont we learn, that religion is, on the whole, progressive among them; that some new churches have, during the past year, been formed; and that numbers of those which have, in time past, been destitute of the stated ordinances of religion, have settled Gospel ministers among them. Benevolent institutions, for the promotion of the interests of the Redeemer's kingdom, are increasing in number and are respectably supported. The ministers and churches are happily united, in the faith and order of the Gospel. Revivals of religion have existed in several places, and in Middlebury College, an unusual degree of seriousness has prevailed.

On the whole the Assembly think, that religion has lost nothing, but on the contrary, has gained much, during the past year; and we would record the fact, to the honor of Him, whose *is the kingdom, the power, and the glory.*

We exult in this consideration, though the nations of the earth are
and our own beloved country is
involved in the wide spread flar
and is solemnly called to humbl
fore a righteous and holy God,
feels the infliction of one of
judgments. But recollecting
standing, that it was long since
prediction, that Jerusalem
built *in troublous times*, and
that in our day, amidst all th
lutions of empire which have a
changed the face of the world,
er efforts have been made to e
Redeemer's kingdom, and wit
success, than for many ce duri
we even derive encouragement
cumstances and events, which,
themselves, seem hostile to
which, in the hand of her Almi
and to demonstrate that her ca
own, are overruled for her pros
triumph.

The prospect of victory ani
soldier to daring exploits; and
role fortitude becomes every sol
cross, when the assurance is gi
word of God, and when this as
confirmed by the dispensations
Providence, that his *labor shall
vain in the Lord.* The events
year admonish and encourage
*steadfast, unmoveable, always
in the work of the Lord.*

Glorious things are spoken of
city of our God. Her boundari
enlarged, until they shall em
whole family of man. And we
the events which are now tal
comfortable evidence, that the
*spent, and that the day is at
noble spirit animates the
world, to spread the triump
cross; and in the exertions whic
making, and which have rec
made, and in the success which
ed them, we think we per
dawning of that day, when the
of Righteousness shall arise,
world, with healing under his
But the prince of darkness
dispossessed of his dominion,
struggle. It is to be expected, t
millennial glory shall irradiate
he will muster his hosts unto b
that he will dispute for his
at every step, with the champio
cross. The circumstances of t
and of the world demand great
from Christians, and afford ever
agement to make them.

Let all then who *love our La
Christ in sincerity* and who ar
for the consolation of Israel bei
in their Lord alone, rise in the
their strength; and resolve, and

piety, their prayers, and their exertions, testify to the sincerity of their resolution, that *for Zion's sake they will not hold their peace and for Jerusalem's sake they will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.*

By order of the General Assembly.
ATTEST,
JACOB J. JANEWAY.
Stated clerk.
Philadelphia, May, 1813.

EXTRACTS FROM THE MINUTES OF THE GENERAL ASSOCIATION OF MASSACHUSETTS PROPER.

AGREEABLY to appointment, the General Association of Massachusetts Proper met at Conway, June 22, 1813, at 5 o'clock, P. M. Present the following delegates from the Associations specified: viz.

The Rev. Ebenezer Fitch, D. D. Rev. Gordon Dorrance, Berkshire;

Rev. Samuel Whitman, Rev. Caleb Knight, Mountain;

Rev. Alvan Sanderson, Rev. Josiah W. Cannon, Franklin;

Rev. Nathan Perkins, Rev. John Woodbridge, Hampshire Central;

Rev. Joel Baker, Rev. Alfred Ely, Hampden;

Rev. Micah Stone, Rev. Samuel Ware, Brookfield;

Rev. Joseph Lee, Rev. Ezekiel L. Bascom, Westminster;

Rev. Gaius Conant, Rev. James Murdock, Worcester South;

Rev. Samuel Worcester, D. D. Salem and Vicinity;

Rev. Richard S. Storrs, jun. Rev. Avery Williams, Union;

Rev. Joshua Leonard, Rev. Ezra Fisk, General Assembly of the Presbyterian Church in the United States;

Rev. Noah Porter, General Association of Connecticut;

Rev. John Kelly, General Association of New Hampshire;

Rev. Enoch Hale, Secretary of the General Association; and Rev. John Emerson, Minister of the Parish.

The Rev. Ebenezer Fitch, D. D. was chosen Moderator; the Rev. Samuel Worcester, D. D. Scribe; and the Rev. Avery Williams, Assistant Scribe.

VOTED—That the Delegates for the last year, from this General Association to the other ecclesiastical bodies connected with it, be invited to sit as honorary members. The Rev. Vinson Gould, and Rev Joseph Emerson took their seats accordingly.

Prayer was offered by the Rev. Moderator for Divine *aid and direction.*

The Rev. Messrs. Hale, Leonard and Murdock were appointed a Committee of Arrangements.

VOTED—That the Associational Sermon be preached to-morrow, 2 o'clock, P. M.

VOTED—That the appointment of special religious exercises be referred to the Committee of Arrangements.

Adjourned to 7 o'clock to-morrow morning. Prayer by the Moderator.

Wednesday, June 23, 7 o'clock. Met according to adjournment. Opened with prayer by the Moderator. The minutes of yesterday were read.

The Committee of Arrangements reported in part, and the report was accepted.

Attended to the report of the Rev. Drs. Morse and Hyde, delegates to the General Assembly of the Presbyterian church.

Attended to the report of the Rev. Messrs. Shepard and Emerson, delegates to the General Association of Connecticut.

Attended to the report of the Rev. Mr. Stone, delegate to the General Convention in Vermont.

Attended to the report of the Rev. Messrs. Gould and Harrison, delegates to the General Association of New Hampshire.

Received the Annual Report of the American Board of Commissioners for Foreign Missions, officially presented by their Corresponding Secretary.

VOTED—that we have attended with great satisfaction to the annual report of the American Board of Commissioners for Foreign Missions; and that we view the evident smiles of Heaven on the business of that Board, as calling for the grateful praise of all the friends of Zion's cause.

VOTED—that the above-mentioned report be lodged in the archives of this body.

VOTED—that the narratives on the state of religion, and of the churches, be communicated immediately after the public religious services of the afternoon; and that the Rev. Messrs. Perkins, Porter, and Kelly, be the Committee to take the minutes, and prepare the annual report.

The Committee on the subject of ardent spirits, by their chairman, the Rev. Dr. Worcester, made a verbal report of their doings, and presented the constitution and annual Report of the MASSACHUSETTS SOCIETY FOR THE SUPPRESSION OF INTEMPERANCE, which the Committee had procured to be instituted.

VOTED—that the Report of the Committee as above mentioned be accepted; and *that this Association pledge themselves to use their influence, and recommend it to the several Associations* represented *in this body, both as associations and as individuals to use their influence, to give*

mote the great object of the above mentioned Society.

The Rev. Messrs. Murdock, Gould, and Sanderson, were appointed a Committee to audit the accounts of the General Association, and to devise means for future supplies.

A communication from the General Assembly of the Presbyterian Church, on the subject of a day of Humiliation, Fasting, and Prayer, was read.

Voted—that the above communication be deposited in the archives of this body.

The Rev. Dr. Fitch was chosen substitute to the Rev. Richard S. Storrs, and the Rev. Dr. Griffin substitute to the Rev. Dr. Parish, as delegates to the General Assembly of the Presbyterian church, at Philadelphia, on the 3d Thursday in May 1814.

The Rev. Nathan Perkins was chosen substitute to the Rev. Mr. Williston, and the Rev. Theophilus Parker, substitute to the Rev. Mr. Goffe, as delegates to the General Association of Connecticut, at Fairfield, on the 3d Tuesday of June 1814.

The Rev. Joseph Blodget was chosen substitute to the Rev. Mr. Lee, and the Rev. Joseph Field substitute to the Rev. Mr. Murdock, as delegates to the General Association of N. Hampshire, at Plymouth, on the 3d Tuesday of Sept. next.

The Rev. Messrs. Jacob Catlin and Edwards Whipple, were chosen delegates to the General Convention of Congregational and Presbyterian ministers in Vermont, at Pawlet, on the 2d Tuesday of September next.

The Rev. Messrs. Hale, Whitman, and Murdock, were appointed a Committee to consider and report on the manner in which narratives on the state of religion, and returns of the state of the churches shall be made.

The Association had a recess.

At two o'clock attended Divine service. The exercises were performed by the Rev. Dr. Worcester. Sermon from Acts xv, 30, 31. *So when they were dismissed they came to Antioch, and when they had gathered the multitude together, they delivered the epistle; which when they had read, they rejoiced for the consolation.*

After divine service, attended to narratives on the state of religion and of the churches until 6 o'clock. Adjourned to 7 o'clock, to-morrow morning.

Prayer by the Moderator.

Thursday, June 24, 7 o'clock, met according to adjournment. Prayer by the Moderator. Minutes of yesterday were read.

Voted, that the Committee, ap by the General Association the las attend to the liberal proposal of M F. Schermerhorn, be requested to c their attention to the subject, an report to the General Association t year.

Voted, that a copy of each of th ed reports of the ecclesiastical b connexion with this General Asso be lodged in our archives.

Proceeded to hear the remainin tives, on the state of religion and churches.

The Committee for auditing counts of the General Associati made their report, and the repo accepted.

Voted, that for transacting any b of this General Association seven m delegated from the particular Asso of Massachusetts Proper, be requ a quorum; but that for opening a journing the meetings, a less num competent.

Voted, that the delegates from sociation to the General Assembly Presbyterian church be allowed body seven cents per mile for their ling expenses, on their outward j after leaving the boundaries of th till their arrival at the place of th ing of the General Assembly.

The following report of the Com on the subject of narratives was a viz.

That it be a rule of this Ass that narratives concerning the stat ligion and of the churches be prese writing, with the view to obtain a rate account of the principal fac however to prevent any more pa details, which the delegates may t expedient to add, or the Associa request.

That the delegates of the severa ciations be requested to furnish a returns of the churches in their res connexions, with the names of the of such churches as have pastor their college standing, and the ti their joining the particular assoc the number of members, distingu males and females in each church; future years the variations occasio accessions and removals; the na the ordained ministers, who are n tors of churches, and of candidates sed by them to preach the Gospe the number of baptisms, distingu adults and infants, administered th ceding year down to the first of M be preserved in the archives of thi and that the secretary be author

procure printed schedules for the above purposes.

Voted, that the secretary be authorized to pay such expenses as are allowed by this Association.

The Committee for taking minutes of the state of religion, and of the churches, made their report, which with amendments was accepted; and is here inserted.

The Committee to whom it was referred, to take minutes concerning the state of religion, would respectfully submit the following report:

On a general review of the narratives, given by the delegates from the several associations within our limits, we find much to awaken the gratitude and raise the hopes of the friends of Zion. In these "troublous times" the walls of our Jerusalem are evidently rising. Harmony in the faith and order of the Gospel prevails; and attendance on its institutions appears to be increasing. Some congregations, which had long been destitute of a stated ministry, have of late been supplied: a growing attachment to evangelical truth is apparent; and sectarian influence, it is believed, does not on the whole increase.

With heart-felt gratitude to God would we make mention of the special visitations of his grace to several of our churches. Stockbridge, Belchertown, Amherst, Granby, Munson, Sunderland, Ware, Haverhill, and Bradford have been favored the year past, with rich effusions of the Holy Spirit. Many in those towns have been constrained to bow to the sceptre of Jesus;—many have subscribed with their hands to the Mighty God of Jacob. In four of them, more than three hundred souls have been added to the churches; and the work has not ceased. In other places, some within, and some without our limits, there have been pleasing refreshings.

While we lift our hearts to God in admiring praise for his gracious remembrance of us, in this trying day, we would not forget humbly to notice and lament the special dangers with which some of our churches are beset; and the fearful declension apparent in others. Two or three on our eastern border are harassed by sectarians, and are threatened with dissolution. A few others, on account of the pressure of the times, are in danger of losing the stated ministration of the bread of life; and many are slumbering in Laodicean lukewarmness, even though some of them have been visited with distressing sickness and awful mortality.

We are happy in being able to state that the past year, several humane and charitable societies have been formed; some for the relief of the distressed, some for the assistance of pious and indigent young men in obtaining an education for the Gospel ministry, and some for aiding more directly in imparting the word of life to the destitute. One Bible Society, and two Auxiliary Foreign Mission Societies, one in Franklin County, the other in the county of Hampshire, have been added to those previously formed. Though events apparently inauspicious to the Foreign Mission have transpired; yet we trust the exertions of its friends are not relaxed; and with peculiar interest we notice evidence that the missionary spirit is on the increase. We have need of patience, that when we have done the will of God, we may receive the promise.

From the delegation of the Presbyterian Church, we are happy to learn, that, in a portion of that Church, God has been gloriously displaying his power and grace in appointing salvation to the walls of Zion and making her gates praise. In Elizabethtown and Newark in the State of New Jersey, and in Homer and Connecticut Farms, in the state of New York, there have been the past year, great revivals of religion, and large accessions to the churches. In a few other places within their limits the influences of the Holy Spirit have been granted to awaken sinners to their eternal interests, and bring them into the kingdom of Immanuel. And in general, within the bounds of the Presbyterian connexion, religion appears to be advancing, and there are many circumstances calculated to animate the hopes of the Redeemer's friends, and to bring honor to his name.

In the state of Connecticut, universally acknowledged as containing a precious and important portion of the Church of God, there is great union and harmony among the ministers and churches. The missionary spirit has revived there in a new form; that of ministers going two and two among their several societies, comprising such as are destitute of a settled ministry, and preaching and exhorting among the people. This measure has been evidently blessed to the re-establishment of Gospel privileges in some places where they had ceased, and to the revival of religion where they were still enjoyed. Several ministers have been settled; and in many places the Spirit has come down like rain upon the mown grass, and like showers that water the earth.

In the state of New Hampshire there is a deplorable destitution of the means of religion, even in some sections where they were formerly enjoyed. But other parts are well supplied with evangelical minis-

tera, who walk together in great harmony, and by whose means the churches are edified and comforted. No new errors have arisen, and those which were a few years since prevalent, appear to decline. The missionary spirit is evidently increasing, and much good is hoped to result from the recently instituted Bible and Tract Societies. Some churches are reaping the happy fruits of the late revivals of religion; and the influences of the Spirit are effecting good things, in several places, which have long appeared to lie waste.

In Vermont the political dissensions which had arisen in some of the churches appear to have happily subsided. And in general the ministers and churches are very harmonious, and zealous in promoting the cause of the Blessed Redeemer. The Bible Society lately formed in that state promises to aid the work of extending light and salvation to such as sit in darkness.

On the whole, though we have many things to lament, and many to fear, yet the Great Head of the Church has not forsaken us; but is giving us occasion to rejoice, in his light and love, and still to hope and pray for the peace of Jerusalem. Let us adopt the resolution, as we hear of the goings of our God and Savior, that "for Zion's sake we will not hold our peace, for Jerusalem's sake we will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

Voted, that the report on the state of religion, and of the churches be committed to the two scribes for revision and publication; also, that so much of the minutes of this meeting as they shall deem expedient be published with the report.

On motion of the Rev. Dr. Worcester,

Voted, that the members of this Association are very deeply and gratefully impressed with the kindness, hospitality, and respectful attention, shewn to them by the Rev. Pastor of this church, and the people of this town.

Voted, that the next annual meeting of this Association be at the house of the Rev. Dr. Griffin, in Boston, on the fourth Tuesday in June, 1814, at 5 o'clock, P. M.

Voted, that the Brookfield Association be requested to appoint a preacher for the next annual meeting.

On motion of the Rev. Mr. Murdock,

Voted, that the thanks of this Association be presented to the Moderator, Secretary, and Scribes of this body for the correct and faithful manner in which they have fulfilled the duties of their respective offices.

United in a psalm of praise, and in a prayer offered by the Rev. Mr. Kelly.

CHRISTIANITY IN IND

We insert the following res expressing the views and feeli as we can gather them from E liations, of nearly the whol community in England, of all tions. If the British Parliam resist the importunity of the g pions and conscientious perso fuse to throw open India to tian exertions of zealous and f sionaries, the result would b deeply lamented.

At a special meeting of the Co "The Protestant Society, for tion of Religious Liberty," conv New London Tavern, to consi priety of renewing their exer minish the difficulties which ha the Freedom of Christian Mis India, on March 2, 1813.

Samuel Mills, Esq. Ch

The Committee having refe proceedings adopted by them and April, 1812, and to their C ence with the late Right Ho Perceval upon the same subjec

Resolved, 1. That this Com cluding Members of the Natio and representing many handr gations of Protestant Dissente land and Wales, of all denomina primarily exert their vigilance for the protection of Religious within the United Kingdom—bu ciple and sympathy must equally to approve, to desire, and, if pos tain the enjoyment of that liber part of the British Empire, thro world.

2. That as Men, as Britos Christians, this Committee con gard, with anguish, the moral and religious ignorance of very lions of immortal beings who plains of India, subject to Brit That their "hearts are pain fearful penances, licentious rit degradation, human sacrifices, a infanticide, which there prevail. convinced by history, observatio perience, that Christianity wou estimable benefits, and that the is practicable, wise, and imper cannot but persevere eminently its speedy and universal pr throughout the regions of the E

3. That motives, urgent and i must therefore induce this C still to deplore, and to condemn stacle which has been interpos vent the dispersion of gloom, so

d, by the irradiating beams of ruth.

they esteem the power, pos- l exercised by the East India to prohibit Christian Missions- siding within the vast dominions control, as the greatest impedi- ll has recently existed to the Christianity in India, and as in- with the Religious Freedom, Committee must invariably de-

although this Committee would nd abhor any intolerant inter- her with Mahomedans or Hin- o not advocate any ecclesias- ishment, they must continue to contend, that on the re- Charter to the East India Com- r former powers of exclusion e renewed; but that Christians ct should be permitted, unli- explain, and peaceably to pro- oughout India, the holy Reli- they profess, and should enjoy rotection of the State.

to effectuate a result which they esting and most desirable, this will renew their application to y's Government, and intreat osition and assistance, will, if express their wishes by Peti- h Houses of Parliament—and e public avowal of their senti- eavor to excite the attention of ent and the pious, to an object of their best consideration and port.

his Committee cannot but com- he pleasure with which they that, stimulated by their former ious other associations display- the last Session of Parliament, le solicitude and zeal for the es- t of these invaluable rights—and invite their renovated exertions ed aid.

these Resolutions be transmit- President of the Commissioners irs of India, and to the Chair- e East India Company, for the n of the Directors; and be ad- gned by the Secretaries, in the ers, and in those periodical pub- ich most extensively circulate.

OMAS PELLATT, } Secretaries.
M WILKS, }

MEETING OF THE SAME KIND.

r, pursuant to notice, a Meeting the City of London Tavern, to a Petition to Parliament for the n of a clause into the New Char- East India Company, permitting the access of benevolent and well-disposed persons to India, for the purpose of diffusing the benefits of moral and religious civilization. The room was filled with respectable company, though the notice had been very short.

Lord GAMBIER, after having been unanimously called to the Chair, shortly stated the object of the Meeting.

Mr. WILLIAM SMITH explained, at some length, the dreadful effects of the superstitions of the Hindoos, which inculcate self-immolation, and cruelties of many sorts; which degrade the female sex into the rank of mere animals; and encourage oppression in civil life, as well as profaneness in morals. He fully shewed the error of supposing, that the present religion of the Hindoos renders them mild, sociable, and amiable in civil life. On the contrary, they are cruel in their private relations, and so deficient of fidelity to their own oaths, in Courts of Justice, that our system of jurisprudence fails of the beneficial effects it would otherwise have amongst them. Mr. Smith concluded by moving four resolutions, declaratory of the present state of the Hindoos, as to morals and religion, and of the policy as well as duty of endeavoring to afford them a knowledge of the Gospel of Truth.

Mr. JOHN THORNTON seconded the motion, apologizing for his offering himself to the Meeting before others of greater experience and knowledge. The Committee had assigned to him the office of seconding the motion; and duty and conscience had prevented him from shrinking from it.

Mr. WILBERFORCE stated the favorable disposition which had been shewn by Ministers to the important objects of the Meeting.

Mr. H. THORNTON was happy to concur in the same opinion, as to the inclinations of Government.

To a question from a Dissenting Clergyman, Mr. William Smith declared, that, as a Protestant Dissentor, he was fully satisfied with the spirit of toleration and liberality in which the whole of the present proceedings had been conducted. This point was further illustrated by Mr. H. Thornton, Mr. Wilberforce, the Rev. Mr. Cunningham (Rector of Harrow,) and the Rev. Mr. Townshend, who expressed the resolution of the Committee to apply themselves to the mere object of soliciting from Parliament permission for the access of pious Christians to India, without preference for those of any denomination; in short, that peaceable and orderly demeanor, should constitute a claim to protection. The speech of the Rev. Mr. Cunningham was peculiarly eloquent, and had a powerful effect upon the meeting.

The Resolutions were carried unanimously, and the Petition approved. On the motion of Mr. Wilberforce, it will be presented to the House of Lords by Lord Gambier, and to the Commons by Sir T. Baring. The Meeting dissolved, after voting Thanks, with many marks of approbation, to Lord Gambier.

Extract of a letter from a gentleman in London, to Robert Ralston, Esq. on the same subject, dated April 16, 1813.

"At this eventful era, and particularly at the present moment, when the East India Company is applying to Parliament for the renewal of its charter, the attention of the Christian community here is especially directed to the dark and benighted state of the East. The most active exertions are making by the friends of Christianity to procure the insertion of a clause in the new charter favorable to the admission into our India territory, and protection there, of quiet and peaceable Christian missionaries. Powerful opposition is made on the ground apprehended danger to the government from interfering with the religious prejudices of the natives. But who shall stand against the Lord of Hosts? The work is his, and, in the active and persevering use of suitable means, success may be humbly expected.

"Whilst the judgments of the Most High are pouring out on different parts of the earth, the sad consequences of man's apostasy and rebellion, it is cheering to observe, that mercy in its most attractive form is still dispensed. In Russia, (how marvellous are the dispensations of the all-wise God,) a wide and effectual door is opening for the spread of the ever-blessed Gospel, in its unadulterated form, by the establishment of Bible Societies on an extensive scale, and under the highest patronage, the Emperor himself having undertaken the office of patron. Such was the interest excited in his mind, that he deferred, for a time, his journey to the head quarters of the army at Wilna, to sign the constitution of the Society adopted at the first public meeting held at St. Petersburg.

"The finger of an over-ruling Providence has been remarkable in every stage of the business. Under the sanction of a Princess of the empire residing at Moscow, (whose heart the Lord had opened through the instrumentality of a missionary, since engaged as a teacher in her family,) the first meeting was to have been held there, two days only before the French entered that devoted city. Their approach put an end to the measure, which would have been abandoned for a time, but that the principal agent, on his return to St. Petersburgh to embark for Sweden, was detained, most reluctantly, by the sickness of his wife, for a considerable season: and circumstances were so over-ruled as to open a way for carrying the design into execution in that city, and under such favorable auspices. Here again we may exclaim, *This is the Lord's doing, and it is marvellous in our eyes.*"

PECUNIARY ACCOUNTS OF THE MASSACHUSETTS MISSIONARY SOCIETY.

Donations &c. received between June 26, 1812, and June 25, 1813.

Aug. 11, 1812. Contributions in the Rev. Rufus Anderson's Society in Wenham,	$
24. From a member, who requested that his annual payment might be five dollars,	
Sept. 3. Avails of the Panoplist received from D. Mallory and Co.	
19. From Messrs. Thomas and Whipple, transmitted by the Rev. Dr. Spring, as the avails of the Panoplist,	1
Avails of the Panoplist from D. Mallory and Co.	1
Donation from a widow, by the Rev. Rufus Anderson,	
23. From a friend to missions by the Rev. Dr. Morse,	
Oct. 16. From the Cent Society in Townsend, remitted by Mrs. Carver,	
Jan. 8, 1813. From an unknown person, by Dea. Elihu Carpenter.	
March 12. From Messrs. Lincoln and Edmands, avails of the Massachusetts Magazine,	
May 22. From several young men in Townsend by Mr. Cushing Wilder,	
25. Donations from the three following persons, in addition to their annual payments, viz.	
Thomas Pearson, Newburyport,	
Pearly Tenney, do.	
Thomas Wales, Randolph,	
Contribution from the Rev. Dr. Spring's Society, Newburyport,	
——from the Rev. Mr. Sanborn's Society, Reading,	
——from the Rev. Mr. Tucker's Society, Rowley,	
Carried forward	$5

Brought forward	$561 32
Contribution from the Rev. Mr. Reynolds's Society, Wilmington,	7 35
——from the Tabernacle Society, Salem,	56 12
——from the Rev. Mr. Thomas's Society, Abington,	22 49
——from the Rev. Mr. Storrs's Society, Braintree,	31 20
——from the Rev. Mr. Thompson's Society, Rehoboth,	11 79
——from the Rev. Dr. Emmons's Society, Franklin,	57 09
——from the Rev. Mr. Walker's Society, Danvers,	46 18
Donation from a lady in Wilmington by the Rev. Mr. Reynolds,	2 00
——from two young ladies in South Reading by the Rev. Reuben Emerson,	2 00
——from four young ladies in Weymouth, by the Rev. D. A. Clark,	1 26
——from two ladies in Rehoboth, by the Rev. O. Thompson,	1 20
Interest on $100, a legacy left by a young lady for the promotion of the Gospel, by the Rev. Dr. Emmons,	6 00
Donation from the Charitable Female Tabernacle Society in Salem, by the Rev. Dr. Worcester,	100 00
——from females in the Rev. Dr. Hopkins's Society in Salem,	37 00
26. From the Female Charible Society in Stoneham, by the Rev. J. A. Stevens, (for the purchase of books,)	11 02
Contribution from the Rev. Dr. Hopkins's Society, in Salem,	55 71
——from the Rev. Cornelius Waters's Society, in Ashby,	24 01
——from a member, in addition to his annual payment,	2 00
——from a friend to missions, by the Rev. Dr. Austin,	50
Contribution in Tiverton, (R. I.) by the Rev. Jotham Sewall,	8 50
Contribution in the Old South, after the annual sermon,	136 09
June 7. Contribution at an evening lecture in Beverly, by the Rev. Mr. Emerson,	13 84
17. From females in Ashby, by Mrs. Carver,	5 06
Annual payments for one year from 116 members,	232 00
Carried forward	$1,431 73

Brought forward	$1,431 73
Annual payments for two years from 11 members,	44 00
——for three years from four members,	24 00
——for four years from two members,	16 00
——for five years from two members,	20 00
Income of Bank and Insurance shares, within the above period,	99 50
Interest on money lent, received within the same time,	149 73
	$1,784 96

N. B. The above account is given for the sake of comprising the late donations, which cannot be included in the annual accounts presented to the auditing committee, as the donations are principally received at the annual meeting.

The following is a summary of the expenditures and receipts, from the annual meeting, May 26, 1812, to the annual meeting, May, 25, 1813.

The Society Dr.

To cash paid on orders, (from No. 1, to No 24, inclusive,) drawn by direction of the Trustees, for the following purposes, viz.

To Missionaries for their services,	$1,481 69
For books to be distributed among the destitute,*	528 26
Toward the education of Eleazer Williams,	50 00
For printing the annual sermons of 1811 and 1812,	87 00
Commissions allowed to Messrs. Lincoln and Edmands, on monies received for the Society,	6 61
To re-imburse a loss on magazines by fire,	8 00
Loss by counterfeit bills received in donations,	8 00
Contingent expenses, including expenses of the annual and semi-annual meetings, stationary, postage, transportation of books, printed circulars, and receipts, &c.	93 90
Carried forward	$2,263 46

* *The Trustees appropriated* $400 *to be expended within the year; the remaining* $128 26 *was the unexpended balance of former appropriations.*

Brought forward		$2, 263 46
Balance carried to new account; viz. Bank and Insurance Stock at cost,	$1,570 00	
Notes on Interest,	2,555 00	
Cash on hand,	255 59	4,380 59
		$6,644 05

The Society Cr.

By cash received within the year in contributions and donations,		723 90
——contribution at the Old South, May 26, 1812,		127 37
——from Cent Societies, &c. to be expended in books,		503 73
——interest of money lent and income of stock,		313 83
——annual payments of members,		325 00
——old debts for the Massachusetts Missionary Magazine, received,		386 10
——old debts for the Panoplist and Missionary Magazine received,		729 76
——avails of uncurrent money remaining in the hands of Dea. Simpkins,		6 15
		3, 120.4
Balance received from Henry Gray, Esq. the former Treasurer, viz.		
Certificates of stock, which cost,	$1,570 00	
Note on interest,	500 00	
Cash,	1,453 21	3,523 21
		$6,644 05

The following is a list of donations, which Mrs. Simpkins has received since July 5, 1812, from Cent Societies, viz.

Oct. 14, 1812. By cash received from a lady in Carlisle,	$1 00
Dec. 11. Received of Paul Bayley from the female cent society in the second and third societies, Newbury,	26 00
Jan. 21, 1813. of Rebecca Holmes, cent society in Kingston,	
May 25.——of A. Woodward, from ladies in Holliston,	
——of Asaph Leland, from Mary Marshall, ditto,	
——of Rev. John Bartlett, ladies in second Congregational Society, Marblehead,	
——of Rev. Daniel Thomas from a number of females in his Society, Abington and neighborhood,	
26.——of Rev. F. Reynolds, from Cent Society, Wilmington,	
——of Rev. Peter Sanborn from Sukey Parker, Treasurer to Cent Society in Reading,	
——from Ladies in Lunenburg,	
——of Rev. Jacob Norton from Ladies in the North Parish Weymouth,	
——of Rev. Dr. Emmons, from Ladies, Franklin,	
——of Rev. Dr. Prentiss, Ladies in Medfield,	
——of Rev. Mr. Lincoln, Ladies in Falmouth,	
——of Rev. Mr. Howe, Ladies in Hopkinton,	
——of Rev. Mr. Walker, Ladies, South Parish Danvers,	
——of Rev. Paul Litchfield, Ladies in Carlisle,	
——of Rev. Mr. Waters from Cent Society,	
27.——of Rev. Jonathan Strong from Ladies, Randolph,	
——of Rev. Sylvester Bucklin, from Ladies, in the East Parish Marlboro'	
28.——of Mrs. Keziah M. Punchard, Ladies, Salem,	
——of Rev. Joseph Barker, from Cent Society first parish, Middleborough,	

Carried forward	$27 00
Brought forward	$
Carried forward	$2

Brought forward $943 14

f Rev. Mr.
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Rev. Dr.
Mr. Everts
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$362 53

S TO FORMER MISSIONS.

13. From
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24 38
Foreign
Society in
of Litch-
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Treasurer,
support of
$1,194 61
translа-
159 50—1,354 11

Carried forward $1,391 49

rous donation from Litch-
was composed of the fol-
received from towns in
viz.
eld (1st Society,) 255 10
(2nd Society,) 103 60
104 75
(2nd Society in
rd,) 26 88
5 00
22 60
Society,) 39 50

Carried forward $550 83

Brought forward $1,391 49

29. The following sums were received by the hands of the Rev. Dr. Worcester, viz.
From a gentleman in Maine; enclosed in a letter without a name, $10 00
From individuals in Goshen, by the Rev. Dr. Lyman, 7 50
From the Rev. John Keep of Blandford, by the same, 10 00
From the Female Beneficent Society in New Canaan, (Con.) by Mrs. Sarah Bonney, the Treasurer, 32 00
From Mr. Solomon Goodell, of Jamaica, (Vt.) it being the residue of his donation of $500 for the current expenditures of the Board,† 200 10
From the same generous man a new donation, 14 00—273 60
July 1. From the Foreign Mission Society of Boston and the Vicinity, 52 00

Carried forward $1,717 09

Brought forward $550 83

Catskill, 2 00
Colebrook, 10 09
Goshen, 175 98
Harwinton, 28 05
New Hartford, 72 75
New Milford, (1st Society,) 11 50
Norfolk, 10 00
New Preston, (2nd Society in Washington,) 19 50
Plymouth, 32 00
Salisbury, 5 00
Sharon, 51 00
South Britain, 61 00
Torrington, 32 00
Torringford, 27 50
Warren, 16 59
Washington, (1st Society,) 90 25
Winchester, 51 00
Winstead, 33 00
Contribution at the annual meeting, 35 26
Subsequent payments into the Treasury, 44 00

$1,354 11

† *Mr. Goodell also remitted a part of the interest on his larger donation. This will be noticed in the annual accounts.*

Brought forward	$1,717 09
8. From the Foreign Mission Society of North Yarmouth, and the Vicinity, by the Hon. Amml R. Mitchell, Esq. Treasurer,	118 75
	$1,835 84

The friends of missions will be pleased to learn, that the remittances of the Board have been forwarded from London to India, both for the support of the Missionaries, and the encouragement of the translations. In time of peace, the most favorable mode of remittance was that of sending Spanish dollars, by which something was gained; but the present mode of purchasing bills on London, and there again on Calcutta, is, according to the late prices of exchange, about 15 per cent. more favorable still; without taking into the account the saving of freight and insurance, and the greater certainty of a safe arrival. The only inconvenience of the present mode is, that it is rather circuitous and occasions some delay.

Extract of a letter from the Rev. George Burder, to the Treasurer of the Board, acknowledging the receipt of a bill of exchange, as the reimbursement of the sum of 50l. advanced to Mr. Judson, when in England, by the Directors of the London Missionary Society.

"I beg leave, Sir, to return you the sincere thanks of the Directors for this act of generosity. Had it not been convenient to the new Society for Foreign Missions to have transmitted this sum, our Society would have thought themselves happy to have contributed it to the furtherance of your truly benevolent efforts in behalf of the heathen. And we sincerely wish that your pious endeavors may be crowned with remarkable success. We feel an interest in the safety and prosperity of Mr. Judson and his companions; and shall be happy to hear of their arrival in India, and comfortable settlement where Providence may fix their lot. If I recollect aright, it was the Birman Empire to which their views were principally directed; but I greatly fear, that no access can be had to that country, whose internal state we have been informed is very unhappy. Our missionary, Mr. Pritchett, (after the death of his colleague,) was obliged to quit it; and since then the Baptist missionary was driven from it, under the suspicion of being a political spy: but I believe he has undeceived them, and, I think, been restored. The Isle of France, Java, and Prince of Wales's Island, a open doors for the Gospel: of the great cities of India rat, and Seringapatam.

"In consequence of the which the British East I possesses in India, persons a permitted to reside there from the Directors in Lon residence without such lea winked at: but owing to circumstances, Mr. Thom young Missionary just arri positively ordered to ret and must, I believe, have d his Divine Master been ple him to a better habitation a illness. We sincerely ho extension of commercial country, more freedom w for the ambassadors of the F

"As to our Society, I tru on well, on the whole. C times, we are supported g have many offers of mis than we can employ; and i the word of the Lord has f is glorified.

"I beg, Sir, you will pres tlemen of your Society the regards of the London Soc best wishes for your succes

EVANGELICAL TRACT

At the request of this So by a vote we gladly pub ing article.

On the 25th of May, 1813, Tract Society, which was held its annual meeting in following Report of the Boa ing the Society's concerns was read and accepted:—

"The Board are happy to perience confirms the justn sons, which led to the fo Evangelical Tract Society. which truth is by this mea the peculiar eagerness disc to obtain tracts, and the goo have in some places atten sent much encouragement ance. At a period when t truths of the Gospel; those liever's hope, are attacked industry, the activity of tr called for by the most powe tions, and it is believed tha extensively circulating co gent statements of truth, tracts, may be numbered a happy and successful mea

ress of error, and, under a Divine
of bringing men to a knowledge
orious Gospel.
e our last annual meeting, the
ve purchased the following tracts:
ller's Great Question answered.
lventure in Vermont.
iendly Instructor.
/mns for Infant Minds.
ilds Memorial.
alogue on Regeneration.
vian's three Dialogues.
nts and Anecdotes on Profaneness.
hitaker on the Danger of Delay.
ord in Season.
story of a Bible.
lwer of Truth.
y of Adversity.
epherd of Salisbury Plain.
alogue on the Comet.
perimental Religion.
alogue between two Seamen.
d of Time.
:wton's Monument.
iteen Short Sermons.
l is for the Best.
onitor to Parents.
ldress from a Stranger.
aets were presented by Mr. Hen-
y Homes.
o. by Mr. William Crosby.
o. by Mr. N. Willis.
alks of Usefulness, by the Secre-
tary.

he Tracts belonging to the Socie-
een circulated, except Dr. Rush's
t on Intemperance, and the Dia-
:ween two Seamen, which, being
l for particular classes, have been
ringly dispersed. The field, in
ey have been sown is extensive.
trict of Maine, Rhode Island, the
e country, as well as the metropo-
ssachusetts, have shared in the

Society, which has been organiz-
year and a half, has already pro-
m 9 to 10,000 tracts, which being
ly in circulation, are no doubt
ome wandering sinners to a place

ugh our country, from various
in deep affliction, and the minds
are absorbed in temporal objects,
d we may continue affectionately
mber Zion. Surely they shall
that love her. In due time, the
l undoubtedly appear to build up
per his church; and he may own
humble efforts to promote his
work,
order,

E. Lincoln, *Secretary.*

Several ministering brethren present, stated very encouraging effects to have been produced by the circulation of tracts. One instance in particular was communicated, where the association of a few females to distribute tracts had issued in opening a door for the free dispensation of the Gospel of Christ. An encouraging communication, covering twenty-eight dollars, was received from a Branch of the Society, formed by friends belonging to the Baptist church in Newton; and it is hoped friends in other towns will imitate the example.

Officers chosen for the ensuing year.

The Rev. Thomas Baldwin, D.D. *Pres.*
E. Lincoln, *Sec.*
Heman Lincoln, *Treas.*
Rev. Thomas Waterman, William Batchelder, Lucius Bolles, Daniel Sharp, William Gammell, and Messrs. Henry Homes, Amos Smith, and Elijah Corey, Committee..

PRESBYTERIAN CHURCH.

The following minutes were handed to us by a gentleman, who attended the General Assembly of the Presbyterian Church in May last.

Whole number of communicants		34,624
Communicants added last year,		3,721
Adults baptised the last year,		476
Infants do.		5,385
Education fund,	$1,897	16
Missionary fund,	$1,832	09
Commissioners fund,	$1,643	05
Subscribed for the Theological Seminary at Princeton, nearly	24,000	00
Paid before May, 1813,	$8,947	71

LIBERALITY OF FEMALES.

An association of females in Salem, called the Tabernacle Female Charitable Society, and instituted for the purpose of aiding the missionary cause, has in seven years contributed to the treasury of the Massachusetts Missionary Society about a thousand dollars. Very exemplary liberality has also been displayed by females in the church and Society of the Rev. Dr. Hopkins, and the Rev. Mr. Emerson, in that town. In other places similar liberality may have been equally worthy of distinct notice, though not particularly known to the writer of this paragraph.

ORDINATIONS.

Ordained, at Danby, (N. Y.) on the 21st of December last, the Rev. Samuel Park-

ER. Sermon by the Rev. Hezekiah N. Woodruff, from 1 Cor. xv, 20.

At Boston, on the 14th inst. the Rev. JOHN LOVEJOY ABBOT, to the pastoral care of the first church and in that town. Sermon by Ware, from Acts xxvi, 17, 1

OBITUARY.

DIED, at Manchester, (Vt.) Mr. JOSEPH FRENCH, aged 67. He was apparently in good health, was suddenly seized with a severe pain in one of his fingers, and expired in an hour afterwards.

At Holliston, on the 6th inst. the Rev. TIMOTHY DICKINSON, aged 52.

At Rhinebeck, (N. Y.) on the 22d ult. Mr. JOHN R. SCHUYLER, a member of the senior class in Harvard College, aged 20.

At New York, SILAS TALBOT, Esq. late captain in U. S. Navy.

At Brentzlau in Prussia, on the 28th of April, Prince KUTUSOFF SMOLENSKO, commander-in-chief of the Russian and Prussian armies, aged 70.

In Prussia, AUGUSTUS FERDINAND, Prince of Prussia, a brother of Frederic the Great, aged 83.

In the battle of Lutzen, fought on the 2d of May last, Marshal BESSIERES, Duke of Istria, Bonaparte's greatest general of cavalry.

In the same battle, the Prince of HESSE HEMBOURG, an officer in the Prussian army.

At New Haven, on the 25th of March last, Mrs. REBECCA DAGGETT, aged 32. In the death of this woman, society sustains a heavy loss; but to her afflicted friends the bereavement is peculiarly distressing, and would be insupportable without the glorious consolations of religion. But blessed be God, that, while they mourn, they have good reason to entertain the animating hope, that their departed friend is participating in the enjoyments of saints and angels in praising their Creator and Redeemer, and are thus furnished with strong motives to live as coheirs of the same heavenly inheritance.

The subject of this notice was distinguished by many attractive and amiable qualities, by great prudence and discretion, and, in the latter years of her life, by submission to the will of God, and elevated piety. She possessed great personal beauty, and very uncommon sweetness of manners, and benevolence of disposition. The amiableness of her character, and the propriety of her conduct, even in childhood, gained her many valuable friends. Being religiously educated, she ever appeared to entertain a high veneration for the ordinances and worship of God, and for the Christian character, long before she herself professed this character. Her great delight seemed to be to d cheerfulness was natural, almost invincible; her fortit high admiration. With al excellences, and with a heart sanctified by divine grace, w have been expected! What realized!

In the year 1808 she was church of God, in New Hav town, and where she always that period to its close, her l varied course of kindness and Every faculty was employe business of serving God an tion. No opportunity of e happiness was so minute as observation, and no practice so great as to deter her from the good of her fellow creatu cerned. Under a combina and lasting afflictions, she several years, great compo and great dignity of deportm modest, silent, and uncom was at the farthest possible apathy. Her religion was heart. She was a light, steady and uncommon lustr ing forth with increased sp hour of death.

She was attacked on the 2 with the epidemic which th which appeared to be seated and to remove which baffled of her physicians. She ex fifth day of her illness, after which she sustained with e tience. Notwithstanding th culty of respiration under wh ed, she was able to convers with her friends, to bear am to the stedfastness of her pray earnestly for them and f of Christ, even while apps agonies of dissolving nature.

If this slight sketch of a w and a triumphant death, sh least tendency to inspire o faith in the Redeemer, or to heart to a more vigorous ex to that God *from whom com ery good gift and every pe* will greatly rejoice the heart who considers religious bio channel by which immense conveyed. Let the reader in

l tremble if laid immediately on
-bed, and whether he is prepar-
aven.

laborough, (N. H.) on the 11th of
, Mr. JOHN JONES, aged 24. The
mces attending this young man's
me extraordinary and worthy of
He went from his father's house
worship on the Sabbath, and, as
t return at evening, was supposed
one to a brother's, a few miles
No alarm was experienced by the
l Wednesday, when a search
ed, and his body was found on
morning, within 60 rods of his father's house. In returning from meeting he crossed the fields, and, from the position of his body, it appeared that he loosened a stone wall by passing over it, and, leaping down, his feet slipped and he fell backward toward the wall, when a stone weighing fifty or sixty pounds, fell upon his head, in such a manner as to produce instantaneous death. It appeared that he did not even struggle, as his handkerchief remained in his hand. He was an active young man, of correct moral habits, and his death was greatly lamented. *Surely it is not in man that walketh to direct his steps.*

HYMNS.

g the song the angels sung
the infant earth,
in listening wonder hung
r their holy mirth.
y vocal hill and plain
ll'd beneath the sky,
w'd the joyful strain
and sweet reply.

he song of pure delight
ast angelic throng,
pherds, through the starry night,
apture heard the song.
ght the glorious hymn again,
believing joy;
her children join the strain,
the Savior Boy!

er yet the song shall flow
ony divine,
When saints, escap'd from toil and woe,
The last grand chorus join.
Then earth shall melt in fervent pain
At those diviner lays,
And heaven itself shall scarce sustain
The transport of their praise.

N.

Go, count the billows in the seas,
And count the sands upon the shore;
And count the leaves upon the trees,
And count the stars, a shining store!

Then multiply the sum of all,
By any number that you will;
Thy mercies, Lord, that daily fall,
Thy mercies are more num'rous still.

N.

LITERARY INTELLIGENCE.

NEW WORKS.

estown Association for the Re-
of Morals: a Tract, containing,
ourse delivered at the organiza-
Association, by the Rev. Jedi-
e, D.D. 2. The Constitution of
iation, with a list of the officers
ers. 3. Rules and recommen-
pted by the Standing Commit-
Association. 4. Extracts from
ws of the Commonwealth of
setts, for the suppression of vice
rality. Boston; S. T. Armp. 48. 12mo. 12 1-2 cents.

on, preached at Concord, before
ney the Governor, the Honora-
ble Council, the Honorable Senate and House of Representatives of the State of New Hampshire, June 3, 1813, being the anniversary election. By John Hubbard Church, Pastor of the church in Pelham. Concord; George Hough. 1813. pp. 41.

A New Critical Pronouncing Dictionary of the English Language: containing all the words in general use, with their significations accurately explained, and the sound of each syllable clearly expressed: among which will be found several hundred terms, with their acceptions and derivations, which appear to have been hitherto omitted by the best lexicographers. Also, a variety of the technical terms of medicine, law, commerce, arts, and general science:

the whole interspersed with critical and philosophical observations, and references to the respective authorities. To which will be [are] prefixed Mr. Walker's principles of English pronunciation: a nomenclature of the names of distinguished persons and places of antiquity; comprising a sketch of the mythology, history, and biography of the ancients, from the most authentic sources: a chronological table of remarkable occurrences, from the earliest ages to the present time; containing whatever is worthy of record, as discoveries, inventions, &c. &c .Compiled from authors of the most approved reputation: with considerable additions. By an American Gentleman. Burlington, (N. J.) D. Allison & Co. 1813. Royal octavo. $8.

NEW EDITIONS.

The Pious Mother, or Evidences for Heaven: written in the year 1650, by Mrs. Thomason Head, for the benefit of her children. Published from the original manuscript, by James Franks, A. M. and curate of Halifax. Newburyport; Thomas and Whipple. 1813.

Memoirs of the Life and Character of the late Rev. George Whitefield, of Pembroke College, Oxford, and Chap the Right Honorable the Countess ger of Huntingdon. Faithfully a from his original papers, journals, ters, illustrated by a variety of inte anecdotes, from the best auth Originally compiled by the late Re Gillies, D.D. Minister of the Church of Glasgow. Fifth edition vised and corrected, with large a and improvements, by Aaron C. Se author of "Letters to young persons ton; Samuel T. Armstrong. Large pp. 268. 1813. Bound $1.

The Royal Convert: or Force of Being a wonderful and strange rel the conversion of Varanes, Prince sia, and two young Ladies, to the C faith; their trials and sufferings on count; of the strange death of one ladies; and of the prince's success enemies, and converting at last hi father, and his whole kingdom. Samuel T. Armstrong. 18mo.

Christian Morals: By Hannah First American from the 4th Lond tion. New York; Eastburn, Kirk 12mo. 1813.

Lectures on Scripture Facts: By W Bengo Collyer, D.D. Boston; San Armstrong. 8vo. 1813.

TO CORRESPONDENTS.

We decline publishing the paper of N. U. on *Conscience*, as it does not appe sufficiently perspicuous, though it contains many correct observations. We kn who this respected correspondent is; and mention the fact merely for the sake of that we prefer *not to know* our correspondents in ordinary cases. Whether a admitted or not, we have no desire to be informed who wrote it. From this o tion must be excepted all communications which contain facts not generally know for the authenticity of which reliance must be had on the character of the write der this class must be placed all accounts of Revivals of Religion and all obitu biographical notices. None of these will be inserted unless the writer is known or his account is confirmed from some other authentic source.

The pieces of poetry transmitted by Olney have been received. Either a part whole, will be inserted.

An obituary notice of Miss Deliverance Emmons, is necessarily deferred t month.

Several months ago, we received a peevish note from A. Z. expressing his regr the Panoplist should have been closed against his "candid and scriptural re D. C. By turning to our answers to correspondents in the Panoplist for Novemb p. 288, our readers will see, that we declined, in very mild terms, the insertion of communication. It seems proper now to state, that our principal reason was ed conviction, that the observations of A. Z. were both *uncandid* and *unscri* A. Z. is reminded, that, in the envelope containing his communication, is the fo sentence: "The enclosed sheets are submitted with deference to your consider How far this is consistent with the note above referred to, A. Z. must determin communication is left at the publisher's, superscribed according to his request, to livered to his order.

Beth in reply to Aleph cannot be admitted: certainly not without very n retrenchments and alterations. On looking at the paper of Aleph, we observe vor of the press, which has not been corrected. Pan. for March last, p. 449, col line 19 from the top, for "a *seeking* of superiority," read "a *feeling* of superiorit

We intend to publish a *Review of Bellamy's Works* in our next number.

THE

PANOPLIST,

AND

MISSIONARY MAGAZINE.

. 3. AUGUST, (PART I.) 1813. VOL. IX.

MISCELLANEOUS.

For the Panoplist.

E GRADUAL AND INSID- PROGRESS OF INTEM- ANCE.

No. V.

rson ever became a drunk- r a tippler, all at once. escent to infamy and to pon the fiery stream of in- ing liquors, though often is not perpendicular. In every case, the progress, , is slow and imperceptible. Probably, not one hard r in a hundred entertained st apprehension of danger, he began to fall; and not fifty can, upon looking specify the day, or the , when he took the first n the downward road of erance. It requires time vert the natural taste; to the remonstrances of ence, to overcome the of shame; to extinguish st affections of the heart; with the eyes open, to e voluntarily into all the es of infamy, poverty, dis- death, and perdition.

by degrees, that an inor- thirst for ardent spirits is d. The poison diffuses hrough the system unseen and unsuspected. While the unconscious victim cries peace and safety, sudden destruction is coming upon him. Every day adds a new and stronger link to the chain, that is soon to bind him beyond the hope of deliverance. At every step his path becomes more steep and critical. Like a benighted wanderer on the glaciers of Switzerland, he walks upon the brink of destruction, and knows it not Or, rather, he is like a man in a delirium, who should stand and laugh and sing on some loose impending crag of the highest Alps, at the very moment when he is about plunging into the abyss beneath.

This might serve for a hasty outline; but it may be useful, though it should be painful, to pursue the subject further. Let us then endeavor, in a few cases, to trace the insidious progress of intemperance, step by step, from the first excess, to downwright snd habitual intoxication.

We will begin with one of those invalids, who are gradually and insensibly seduced by strong drink, under the imposing name of medicine. He resorts to the bottle of bitters at first, not because he craves liquor, but to re-

move some ache, or to gain a temporary relief from debility. He drinks very sparingly once a day, and is sure that it does him good. Soon he finds, that the little, which he has been accustomed to take, does not produce the desired effect, and therefore increases the dose. While under its stimulating operation he feels better, but when that ceases, he sinks lower than ever. Long before the stated hour returns, he is driven, by a kind of unaccountable impulse, to the bottle, by the use of which he once more gains a momentary relief.

In the mean time, he feels, or thinks he feels, a variety of strange spasms and shooting pains, which nothing but his beloved medicine can remove. Under this impression, he after a while uses it so frequently and so freely, that its inebriating effects become apparent to his friends. They are alarmed, and very tenderly suggest to him the expediency of substituting some other medicine. He is confident that nothing will answer the purpose so well, and thinks himself fully authorized, nay bound, to reject their friendly advice. The habit of drinking now increases upon him every day. He is often disguised, and his friends think it high time to remonstrate with him in a more decided tone. He pretends to be astonished, that they should entertain such unkind suspicions; assures them that these suspicions are wholly groundless; that he drinks no more than his health absolutely requires, and wonders how they can be so cruel, as to think of depriving a poor sick man of the only medicine, which gives him any relief. Thus he co to blind his own eyes, an sist every motive that urged to save him fro While he flatters himse his health is improvin bands are made strong wastes all the little streng he had, and goes prem down to the grave, a cor drunkard. Or, if he reco spite of strong drink, it is drag out a few months or shame and guilt; to be a to his friends and a curse community. Such, in a th cases, is the gradual an ious progress of intemp begun and carried on by ardent spirits as a medici

Let us now trace its fo and its ravages, for a m along the path of honor fice. Here, alas! we sh many a column, broken faced, which once stood and towered high, the pr ornament of the state. also, may we behold the fragments of a multitude rior pillars, which, whil stood, helped to support th lic edifice. None of th it be remembered, were thrown by a single shock. foundations were gradua silently washed away, til tottered, and at last fell no more. How this ca phe is produced, it is no cult to explain. In doin lic business men have the tation to drink almost alw fore them. Our habits are that to avoid being sin those who would gladly d think they must, at least, little. Here the rivu many cases, takes its Drinking a little once, pr

the way for drinking a little, or rather, a good deal more. Liquor is always plenty and is often free. This last circumstance it cannot be doubted, induces some to drink more, than they would feel themselves able to buy. Being once fairly initiated, they find it difficult to refrain. Having had the decanter of brandy always at hand, when abroad discharging their public duties, it is natural to wish for it at home. And when matters have proceeded thus far, the danger of confirmed intemperance becomes great, and the most distressing apprehensions of friends, are too often speedily realized.

Thus, one indulgence, which, perhaps, was merely complimentary, prompts to a second; that to a third; and so on, till the melancholy fate of the victim is sealed. In the mean time, public confidence is gradually withdrawn. The whisper of suspicion gives place to the irresistible proofs of ocular demonstration. "He is not the man he once was," is repeated, by one and another, with a significant look and strong emphasis. To his utter astonishment he finds his character gone, before he suspected that it was even tarnished. This discovery accelerates his fall. He throws off those restraints which a regard to his character had imposed, becomes a confirmed sot, is an object of pity and derision while he lives, and goes unlamented down to the grave.

Still further to illustrate the gradual and fatal progress of intemperance, let us seek in the bosom of some happy and respectable family, for an amiable and promising youth on whom the fondest hopes of his parents rest. We will suppose (what alas! too often happens,) that through their indiscreet use of strong drink in the family, he contracted, even in childhood, too high a relish for the cordial and the sling. Or we will suppose, that his feet first began imperceptibly to slide, at a raising, a ball, a military parade, or, on a fourth of July. Having once begun to drink spirits, he repeats and increases the draught from time to time, without the least suspicion of danger, and is pleased with the exhilarating effects This exhilaration is naturally followed by languor, and he soon learns, when his spirits are depressed, to raise them by the stimulus of ardent spirits.

Yielding to the importunity of merry and insinuating companions, he goes now and then to the tavern, or grog shop. The glass is filled, passes briskly around, and he is urged to partake of its contents. If he declines, or drinks sparingly, he is ridiculed as a lad of no spirit. Again the glass is replenished; again and again he is over-persuaded to put it to his mouth. Nor after others have treated him so generously, is it possible for him to get off with honor, till he has called in his glass, and pledged the noisy circle. He goes away heartily ashamed of himself, and resolves never to be found in such company again. But he is again solicited and yields. He is observed to drink more willingly and freely than before, and is greeted with applause. This flatters his vanity, but cannot altogether quiet his conscience. He returns home late. The suspicions of his par-

ents are excited. They inquire where he has been; and, after some attempts at equivocation, he is constrained to tell. They tenderly admonish him, and he promises never to offend in this way again. A new temptation, however, presents itself, and he is overcome. All this time, he abhors the character of a drunkard; never suspecting, that he is becoming one himself. But the dreadful truth begins to appear. His eyes and his face betray him. He grows idle and quarrelsome; answers his parents roughly; and learns to swear and gamble over the bottle, as often as he can find opportunity.

He is,perhaps, secretly carried home intoxicated, from his midnight revels, once or twice. The scene is too much for his doting father and mother. Their hearts are ready to burst with anguish. Half despairing and half distracted, they weep and pray till he comes to himself, and then, in the most earnest and moving terms, set before him the fatal consequences of persevering in his present course. His brothers and sisters intreat him, with many tears, not to destroy himself, and not to rend the heartstrings of those who most tenderly love him. He is deeply affected; promises amendment, and forms strong resolutions, which, alas! prove like the morning cloud and the early dew.

At length his intemperance becomes a subject of public conversation. Many have seen him in a state of partial or complete intoxication. Then it is, that to save his character, if possible, a little longer, his friends invent for him of excuses; such as drank upon an empty he was very much out he was overcome with he is subject to fits an Vain efforts to cor truth! He has fits, in they are fits of dri which become ever more frequent and mo He is seen staggering the dram shop, or lyi less on the ground, a If he is able to get raves like a maniac, like a fiend; curses begat, and her who and imprecates the of God upon his own l

Thus he goes or worse and worse; s very clothes from h buy spirits; destroyi faculties of his mind; *uring up wrath again of wrath.* He dies as The grief of his mo big for utterance. Gl she pour it forth in cannot. Even tears come to her relief.] trembling with agony ing over his grave, bro the heart rending ap king David, *O my son would God I had die my son, my son.*

Painful as is this vi gradual and terribl of intemperance, th least one other, which distressing. I have s fectionate husband, th ent, the warm frien kind neighbor, drawn ly within the tremenc of this worse than whirlpool. For son was carried so slowl

rcumference, that his would scarcely perceive ion, and he was wholly ious of it himself. But at uspicion ripened into cer- It became apparent, that evolution hastened his s, and carried him nearer tal centre. His fond wife, almost to distraction, in- him instantly to make pe. He smiled at her s, and assured her there danger. This increased m; and fain would she scued him at the hazard own life, but could not. dren stretched out their g hands, and his friends very possible effort to n, but in vain. At times he would seem to listen intreaties, and feebly to against the current, that rying him to destruction. length its whirling ve- ade him giddy, and even d him of reason. Every accelerated his ap- to the roaring gulf; and beheld, he suddenly dis- d, and I saw him no more! ny readers tell, whether ve not seen a man, happy osom of his family, kind- harging the duties of a l and father, till that great er, strong drink, entered se, and tempted him to loing. His destruction, r, was not accomplished or a month. If he in- his appetite for liquor he firmly resolved never me a slave to it. If he is morning bitters regu- ery day, he was sure that it could not be attended y danger. If he went oc- lly to the tavern, it was only to read the news-papers; or if to the dram-shop, he had busi- ness there which could not be dispensed with. He always re- tired early and sober.

But notwithstanding all his excuses and palliations it was ap- parent, that he had begun to fall. Instead of passing his evenings at home, as formerly, he might be seen hanging about the tav- ern till a late hour. Private and tender remonstrances were re- sorted to, and he promised ref- ormation. He left his dissolute companions, and resolved never to renew the connexion. But neither promises nor resolutions could bind him. He returned to his cups. He neglected his business. His customers called, and not finding him at home, withdrew their patronage. His wife tried every endearing meth- od to withdraw his feet from the path of ruin. He was not yet a drunkard; but it was evident he would be soon, unless some- thing could be done to check his progress, and no effectual means could be devised. At length he came home intoxicated. The distress of his partner and the consternation of his children, may be imagined, but cannot be painted.

When sleep had brought him to himself, most earnestly did she conjure him for his own sake, for her's, and for that of their common offspring, to re- form without delay. He seemed to relent; begged that she would forgive him; bound himself by the most solemn promises, and once more revived her hopes. Ah delusive hopes! Unable to walk, he was soon after carried home by his companions; slept away the fumes of the inebria-

ting draught; again relented, and again relapsed. Now it was, that he gave himself up to sin with greediness. Now it was, that he might be seen staggering away from the dram-shop, at an early hour of the day. Whenever he went from home, his poor broken hearted wife trembled to think of his return. His estate was soon all measured out by the gill and the half gill; his family was reduced to beggary; and the boys in the streets hooted at him as he reeled along.

And now, yonder comes that loathsome, self-degraded monster. Behold his bloated face, his eyes swollen and red, and every feature distorted. See him at length feeling for the door of his own house, stumbling over the threshold and entering more like a brute than like a man.

If your heart can endure it, follow him into the house. Behold his children fleeing and shuddering, as if pursued by a wild beast. Conceive, if you can, what his poor heart-broken wife must suffer, as she sinks down in her chair, and remains speechless. And is this the man, who vowed to love and cherish her in sickness and in health? In this the husband who was once so kind, the father whose children used to run out to meet him, and welcome his return? O how changed! And by what means? What evil spirit is this, that now possesses and is dragging him away to the pit? It is intemperance. Reader! once he was as free from its influence as thou art. But he was snared and taken, when he little thought of it; and so mayest thou be. We have seen wh we know what he is. fallen by little and litt he will die, and while w his dreadful exit, let u ber, that he does n alone. Thousands of and fathers, in the Unit are now travelling t road; and, except the and reform, of which th most no hope, will ere l the same doom!

Finally; I have seen ual progress of intemp the wife and the moth was a woman of engag ners and a sweet di beautiful, prudent, sen serious. The heart of band safely trusted in fondly promised him she would *do him good evil, all the days of She stretched out her ha floor; yea, she reached hands to the needy. Sh her mouth with wisdon her tongue was the law ness. Her children aro called her blessed; her also, and he praised her.* happy days, and gold pects!

But, in an unguard strong drink seduced slow degrees, at first, came attached to the poison. A change in eral deportment was ob but the cause was not Her husband was first c to suspect, (what he wo given all his substance prove,) that she was b intemperate. But ho he mention to her, could not think of wi ture? Her children w vinced, that somethi

id her friends began to
ous.
ie stopped here, every
would have vanished,
vould, if possible, have
:d more than ever. But
· once thought that her
d on slippery places,
arch deceiver did not
resign the influence,
d been so slowly gain-
yielded to every new
n, till the habit of drink-
in a great measure con-
Her husband suggested
s fears, in the most ten-
delicate terms, and she
o be affected. Neither
ns, nor promises were
but they were not long
. Though her husband
thing in his power, to
ier guilt and shame, it
ssible. All who loved
med her were grieved
ished. Her disposition
ruined, and her intel-
ired. Intoxication fol-
cess, and, while under
ence of liquor, to tor-
husband, was her great-
ght. He could have
enemies of his country
mness, in the field of
He could have firmly
l his right arm to the
the surgeon; but he
t support the thought
beloved wife was be-
lrunkard.
mean time, however,
to which she had yield-
d strength. Her house
little ones were neglect-
ery thing that she could
expended for liquor.
ole order of the family
verted. Her health was
ned. It seemed as if
t speedily close her mel-
ancholy career. But she lived long enough, effectually to break her husband's heart, and prevent the proper education of her children. At last she died, and where is she?

Let those who have eyes to read, and hearts to feel, seriously reflect upon the views, which I have attempted faintly to sketch, of the gradual and fatal progress of intemperance, when once it gains the ascendency; and let them watch and pray against it without ceasing.

Z. X. Y.

ANECDOTES OF INTEMPERATE PERSONS.

Died not long since, at the almshouse of one of our large towns, a man who had been brought to that place from a high standing in society, by an excessive use of ardent spirits. He was a person of fine appearance, had been considerably known in his own county as a public man, had sustained the office of colonel in the militia, and formerly possessed a comfortable estate. In consequence of drinking, he gradually lost his respectability in society, became involved in debt, was consigned to prison, and died at a poor-house. Let those, who are travelling the same road, consider well where it terminates.

A mechanic, of reputable character and good credit, a few years since got into the habit of intemperate drinking. His affairs soon became unprosperous: his business was gradually broken up; and before long he was obliged to go out to work as a

journeyman, and in that capacity actually served one of his former apprentices. He went on from bad to worse, till lately he enlisted as a marine in the service of the United States; and soon came to the end of his earthly course by a fever, to which his intemperance peculiarly exposed him.

Mechanics have been known to allow the rum-bottle to make its daily appearance within their precincts, and have thus made drunkards of their journeymen and apprentices with nearly as much regularity as they make a hat, or a pair of shoes. If heads of families are bent upon accomplishing the destruction of those under their care, it is humbly submitted to their consideration, whether some less expensive and more expeditious method might not be resorted to, than that of poisoning by ardent spirits. Many kinds of death are much less excruciating than the lingering combustion experienced by a confirmed sot. Besides, many kinds of death can be inflicted without involving the sufferer in the dreadful guilt of being his own executioner.

Some persons may have fallen into habits of intemperance inadvertently, though very foolishly. This ought not to be the case hereafter. The public sensibility is alive on the subject. Much is said, and much is written. A general alarm prevails. Now is the time to make all classes of people see the danger to which they are exposed. Now is the time to lift up a loud voice against this tremendous evil, and to take care, that if any choose hereafter to rush into the gulf of intemperance, they shall d their eyes open.

It is a melancholy many persons of liber tion, and elevated emp have lately become dru this country. A re clergyman informed t of this paragraph that ing the annual comm of his college, in 181 *three* of his classmates evidently become int and of whose wretched he had received no intir their bloated faces, and eyes informed him of distressing must it be t such a happy annivers one's former friends the downward road of poverty, sin, and misery

A few months ago, full of passengers was r scending a hill, the dr denly diverted the ho the road, though he stop their pace. The his turning out proved seeing a man stretche road directly in his way a very dark evening, stage had a lantern. T gave all the warning in er to another stage jus him; but could not be the second stage had n the driver saw no reaso the middle of the road cording passed rapidly soon as the horses coul ped, passengers and ot back to see whether was dead or alive. Ap ing that a coroner's would be necessary, a the peace was inquired

procured. On ex-
ıe man was thought
ut, on a closer scru-
' life were discover-
· removing him to
.e road, he made out
a broken manner,
rly ignorant of his

In short, he had
unk into the middle
blic road, at the en-
arge town, in a dark
l though the horses
d on every side of
ıick step, and the
ıbly grazed him, yet
injured in a trifling
ne of his feet. The
ı being over, he was
: side of a barn till
ɔlace could be pro-
m, or he could take
elf.

ce to this account,
ʒ inquiries suggest

If this unhappy
n killed, would he
n guilty of suicide?
ɔt the *guilt* of sui-
ɔ him now, as really
ɔeen actually killed?
ırge portion of sim-
ıch to the keeper of
ɔr grogshop, where
the intoxicating li-
ed he was known to
ard? If, in conse-
is lying in the road
mpt to avoid him,
ıd been overset, and
d been lost, would
e been justly charg-
ount? Was he not,
ıilty of exposing the
ıers, as well as his
not every drunkard
practice of sins no
than that of perpet-
ıg his own life and
ɔthers? Is not lord chief justice Coke perfectly justified in saying, that a drunkard is *voluntarius dæmon*, a voluntary devil? Ought not our laws to punish drunkenness more severely than they do? And ought they not, out of compassion to innocent persons, to be rigidly executed in every instance?

MAGNITUDE OF THE EVIL OF INTEMPERANCE.

When the calculations of the quantity of ardent spirits, consumed in the United States, first appeared in the Panoplist for March last, the alleged quantity was thought by some too enormous to be accurate. When it was considered, however, that official returns were made the basis of the calculations, the result could not fairly be denied. Wherever the result was admitted, it was allowed to be both humiliating and alarming.

On perusing the piece referred to, some respectable gentlemen instituted an examination into the quantity consumed in the town where they lived. The result was, that their town consumed its full proportion.

It is worthy of remark, that the calculation made from official returns is amply supported by that of Benevolus, in the Panoplist for Oct. 1810, p. 211, made from the consumption in a single town.

It is worthy of remark, also, that it has been repeatedly stated on the floor of Congress, that a tax of 25 cents a gallon on domestic distilled spirits would supersede all the other contemplated war taxes. It is a great pity that spirits should not be taxed heavily, with the design to

diminish the consumption of them. In England, it is very rare that drunkenness is produced by imported spirits. The reason is, the mass of the people cannot buy liquor at four or five dollars a gallon.

It is ascertained, that the late discussions on the subject of intemperance, have aroused to action many very respectable persons. Societies are instituted in many places to suppress the evil. Those, who perceive the danger of bad example, become more and more scrupulous in the use of spirits in their own families; they exert their influence to produce the same resolution among their friends and neighbors; and they perceive very strong encouragements to pursue the course, upon which they have entered. A. B.

ON RELIGIOUS CONFERENCES.

In a preceding communication, I stated, that religious conferences, like all other blessings, are liable to be abused. In the following observations, it will be my intention to specify some of the evils to which these meetings are exposed, and to describe the most useful manner of conducting them.

Before proceeding further, it is proper to observe, that I do not suppose any of the evils, hereafter enumerated, to have been very extensively experienced in this country. I except, however, from this observation, certain noisy, enthusiastic sectaries, whose extravagance has paved the way for infidelity and profligacy in some districts.

1. Conferences may be perverted to purposes of ostentation. The class of persons most in danger on this score, is that of new converts. They have directed their attention to the subject of religion with much anxiety. They have usually been agitated with great fear, and cheered with strong hopes. The ardor of their feelings cannot but have an effect on their conversation, and their mode of expression. It is often a high gratification to others to hear them converse. They are, therefore, put forward in religious meetings, and take a larger share in the exercises than they otherwise would do. Of this they are scarcely sensible themselves; and older Christians, pleased to see their number increased and the church replenished, listen with mingled emotions of gratitude and joy. In the first stages of this progress, all are pleased, and no set design appears. But after a while, new converts, as yet comparatively ignorant of the deceitfulness of their own hearts, are in danger of talking and praying, with a secret desire to be admired and praised. Against this evil they ought to be on their guard; and, if they discover it lurking within them, they ought thoroughly to expel it. Conversing on religion, in order to obtain the praise of men, even of good men, is no more defensible, than were the prayers which the Pharisees offered at the corners of the streets to obtain public applause on account of their sanctity. Every thing which countenances religious pride, ostentation, or vanity, should meet the decided condemnation of Christians. As the remedy for temptations of

s, let humility be culti-
let each one consider,
e it deeply fixed in his
ow worthless, how guil-
inexcusable he is in the
God. Let him seek to
acquainted with his own
nd to follow the apostolic
on, to *esteem others bet-*
himself.
eetings of the kind in
n have sometimes been
ofitable, than they other-
ight have been, in conse-
of introducing subjects
us inquiry. Conferences
suitable places either for
s, or nice disquisitions.
oper subjects, on which
instruction, are the great
of religion; the obvious
rt-searching doctrines of
le; those, which consider
lost sinners, and declare
thod of recovery by Jesus

While these are suita-
t in view, no Christian
away unprofited.
is possible, that religious
gs may be so much fre-
d, as not to leave sufficient
or other duties. Where
e greatly multiplied, and
every person attends as
as he can, this will too
ly be the fact. By *other*
I mean duties strictly re-
; such as family instruc-
d family religion. It is much
to attend religious social
gs, and there join in pray-
conversation, than to keep
ng course of religious in-
on in the family. There
er that the easiest duty
be preferred, and receive
lue share of time and at-
. While I would strong-
mmend conferences as a
of promoting knowledge,
, and love; I *would cau-*
tion Christians against resting in them as the *end.* Our social religious enjoyments should prompt to the enjoyments of the closet, and to the retired worship of the family, and all should lead to God. Thus will each call to duty receive its proper attention; and the Christian will possess that consistent and harmonious character, which he ought greatly to desire.

4. There have been instances of these meetings becoming tiresome by their uniformity. The same subjects have been started, and the same series of observation have been made, too frequently. Where one monotonous course is pursued for a considerable time, it must of necessity become dull and uninteresting.

5. Where a great attention to religion prevails, and multitudes are deeply anxious in regard to their salvation, there is danger that these meetings will be protracted to an improper length. The fact is, however, that discreet and experienced Christians are usually quite enough on their guard against this evil; and that no class of meetings for social enjoyment, not even tea parties, have so uniformly been closed at a seasonable hour.

6. The health is sometimes exposed by attending conferences in close and crowded rooms. This may be at times a serious evil; but as it is sufficiently obvious, there is little occasion to dwell upon it. Clergymen have usually been the greatest sufferers from this cause; as they have attended a greater number of these meetings than private Christians generally, and have taken a larger share in the exercises.

I shall close this communication with a few remarks on the best manner of conducting religious conferences.

1. They should be sanctioned by the presence and countenance of zealous, discreet, and pious clergymen. I do not intend that a clergyman should always be present; for that would be impracticable in extensive parishes; nor would his other duties permit his attendance at all times. But the clergyman should be occasionally present, and should always advise and direct, as to the best manner of proceeding.

I need not say, that the clergy should be treated with that marked deference and respect, which their station and character demand; for I have heard no complaint that this deference is ever withheld.

2. There should be a considerable variety as to the number of persons who attend the meetings. Some of the meetings should be of a more general nature, intended to embrace all who wish to attend from a whole parish; others should be designed to accommodate small neighborhoods. At those of the former description, it seems desirable that the clergyman should be present, and lead in the principal exercises, if possible. Of the latter, half a dozen may sometimes be profitably held within the limits of a single parish, on the same evening. These small meetings of neighbors, where so few attend that a small room will accommodate them, at all seasons of the year, are exceedingly useful, and are free from most of the objections which are usually alleged against conferences. They allow greater freedom of conversation and i
and greater opportunity
close the views of each, t
be enjoyed at large meeti

3. The exercises sho
short. I do not refer h
the duration of the whol
ing, but to that of each p
prayer, reading, singing,
sing, &c. It is better t
number of the exercises
be increased, than that a
exercise should be tedio
order that the prayers
be short, those who lead i
would do well to aim at
priateness in the subjects,
than at fulness. Thoug
tempt to fix every part
meeting by strict rule w
troduce constraint, and th
be irksome; yet the obje
aimed to be described sh
kept constantly in view.

4. The exercises sho
various as well as short;
they should be different a
ent times. The word
furnishes an inexhaustib
ety of topics, and is cap
being rendered ever ne
ever interesting. Sho
mons and parts of sermo
sometimes useful to be
these occasions, as are a
of revivals of religion,
gence from missionarie
written pieces in religio
azines, remarkable conv
and remarkable Provi
In these days of extrao
exertion to diffuse a kno
of Christianity through th
perhaps nothing has a
powerful tendency to
concern for a man's ow
than to engage his feel
the attempt to promote
vation of others.

5. Though the conv

ieetings should be
d in a high degree,
al, yet no encourage-
d be held out to make

Some good people
d to bring forward
eligious experiences.
d generally be dis-
n promiscuous meet-
istians will find more
sclosing the dealings
n their souls to an in-
ıd, perhaps to their
than to a considera-
r of persons. And,
examinations for ad-
o the church, it ap-
advisable, that our
periences should be
a very narrow circle.
t personal, the con-
hould be of a very
ature. Probably there
ore error in this par-
n in any other. The
beneficence, prayer,
s, brotherly admoni-
ness, patience, and
r Christian virtues,
o abundantly insisted
the covetous, proud,
, may not deceive
, as to the grand
Christian character.
should be represent-
ring habitual self-de-
not to be satisfied
professions. Those
umbered among the
f Christ should feel
sity of exhibiting a
rd of practical vir-

small conferences,
should be encour-
opose his inquiries,
s his opinions. But
ings expressly for re-
poses, and embracing
the members of one
family, should females be invited to speak at all. The decision of St. Paul is definitive on that point; and as the matter is settled by inspiration, there is no need of seeking for reasons to support the decision, though they might easily be found. It is highly proper, however, that females should have meetings of their own for prayer and religious conversation.

7. In regard to the large conferences, large, airy, and commodious rooms should be procured, wherever it is practicable to procure them. When not otherwise to be obtained, they should be built. In many places, this want has been suitably provided for; and I hope the time is coming, when a good room for conferences will be considered as a necessary possession in every parish.

The objections, which have been made to conferences by men of the world, have been usually extremely frivolous, and of such a nature as to be evidently merely ostensible. We ought not to be very solicitous to obviate or repel objections of this kind, as, after all our attempts, it will be found impossible to silence them. Unless I am mistaken, too much attention has been given by religious persons to the clamors of the world against revivals of religion: particularly by being very careful to state, that no enthusiasm nor irregularities took place, in the revival under consideration. Whatever may have been the fact, in the great revival seventy years ago, the character of revivals of late has been such, as renders it unnecessary to assert in every case, that there has

been no irregularity. Let us not give too much importance to charges, which are in general unsupported, and have been abundantly disproved. Christians have always been grievously injured by unfounded charges: and yet if they take great notice of these charges, and anxiously repel them, it is said that this anxiety is a new proof that all is not right. The safest course is to give no just occasion for censure, and in general to suffer unsupported charges to refute themselves. A. B.

For the Panoplist.

A NOVEL HABIT IN PUBLIC PRAYER.

I HAVE observed of late years, that some ministers have got into a habit to me extremely unpleasant and altogether objectionable. I refer to the habit of opening the eyes very wide, while leading an assembly in the solemn act of prayer.

My objections to this practice are, that it is unnatural and unbecoming. That it is unnatural I think will be acknowledged by most men; for I think hardly any man prays in that manner in his closet. It is unbecoming, because it gives a distorted view of the minister's countenance. As his eyes are strained open and highly elevated, his countenance appears very disagreeably, to say the least, to all that part of the assembly, who are on the lower floor of the house.

It will be said, no do to look upward is highly as the Supreme Being i sented as dwelling in th heavens; and this fact ha bly given rise to the But surely our people need to be taught, by th exhibition referred to, t is highly elevated above tures, and that heaver place of his peculiar a ous presence. Is it n more proper to shut the *seeing Him who is invisi* to appear as if beholdi the bodily eye, Him, wh with the eye of faith onl

That it is proper and to raise the eyes to he certain occasions, will doubted; but to hold the ed for half an hour, in constrained position, an as if beholding a visible r tation of the Deity, when representation is beh when God *dwells in the* the humble and the con actions which appear grown into a habit wi flection, or to have orig a mistaken notion, that theatrical effect would duced by an apparent b of the Divine Majesty. *atrical effect* I mean sim fect produced by a *visi bition.*

As a lover of propriet it might be attentively ed, whether any thing by the habit in ques whether it is not liable t jections above stated. A

RELIGIOUS COMMUNICATIONS.

S ON THE EVIDENCES VINE REVELATION.

No. XVII.

xt subject in the sacred hich claims our atten- *Confusion of languag- consequent dispersion ilders of Babel.* Con- his subject we are in-

t *Nimrod*, the son of s a mighty hunter be- Lord, and became a ne in the earth.
t the beginning of his was *Babel*, and *Erech*, *d*, and *Shinar*.
t at this time the earth ie language, and of one

t the body of men, who nected with *Nimrod* at blishment of his king- *abel*, &c. came from the *Shinar*, and made that place of permanent res- See Gen. xi, 8, 9, 10, , 2.
nd of *Shinar* was that alluvial region, from the *Tigris* to *hrates*, and some dis- eastward of the latter, bably eastward of the On such grounds man- e loved to plant them- rom the beginning to ent time.
rning the fact, that men this country from the *Shuckford* and *Bryant*; rly the latter.
r this body of people, ery extensively by the name of *Cushites*, and consisting principally of the children of *Ham*, had been settled for some time in this fertile region; they invaded the country higher up the Tigris, which had been settled by the children of *Shem*; particularly by *Ashur* and his confederates. These appear to have been a peaceable quiet people. The followers of *Nimrod* were bold, enterprising, and warlike. The invasion, as it was unprovoked, was unexpected. The invaders, therefore, made an easy conquest; and in a single eruption reduced their brethren, the descendants of *Shem*, under their dominion. Concerning this war, and that which next followed it, the Scriptures are silent: but the memory of both is sufficiently preserved by profane writers.

6. Not far from this time the *Cushites* undertook to build a city; and in it a tower, of great height, and distinction. In these erections they had two objects in view. One was to acquire renown; and the other, to prevent themselves from being dispersed; or to preserve their union as a body politic. *And they said, "Go to, let us build us a city, and a tower, whose top may reach unto heaven, and let us make us a name, lest we be scattered abroad upon the face of the whole earth."* Gen. xi, 4.

It is not improbable, that they had a third object in view, in building the tower: and that was, to make it a temple for idolatrous worship. The whole idolatrous system has been in substance

one; and appears, I think evidently, to have been the invention of this body of people.

7. While they were employed in these works, God confounded their language, so that they could not understand one another's speech. In consequence of this fact, the name of the city was called *Babel*, and afterwards *Babylon;* both signifying *confusion.*

8. While they were in the disorder, and difficulty, occasioned by this event, the *Ashurites*, (if I may be permitted to call them by this name,) shook off their yoke; and, after ridding themselves of their immediate masters, attacked the *Cushites* in the country of *Shinar*; and, defeating them entirely, scattered them in different directions. A part of them fled eastward; and settled themselves, some in *Persia*, and some in *Hindoostan*. Another part fled to the west; and planted themselves in *Canaan*, and afterwards in *Arabia* and *Egypt*, on both sides of the Red Sea.

9. The children of *Shem* followed them into *Canaan*, under *Chedorlaomer;* and attacked different bodies of them, in different places. The *Rephaim* they routed, and defeated, in *Ashtarothkarnaim;* a city of *Bashan*, afterwards the residence of its king. The *Zuzims* they vanquished in *Ham;* and the *Emins*, in the plain of *Kiriathaim;* one of the cities, belonging to *Sihon*. Encouraged by their success against these people, their ancient enemies, they undertook several enterprises against the original inhabitants of the country; most, if not all, of whom were descendants of *Ham*. They first attacked the *E* in Mount *Seir*. Then mar round the end of the Dead they fell upon the *Amal* and in both enterprises with complete success. their return they fell upo cities of *Sodom*, *Gomorra* *mah*, and *Zeboiim*, on the e the Dead Sea; and, after h completely routed the in ants, plundered them of thing which was valuable. mong the captives was *Lo* soon as *Abraham* heard i armed his own servants; an gaging his three friends, *Eshcol*, and *Mamre*, in th terprise, pursued the victo army, fell upon it in the n and completely routed it. however, he did not think cient; but followed them qu *Hobah*, on the northwest o *mascus;* recovering both captives and the goods, an persing the invaders. Thi aster seems finally to have couraged the children of from invading the west: fo hear no more of them until years afterwards; when *Pu Assyrian* monarch, invade kingdom of Israel. On parts of the scriptural hi I make the following obs tions.

Lord *Kaimes*, in his atte to persuade us, that ma are descended from diff pairs, observes, that the event, which can reconcile cred and Profane History, Confusion of Languages.

On this I remark,

First; That this is the event, which can reconcile fane History with itself.

Secondly; It is sufficient,

does reconcile Sacred
ıe History.
have been many de-
cerning the manner,
gree, in which the one
of mankind was con-
this time; and, some of
ainly merely fanciful.
: informed only of the
ct, that the language
s confounded; nothing
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'et I will make a few
oncerning it.
confusion extended,
appears, only to the
ıo were employed in
the city, and tower, of
at the utmost, to the
ımpany of *Nimrod.*
ot a reason to believe,
ched any farther.
'e is no reason to con-
t it extended any far-
: degree of confusion,
necessary to accom-
end. These people
ly become formidable
peaceable neighbors;
led, and subjugated,
were now vigorously
ı pursuing the objects
ambition. At the same
were resolved, in op-
ı the will of God, re-
em to spread over the
people its desolate re-
ontinue united in one
powerful body, to
ir love of conquest,
lesire of military re-
o accomplish this
they certainly chose
K.

the most promising means. Great and splendid cities have ever been strong bonds of union to the people, connected with them; and, in early ages, assembled almost all the power, possessed by the princes, who ruled them. To dissolve their union, and to prevent the purposes, for which they wished to preserve it, God confounded their language: that is, he confounded it so far, as was necessary for this design. I think we are not warranted to suppose, that the confusion extended any farther.

3. It was sufficient for this purpose, that the language of these people should be rendered unintelligible to each other. This might be easily accomplished, either by rendering their pronunciation of a number of words, comparatively moderate, materially different; or by communicating a moderate number of new words, and exterminating from the mind the old ones, for which these were substituted. A single word may in any sentence be pitched upon as being indispensable to its meaning. If, therefore, we suppose the language sufficiently altered in either of these modes to prevent the knowledge of one word in a sentence; their conversation would become unintelligible. This, or little more than this, may have been all which was done.

The communication of language, at first, was a miracle. Equally miraculous, was the communication, at this time. Yet I think we are not warranted to suppose, that the miracle, in either case, was extended any farther than the exigence of the case demanded.

4. The number of languages, if they may be called such, which were formed at this time, was probably less, than some writers have supposed. It has been thought, and said, but, as I apprehend, without any foundation, that seventy-two languages were communicated at this time. It is not improbable, that there may not have been so many, as two languages, radically distinct, at this time. If the scheme, which I have proposed, should be admitted as probable; the result would rather be one language, confounded, and perplexed, by the substitution of a certain number of new words for the same number of old ones; or, what is the same thing, a new for an old pronunciation of a certain number of words; rather than the establishment of one or more languages, radically new. I ought, however, to observe, that, as we are not informed concerning the exact state of the fact, nothing can be certainly concluded concerning it. I ought also to observe, that there are some circumstances in the history of mankind, not destitute of weight, which might conduct us to conclusions somewhat different.

If I am asked, Whence are derived the very numerous, and very diverse, languages of mankind? I answer, that we are not prepared to form very correct opinions concerning this subject, from our ignorance of the languages themselves. Until these languages are better known, it will be impossible to form just opinions concerning them, and, therefore, concerning this subject at large.

I suspect, however, the languages of men, which a cally distinct, are fewer, than has been generall posed. A few years s was thought, that many ginal languages were even within the limits *England.* It is now well stood, that, exclusively o the *Iroquois*, a single lan having, however, differe lects, was spoken from t *towmac* to the *St. Lawren* from the *Mississippi* to *lantic.* The same lan also, is spoken by some north of the *St. Lawren* by some, west of the *Mis* as far as to within 400 m the *Pacific.* Most proba will be discovered hereaf the shores of that ocean. ellers, whose reports conc this subject have furnish principal information, a tainly very incompetent ses of the facts. The eff time, and its changes, ar upon language, as to acc a great measure for all its diversities; although we admit that the changes, p ed at the building of Babe comparatively few. But a subject, on which I now enter. On another sion I may, perhaps, exa to some extent.

Should the different lan of mankind become he more perfectly known; general vocabulary be for much more satisfactory a of this subject could be than the world has hitherto Until something like thi be done, it will be impossi discuss many parts of th ject with precision, or su That the result, in such

ntribute to the support of
revelation, I cannot doubt.
rogress of all physical in-
has regularly been favor-
the truth, and celestial
of the word of God. At
ideed, and in the infancy
knowledge concerning
jects of them, particular
ave seemed to lean the
y way: but, as the investi-
has proceeded, they have
ally assumed an aspect,
le to Revelation. The
has been the result with
to historical researches.
ncient accounts of *Egypt*,
, *Hindoostan*, and *China*,
have found facts, and
which seemed hostile to
cred history. But the
appearance has been re-
by succeeding inquiries.
have not a doubt, will be
ult of the inquiries in
n, should they ever be

ll now proceed to cite
testimonies from anti-
concerning the subjects,
ave been discussed.
he following things are
d by *Bochart*, as the de-
ns of many interpreters.
Nimrod is called a giant
Scriptures:
he was a warrior *against*,
before, the Lord; and for
gives the opinion of
Solomon:
the builders are said to
en scattered through the
nds of heaven; or that, in
words, they were scatter-
ne winds of heaven:
the word, translated scat-
s used to denote crushed,
ied in pieces; and, by
to denote the effects of
and lightning: and

That the *Grecian* fable of the *Giants*, who piled mountain upon mountain in order to climb up to heaven, while they were warring against *Jupiter*, and were destroyed by his thunder, is a mere transcript of the story of *Nimrod*.

Abydenus says, "The first men erected a tower, where *Babylon* now is." *Eupolemus* mentions the same thing: and both testify to the confusion of tongues, and the subsequent dispersion of the builders.

2. *Eupolemus* says, "The city, *Babel*, was first founded, and afterwards the celebrated tower; both which were built by some of those, who escaped the Deluge. These were giants. The tower was ruined by the hand of the Almighty: and these giants were scattered over the face of the whole earth."

3. *Bryant* asserts, that the Poets declare,

That there was a time, when mankind lived in simplicity, and virtue;

That then they had no laws, but were in a state of nature;

That penalties were then unknown;

That they were wonderfully blessed with health, strength, and longevity;

That they at last fell off from their simplicity, and were distinguished by their pride, jealousy, and lust of domineering;

That war followed the indulgence of these passions;

That *Nebrod* began these innovations;

That he was gigantic, daring, and a contemner of every thing divine; and

That he was attended by associates, of a similar character.

4. *Abydenus* says,

That the first men of the earth were remarkable for their strength and stature;

That they despised the gods;

That they built a tower, which is now *Babylon*, in order that it might approach near heaven;

That the gods ruined it by storms, and whirlwinds; frustrated the purpose, for which it was designed; and overthrew it upon the heads of the builders;

That, before this, there was but one language among men;

That now they had a manifold voice, or utterance;

That from this confusion of tongues, or dialects, the place was called *Babylon*, "for such confusion," he says, "is in the Hebrew language called *Babel;*" and

That soon after there was war between *Chronos* and *Titan*.

5. *Epiphanius* says,

That *Babylon* was the first city built after the flood; and that from the very foundation of this city commenced a scene of conspiracy, sedition, and tyranny, which was carried on by *Nebroth*, the king, the son of *Chus* the *Ethiop*.

6. *The Pascal Chronicle* says, that *Nimrod* was called by the Gentile writers *Orion*. Itself styles him "*Nebrod* the giant, the hunter, the son of Chush the Ethiop, who taught the Assyrians, (that is, the *Babylonians*) to worship fire."

7. *Syncellus* says, "Nimrod would still obstinately stay, together with numbers of his followers; and was crushed in the falling of the tower, which was overthrown by furious winds.

8. *Histiaeus*, the *Milesian*, referring to this history, says,

That the priests, wh
the destruction of *Ba*
the implements of thei
and brought them to
Sennaar, or *Shinar*, in I
but they were agai
thence by a second d

The Seventy translat
sage, "They smote th
ims in *Ashtaroth-karnai*
smote the giants in *A*
and they also render "
of *Rephaim*," 2 Sam. v
valley of the *Titans*."

Procopius says, "Th
were by the *Hebrew*
Rephaim, were by oth
giants, or *Titans*."

The *Zuzims*, or *Zam*
and the *Emims*, are by
clared to be of a giganti
and character.

9. *Theophilus* menti
attack of the families o
the descendants of *H*
"It was the first war upo
and calls it "the wa
giants."

10. *Cedrenus* says, t
days of *Abraham*, the
Cælus, or heaven, fl
and, having spoken of
arch's retiring to *Egy*
count of a famine, adds, t
this time was the war
Jupiter, and the *Titans*.

He also says, that th
records in *Egypt*, wh
confirmed the account,
Moses of these events,
people of extraordinary
and adds, That they
people whom the *Grecia*
giants.

11. The *Sybilline Ve*

"When the tower
heaven upon the plain of
and all men were of
guage; the whirlwinds
on the tower, and shook

ase. And now all inter-
ceased among mankind.
trove to converse, but
p failed them; and, in
words, gave only a con-
ibble. Hence the place
led *Babel;* and was so
by the Apostates, who
ere. Then they were
d into uncertain, and un-
regions; and filled the
ith nations, and empires.
enth age after the flood,
Chronus, and *Japetus*,
e first, and most honor-
ong men; and with the
titles, both earthly and
y. Each ruled his own
art of the world, which
n divided into the three
lot; and in peace lived
with each other: for their
had obliged them by an
live in this manner.
the just man, (that is,
ther) left the world, full
a, his three sons broke
onds, and rose in arms
each other: and *Chronus*
an contended for the do-
of the earth. This was
t war: and from that time
ds wrought evil for the
Titans."

Hesiod says, that this war
long duration, and that in
ond engagement the *Ti-*
ere discomfited, and ru-

Moses Choronensis, who
the history of *Armenia*,
hat, when *Ninus* reigned
ria, there was war against
tans in *Babylonia;* and that
g of *Aram* had the con-
f that war.

Eupolemus says, that the
who carried off *Lot*, were
ople of *Aram;* (that is, of
olamia;) that they had been
making war upon the people of *Canaan;* and that upon the news of *Lot's* captivity *Abraham* with his armed household defeated the enemy and recovered his brother.

15. *Eusebius* says, "The first king of Chaldea was Ευηχοος; who by the western writers is called *Neurod*, or *Nemrod.*"

16. *Eupolemus* says, that *Babylon* was the first city built in the world; that it was founded by some of those persons who escaped from the deluge; that they likewise erected the celebrated tower; and that the giants, after the tower was thrown down, were scattered over the face of the earth.

17. *Hyginus* says, that until the days of *Phoroneus*, (heretofore mentioned in these Lectures as being the same with *Noah*,) who was the first king upon earth, the people had but one language; and lived many years without cities, or laws, under the direction of *Jupiter;* but that, after *Hermes* diversified the language of men, he divided them into nations: upon which discord began among mankind.

The people of *Mexico* say, that, after the confusion of languages, their ancestors came to *America.*

Concerning these testimonies permit me to observe, that, if examined by the principles, which have been heretofore laid down in these discussions, they will be seen to be absolutely conclusive with regard to this part of the scriptural history. It is impossible that they should have been invented: and if they had not been true, it is impossible, that they should have thus agreed.

THE RELIGIOUS EXPERIENCE OF MRS. E. H. EXTRACTED FROM HER DIARY.

(Continued from p. 69.)

"SEPT. 8, 1725. I have several times this day been assisted in secret prayer, and been very earnest with God for his presence, but more especially for grace to keep his commandments; which I was put upon by a consideration of God's great goodness to me, especially of late. I was earnest that I might have light to know my duty, and strength to do it; and that whatsoever I did, I might do it to the Lord, and be accepted of him.

"10. I hope I have had considerable of God's presence all the day long. It has been easy to me to think of spiritual things. My soul has a great part of the day been going out in thankfulness to God. My father, speaking of the dew, brought to mind the promise, Hos. xiv, 5, *I will be as the dew unto Israel*; and meditating on it, I was moved to plead that promise with God, and found myself so engaged in the duty, that I could not leave off.

"14. I have been reading Mr. Watts upon *A Soul drawing near to God;* and though I cannot go along with all his signs and all his effects, yet I have experienced a sense of God's glory; I have seen him a Being of unspeakable excellency and perfection; I have seen him an all-sufficient God, and that with him is all fulness. I have seen him also in his goodness, as good in in himself and good to his creatures, and likewise good in his supremacy and domini seen also something dom and purity, and some sweet taste of hi felt my soul going out him again; but more has my soul been re his presence and a se excellency. I have al fixedness of heart in earnestness in prayer, a time such a delight could not leave off. found earnest desires ness, and after further ies of God's glory. I h myself careless tov world; not the most ter lights, nor the most concerns of it, have af I have found a swee in prayer, and have, of familiarity and bold versed with God. I much enlarged in pr pleaded with God and mouth with argument found inexpressible p God's ways; and his been better to me th cessary food. I have a greater distance fro the keeping of God's ments comparatively hope, love and th have been quickened faith and joy assis sometimes to trium trust in God and depe him have been much But that which I have experience of, I want express. It is not tr joy; yet contentment faction do not reach does happiness so dis press it, that I shall know what particular meant by it. Swee pleasure are too me

I have felt my soul
h it more especially
ve had God's presence
degree, so that it has
real to me for a short
e presence of a friend.
e reading of the 119th
as profitable to me,
y these words: *I am*
me. It fixed my med-
God's electing and re-
ove, and on the rela-
d in to him; also my
n continued.
ting down to dinner
voring to meditate on
lness, I had a precious
of it. I find that, when
thing of God, my
ids ready to forsake
g else and follow him.
vas much assisted in
yer in the morning.
hing of God's glory,
elped to trust in him
se faith in his prom-
ve lately arrived to a
ree of trusting in God,
tting all my concerns
nds, and find it a good
has been near to me
l prosper me.
was made sensible of
tness and excellency,
glory and felicity of
Christ Jesus, by read-
Watts's second sermon
lxv, 4, *Blessed is the*
thou choosest and caus-
oach unto thee.
e good effects of read-
Watts's sermon are
me. A sweet relish
of it rest upon my
have seen this morn-
ayer how high God is
and that he will have
to us, only in and by
I have seen Christ
eady to offer my peti-
tions, my prayers, and praises, to the Father; and that they would be accepted in and through him. Now blessed be God, that we have so glorious a way to come to him, that we have such an advocate with the Father, even his own Son. May I see more of his glory, and love him more sensibly.

"29. I am somewhat melancholy this evening. As I intend a journey to Boston to-morrow, it has been an affecting thought to me, that I must leave my beloved places of retirement, and my beloved diary that I have found so profitable. But God is not confined to places or means. If he will grant me his presence every place will be pleasant. Wilt thou please, glorious God, to go along with me, and commune with my heart, and influence me by thy Holy Spirit

"Dec. 1. I am now returned from Boston, and once more brought to my father's house. I have had much experience of God's goodness in my absence, both in my journeying and the place of my residence. I was enabled more distinctly than is common to put my request for God's gracious presence into the hands of Christ, that he might offer it up for me to the Father; and I found it not a vain thing, for I have been answered in that which I desired.

"Ap. 12, 1726. A dayof public fasting and prayer in this government. I hope I have been a gainer by the day. I was assisted in my preparations, and made to see that I had sinned against all the divine attributes, and was thereby rendered exceedingly vile, and unworthy of any of the mercies of God. I

hope I have been humbled for many sins also against man, and for the sins of our land.

"Aug. 26. I have been this day very thoughtful of the condition of the poor, and have been very industriously contriving how to make their state more comfortable; especially an aged servant's that lives with my father. Will God be pleased to prosper me in my desires, to maintain this frame of spirit in me, and to give me ability to do according to it.

"30. I have been this day to Wethersfield. When there amidst friends and entertainments, I found my soul going out in restless longings after divine things. I was filled with pleasure and sweet content. The greatness and prosperity, that I observed others to be the subjects of, did not at all affect me.

"Hartford, Aug. 31. This day was a thanksgiving at Windsor, east side, upon the account of God's extraordinary presence with that people the year past. I had not seasonable notice of it, and could not be with them, though my heart was much there, and I lamented being personally absent. But God was pleased to be present with me in my meditations upon that occasion, and helped me in prayer to be earnest for them, that he would accept their thank-offering, and reward them by showering down spiritual and temporal blessings upon them; that he would make a glorious descent into the midst of them, and manifest himself in an extraordinary manner, so that this day may be to them an emblem of heaven (the work whereof is [illegible] that he would make it a [illegible] giving gifts and of the p[illegible] down of his Spirit upon th[illegible] ple; that he would look them, *who walk in darkne[illegible] see no light, though they [illegible] Lord, and obey the voice [illegible] servants;* that he would beginning of the service into their souls with lil[illegible] light, discover himself to and fill them with jo[illegible] gladness, so that they m[illegible] their mite into the treasu[illegible] that they may bring thi[illegible] more abundant thank-of[illegible] that he would be prese[illegible] those that walk in the l[illegible] his countenance to assis[illegible] thankfulness, and enlarg[illegible] hearts abundantly in his p[illegible] that he would show the[illegible] great their portion is,—ho[illegible] sed their privileges, tha[illegible] may serve him with ch[illegible] ness, joyfulness and glad[illegible] heart, and make his praise[illegible] ous in the sight of all me[illegible] he would have respect[illegible] strangers that should joi[illegible] his people, because of the[illegible] of the Lord our God; t[illegible] blessing of Jacob may d[illegible] upon them, yea, that the[illegible] tion may be the God of[illegible] and that he would reward[illegible] more abundant labor with [illegible] traordinary manifestations[illegible] love, and discoveries of his[illegible] that he would have regard[illegible] prayers of his people asse[illegible] upon this occasion; and[illegible] would hear and answer th[illegible] titions as well as accep[illegible] confessions and thanksgiv[illegible]

(To be continued.)

r SCRIPTURE READINGS.

No. VIII.

MATTHEW VII.

Various Readings.

1. For *it shall be measured again*, read *it shall be ed to you.*

14. For l. s. *Because strait gate*, read *How strait is the*

se are the only alterations ed by Griesbach in the this chapter. The first not the meaning of the e at all, as the word *again* rly implied. In regard to cond, if the *straitness of the* not *expressly* alleged as on for entering in, yet the uction of the *strait gate* he adverb *how*, which in- surprise or wonder, fur- one of the most powerful s that can be imagined. English translators placed n the margin, indicating ney were doubtful which e true reading. The va- in the original consists of ission of a single letter. improvements in our ver- f sufficient importance to tinctly stated here, have ed to me. Yet the student well to peruse Camp- ranslation and notes. His n of the 13th and 14th ver- animated and faithful to nse: *Enter through the gate; for wide is the gate dition, broad is the way thither; and many are who enter by it. But how is the gate of life; how the way leading thither; w few are they who find it.*

IX.

Doctrines.

In this closing part of our Savior's sermon on the mount, we are taught, that we are not to judge our fellow-creatures, for we shall, in that case, be judged in the same manner in which we judge others; v. 1, 2; that it is our first duty to cure our own faults, and then we shall be in a proper condition to reprove the faults of others; v. 3—5; that we are not rashly to expose the precious things of religion to wicked and profligate men, lest we thus bring contempt upon the holy cause, and injury upon ourselves; v. 6; that every person, who truly seeks for blessings at the hands of God, will infallibly receive them; v. 7, 8; that since even men, notwithstanding their wickedness, give good gifts at the requests of their children, much more will God, our heavenly Father, bestow his benefits upon them that ask him; v. 9—11; that the great rule of duty towards men, is to do to others as we would have them do to us; v. 12; that this rule is the substance of the law and the prophets, so far as man's conduct towards his fellow men is concerned; that our Savior commanded sinners to become subjects of true religion, and thus enter into a state of happiness and glory; v. 13, 14; that he supported this command by urging the consideration that comparatively many go down to perdition, and comparatively few walk in the path of life; that he warned his hearers against false teachers, who would offer themselves in a fair disguise, while they inwardly possessed a most odious character; v. 15; that such

teachers are to be judged of by their conduct; v. 16; that a holy life can no more spring from bad principles, than grapes from thorns or figs from thistles; v. 16—18; that men, who never prove the existence of religion in their hearts by a suitable life, will be ultimately destroyed without the possibility of escape or exception; v. 19; that professions will not secure an entrance into heaven, but the performance of the will of God is indispensably necessary; v. 21; that, in the great day of final account, many will plead for admission into heaven, will address the Lord Jesus Christ as the Sovereign Arbiter of life and death, and will urge that they have taught in his name, and cast out devils and wrought many miracles by the same authority; v. 22; that He will then solemnly declare to them that he never knew them in the character which they claim, and will drive them from his presence as workers of iniquity; v. 23; that whoever hears the preceding instructions, and obeys them, will be declared by the Savior of the world to resemble a wise builder who founds his house upon an immovable basis, so that it will stand against the most violent and impetuous storms; v. 24, 25; that every one who hears these instructions, and disregards them, will be in like manner declared to resemble a foolish builder, who erects his habitation, the place which contains all that is dear to him, on a sandy foundation; so that, in the hour of trial, the house is undermined, and falls into a state of irreparable ruin, and crushes all who are trusting to its shelter; v. 26, 27; that when our Savior h the people were asto his teaching; v. 28; an astonishment arose having taught as on authority, and not as th v. 29.

Among the implied I mention the follow men are more apt to faults in others. tha larger faults in them 3—5; that the great boc kind never ask for spir sings with sincerity; compared with 13, 14; proper to exhort impe ners to enter in at the s and to urge their dang entering as the most li son to affect their min that our Lord, being t eign Disposer of the e conditions of men, is and independent Deit and that the hearers were principally stru that exhibition of sove thority which he mad discourse.

Miscellaneous Rem

Perhaps no directio Savior is more applau classes of men, and at time more universally ed, than the one contai two first verses of this It would seem, as if n anxious to compound garding the injunctio judging others, by ext wisdom and excellen strong approbation of a purchase a license to it. Although it is not the *judging* here forbi sists entirely in giving ion, or passing sentenc others; yet this seem

ied. In the opinion
he word *judge* is
xpress *severe cen-*
er this may be, the
ems to be clearly
d.

f judging others,
forbidden, is one
w persons are free;
vhich entirely may
e of the highest at-
a religious man.
lo we go into com-
earing an unneces-
ation of some of our
If attentive to our
how often do we
ves transgressing
ve in this particu-
azing to consider
art of conversation
giving characters,
of the characters
palpable violations
s injunction. Real
e need to examine
n this subject, for
it is believed, do
ntly err. Let con-
wake, and keep a
against the first
nsorious remarks;
stian form for him-
he is able, a defi-
regard to what is
Christ in this pas-
not only cherish a
for the reputation
cautiously abstain
the characters of
ct of conversation,
ity requires it.
remembered, how-
have many duties
the world, which
olutely necessary
uld form opinions
character of man-
those with whom
Thus Christians
are to associate in churches, and are therefore to be satisfied of the Christian character of each other; ministers are to be separated for the service of the church, and are to possess a certain character described in the Scriptures; rulers are to be chosen, whose qualifications are also given in the inspired Volume; we are abundantly warned against a great variety of sins, and against those who commit them, which implies that we should be able to distinguish persons of bad character from the good. How, then, shall it be known whether we are violating the command of Christ, or not, when we are discussing the characters of our acquaintance? To this question, I apprehend, no definite answer can be given. A volume might be well written on the subject, by a competent person, and after all the path of duty would not always be clear. Nothing but fervent and habitual love for our neighbor, and a constant regard for the authority of God, can with certainty enable us to avoid the evil of censorious judging.

It is worthy of remark, that while men universally hate to be judged, they almost universally set about judging each other. Of the great mass of mankind nothing better could be expected; but that good men should fail in this respect, so much as they actually do, *ought not* to have been expected. How often do we see men highly offended that others should dare to question their motives, or speak disrespectfully of them, while they are habitually questioning the motives of others without evidence of guilt, and their conversation is frequently a string of unfavorable

surmises and uncharitable inferences.

The direction in verse 6th, *not to cast our pearls before swine*, is usually interpreted to forbid exhorting and admonishing those, who, as we fear, would treat exhortation and admonition with contempt. But I see no reason for interpreting the passage in this restricted sense; and, as commonly interpreted, it discourages admonition too much. Religion is seldom exposed to contempt by faithful admonition. Even the profligate, when solemnly warned of the tendency of their conduct, and reminded of their danger, usually shrink before reproof. The late Rev. John Newton supposes, that religious experiences, or God's dealings with converted penitent sinners, are the *pearls* here intended. And this supposition is more probable, in my opinion, than the interpretation above described. Still this is too restricted. Every exposure of the holy principles, the sublime and precious enjoyments, and the heavenly prospects, which religion offers to men; every such exposure, as would embitter wicked men against Christianity and its professors, without benefitting the unhappy gainsayer, is here implicitly forbidden.

The encouragement to ask for spiritual blessings, as described in the 7th and 8th verses, is inconceivably kind and generous on the part of God. A simple petition is all that he requires, as the condition of bestowing the greatest and most enduring benefits. It is plain, however, that the petition, which is to receive such transcendent rewards, must be sincere. It must be made with a reliance on Christ, and a belief in the Gospel.

On what easier terms could salvation have been offered to men? Will any one say, that the goodness of God makes it necessary that the Gospel should be forced upon sinners without their desiring it? Yet, easy as the terms of salvation are, how few are inclined even to ask for it. What multitudes pursue the road towards hell without a single aspiration after heaven. What multitudes professedly offer petitions to God, who never *really ask*, so as to be entitled to the fulfilment of the promise, during their whole lives. What intolerable anguish will be experienced by the inhabitants of the world of misery, when they reflect, that they would have finally escaped from perdition, if they had only *asked* for deliverance; and that their own perverse wills, in a manner altogether worthy of blame and abhorrence, prevented their asking aright, if they ever asked at all.

Ministers of the Gospel are often blamed by worldly men for representing the number of the saved as *few*, and the number of the lost as *many*. They are sometimes blamed for preaching the very words of our Savior; their accusers either ignorantly or inconsiderately charging them with uncharitableness and cruelty, and proving their charge by quoting sentences from sermons, which sentences are found in exactly the same form in the sacred writings. Nothing can be more explicit than the language of Christ here. Nothing can be plainer than many of the characteristics of both good and bad men in the Scriptures. And

we speak of the present
of any preceding age of
ch, we are able to find
few who have given sat-
evidence that they are
n the narrow way of life;
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vidence against them-
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our Savior is wonder-
king. *Many* go on
d naturally, as it would
the *broad* way to *de-*
and enter the *wide*
he end; while *few* are
to *find* the *strait* gate
of the *narrow* way of
who can explain away
so as to make it teach
site of what it appears
need not despair of
any text to any mean-
he wishes it to speak;
y well tremble at the
f wresting the Scrip-
is own destruction.
teachers always appear
se; they would always
ir purpose if they did
w absurd, then, is it, to
e professions of candor,
and liberality, as *proofs*
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make them. Our Sa-
nands us to *beware* of
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ecially when the expe-
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e Savior adverts to the
lgment, to *that* day,
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r present to the mind.
its the applicants for
into heaven, as prefer-
ring their suit to him alone, as having taught in his name without reference to any higher authority, and as having wrought miracles in his name. He does not dispute their statement, nor refer them to any higher tribunal, but as the moral Governor of the universe, as the Sovereign Arbiter of life and death, rejects them as workers of iniquity, and passes upon them a final and unalterable sentence. What must the people, who heard Christ, have thought of his character? Could they have inferred less than I have stated? Did he guard them against this inference? Was he not wise enough to perceive it? It is from numerous passages like this; passages which irresistibly imply the supreme authority of Christ, that I argue his divinity, not less confidently than from direct and positive assertions.

The words of the sentence passed by Christ are worthy of distinct consideration. *Depart from me.* What propriety could there be in this sentence, unless Christ were representing himself as the sum and substance of heaven itself; unless, in other words, he sustained the character and station of God, that glorious Being whom the holy inhabitants of heaven love with all their heart, and all their soul, and all their strength, and all their mind. Thus Paul describes the punishment of the wicked as an *everlasting destruction from the presence of the Lord*, unquestionably meaning, as the context fully proves, the Lord Jesus Christ. How can this be reconciled with the opinion, that Christ sustains an inferior character only? How can he be any other than the Supreme

Jehovah, when his presence is represented as the sum of heavenly felicity, and banishment from it as the sum of everlasting misery?

The audience of our Savior were not unobservant of the sovereign authority with which he spake. They were more astonished at this, than at the sublimity of his doctrines, or the divine eloquence with which he uttered them. He taught as one *having authority*, as one possessing, by his own independent right, the knowledge the wisdom, the power, and the glory, necessary to constitute him the moral Lawgiver and the final Judge of intelligent and immortal beings.

PHILALETHES.

MEDITATION VI.

Psalm xci, 11, 12. *For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone.*

THIS gracious promise is made to every child of God; and should be much dwelt upon as an expression of divine benignity and kindness to those who were naturally unworthy of the least favor. Of all the similitudes by which God exhibits his care and love of his chosen ones, no other is so tender and affecting as that in which he assumes the character of a Parent and imparts that of a child. The love which parents feel for their children, and the helplessness of infancy, are peculiarly illustrative of God's kindness to his servants and of their dependence upon Him.

No person, who is not a parent, can have a thorough sense of the helpless and dependent situation of an infant. It is requisite that a man should expeperience, before be can understand, all the tenderness and anxiety of this relation. The blessed God, though not described as a Parent in the passage here quoted, is yet represented as taking that care of the righteous, which is most aptly expresed by parental solicitude. When the parent carries his infant in his arms, he shudders at the thought of letting it fall, he clasps it tight to his bosom. Whenever he contemplates the possibility of his child's falling from a window, or dashing against a pavement, he shrinks from it even in idea, and doubles his diligence to secure his dear offspring from an evil so distressing. The infant learns to confide in its parent's care, and fears no fall while enclosed in its father's arms.

Let the Christian make a suitable use of this representation. The infant may be disappointed through the want of power, (and possibly of inclination,) in the parent to protect it; but he, who truly confides in the care of his Heavenly Father, will never be disappointed. When surrounded by enemies, and encompassed by hidden dangers, God will be his shield, his protector, and supporter. Before he even suspects the danger to which he is much exposed, God gives his angels charge concerning him, and they are ready to sustain him and secure him from the slightest evil. The weakest Christian has the guarantee of infinite wisdom and infinite power for his protection and final deliverance

very enemy and danger. In a world full of dangers of
m remember, however, many kinds, especially spiritual
ilial confidence is expect- enemies, they have no friend
n him; and unless he joy- who is able to protect them.
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ison to fear that he does God is their enemy; unless their
ssess the character of a character, is speedily changed,
Let him cultivate a child- he will remain their enemy for-
isposition, and commit ever. *O that they were wise.* O
[to the care of God with- that they would turn to the Lord
trust or anxiety. with their whole hearts; then
the irreligious consider might they be quiet from fear of
orlorn and unhappy state. evil. A. M.

REVIEW.

II. *The Works of the Rev.* umes sooner. The principal
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with great pleasure by a Treatise entitled True Religion
rtion of the religious com- Delineated, a Treatise on the Di-
, to whom his reputation vinity of Christ, a Sermon on the
reacher and writer had Millennium, and an Election
nown. This portion was Sermon.
all. Yet a considerable
r of clergymen in our As some of our readers may
, and multitudes of pri- scarcely have heard the name of
ristians, were unacquaint- Joseph Bellamy, it will not be
a the value of his works. foreign to the design of this short
joice that the publication article to state, that he was a
peared, and that we can man greatly revered, beloved,
ully recommend it, on ac- and honored, by many fellow-la-
of the style of execution, borers in the Gospel; that his
l as the intrinsic merits of praise is in many churches; that
tents. It would be a val- he possessed great native powers
addition to every public of eloquence; that he lived in a
ivate library; and we trust very interesting period; that he
ready in many hands. We took an active part in promoting
a apology to the public for the great revival in New Eng-
ving mentioned these vol- land, and afterwards in debating
several important questions

which relate to the vital interests of the church; that he was a diligent observer of human nature, and a sagacious judge of human conduct; in short, that he was a laborious, fervent, able and pious minister of Christ.

Dr. Bellamy was born in New Haven county, 1719, was early devoted to literary pursuits, and was graduated at Yale College, at the age of sixteen. He was licensed as a candidate when about eighteen, and was ordained to the work of the ministry at Bethlem in 1740. About two years after his settlement, he thought the Providence of God called him to more extensive labors, than were offered within the limits of his parish. For several years, he spent a considerable part of the time in itinerating through Connecticut and the neighboring colonies, preaching the Gospel to multitudes daily, and often repeatedly in a day. During the continuance of the extraordinary revival, Dr. B. was unremitted in his extraordinary labors, taking care that his own pulpit should be vacant as little as possible. This course of exertions gave him an opportunity of becoming thoroughly acquainted with the exercises of awakened sinners and of sincere Christians, and qualified him to write the most valuable of his works, viz. True Religion Delineated, which was published in 1750, and soon after re-published in Scotland, where several editions have been since printed. This treatise is recommended ed by the illustrious President Edwards, whose approbation ought alone to secure an attentive perusal for every work on *which it* was bestowed. When this work became kn reputation of the autho distinguished, that ma gentlemen applied to l teacher of theology. In his great abilities were to a most important sphe tion, and were thus e till the decline of lif course of instruction, v adopted, was calculated his students think for the with an implicit deferen word of God only. No more strenuously insi and few men have b more powerfully to u great principles of Chri erty. He was a Protest Calvinist, but called father, and endeavored all his opinions on the God. His whole life him to be an ardent frie cause of God in this guil a faithful pastor, and example of the efficaci ence of the glorious trut he taught. He pursue ous course of labor in h sion, till it was interr 1786 by a paralytic sho the effects of which he covered. The days of grimage were complet 6, 1790, in the 72d ye age, and the 50th of his

The design of Dr. B ing his True Religion ated, was to distinguish imental religion from on the one hand and en on the other;' a desi greatest utility, and w very happily accomplis

It is to be observe reader, that this treatise ticularly intended for Christians. On this plainness of speech w

d than avoided. All Dr. my's habits, indeed, both of ing and writing, were d by an intercourse with people of no more than or- r education. In answer- heir inquiries, supplying want of spiritual instruc- and attempting to edify in the Lord, he had acquir- le well suited to his cir- tances, though far from be- olished. The publisher ntured, as he informs us, nge words which had be- obsolete; but, from some comparisons which we made, these changes can- not be either numerous or im- portant. 'The meaning of the author,' he says, 'has in no instance been changed.' The principal criticism, which, as we apprehend, will be made upon the style, will relate to a super- fluity of words in many instan- ces, and a repetition of the same thought in a variety of forms. In this latter characteristic, Dr. B. greatly resembles President Ed- wards; and both wrote in the same manner obviously for the same reason, viz. a desire to be understood by persons of the lowest attainments in learning.

(To be continued.)

RELIGIOUS INTELLIGENCE.

AMERICAN MISSIONARIES.

llowing letter from Mr. Nott to er was published in the Connecti- rangelical Magazine for June. It s some particulars not contained Nott's letter to Dr. Worcester of e date.

Hoogly river, 20 miles below Cal- cutta, Nov. 25th, 1812.

dear and honored Father,

: now taken my de arture from ta, in company with Mrs. Nott r. Hall, and am expecting on ac- f circumstances to stop at Ceylon. hall probably be at Madras a few u our way. When I wrote you hink I laid open to you our plan of ting a mission to Bombay. This s appeared to us more important y other which we have contemplat- l from what we could learn, it d to us most probable that an attempt r there would succeed—particular- he new Governor at that presidency en of, as a friend to the interests pion. For though the Governments ave and use the power of sending persons unauthorized by the com- o stay, yet many persons are still here, who stay without molestation, perfectly unauthorized. The Missionaries now in Bengal and Orissa are all of them, in the view of the Compa- ny's exclusive privilege, intruders: and yet they stay and go and labor where they please—And we hope should we attempt it we shall become *resident intruders* at Bombay. Not having been able to obtain a passage to Ceylon, we applied to the police for a pass to depart on board the ship and obtained it. On Saturday 14th, we put part of our baggage on board— on Tuesday paid our passage, and the af- ternoon of the same day we (myself and brother Hall) and brothers Judson and Rice, were summoned to the police—and on Wednesday read the orders of Govern- ment against us. The Marine Board were to provide us a passage in the fleet then under despatch to England—and the police to send us away. As all our ar- rangements were made for departing, as we had obtained our police pass, and the ship pass, we determined on Friday 20th, to come on board and wait the event, which we expected would be, to be taken out and carried down to the fleet lying at Saugor, 100 miles below. Saturday we spent di- viding our baggage, so that at a moment's warning, I might go and send Mrs. Nott back to Calcutta, to wait my return, which by the leave of providence I intend- ed to make to the Eastern world.

We have now been on board five days and are as yet unmolested, and begin to hope that we shall continue so. The fleet

we suppose will now sail so soon that we could not be sent for, and taken down in due season, though it is possible we may be reserved till the next fleet—But we hope better things. It has indeed been a time of *great trial*, and should the Lord deliver, great will be our reason to bless his name. One of our greatest regrets, in view of our circumstances, has been from the fear that the frequent frowns of God, upon our mission, would discourage many of our friends at home, and lead them to doubt the propriety of continuing their efforts. But we trust in God they will continue their zeal and labors, whatever be our fate, and be taught by disappointments to *pray* but not to *faint*. I mentioned the prospect of our stopping at Ceylon. This will not be with a fixed intention of staying there. We rather cannot now decide, whether we shall stay, or wait for a more favorable season of going to Bombay: We fear that the General Gov. will send such orders that the failure of an attempt there would now be absolutely certain. I may be able to write from Ceylon before the Harmony goes; if so, you will be able to know our future plans more fully. We do still trust the Lord will give us success, and that he is leading us through the way that he leads us, to try us and to prove us, and to fit us for laboring among the heathen.

Brothers Judson and Rice, the last we saw of them, were endeavoring to obtain a passage to the Isle of France; whether they succeeded, or will go to England, I do not know. I hope the former. Farewell for the present—you will hear from me again before this is sent.

Nov 27th.—Below Diamond Harbor, and 60 miles from Calcutta. We remain safe yet in our own cabin: still we fear that we shall be stopped before we leave the river, yet we hardly know whether we are in danger or not. We left Calcutta regularly, and should not, therefore, meet with any interruptions. As yet we know nothing definite respecting our brethren, but fear they did not succeed in their attempt to leave for the Isle of France. It will be a week this evening since we came on board this ship. Pray for our faith and patience and profit, in all the circumstances wherein we are placed.

27th, P. M.—To our great sorrow we have just learnt that brothers J. and R. do not succeed in going to the Isle of France as they hoped, and that their baggage has been sent on shore. We fear still for ourselves, and should not think it strange should we be stopped to-morrow morning.

28th.—I learnt late last evening, that our brethren still hoped to go to the Isle of France, as the vessel is to wait gor till further orders. We have passed Kedgeree and received the mail on board. Nothing has as yet offered to prevent our progress, and expect that nothing will. If so have great reason to bless God kindness. We do hope that God give us an entrance among the h and that before long.

Remember me and Mrs. Not our friends. To yourselves a other parents, we bear the resp affection of children.

I am, my dear father,

Your dutiful son,

SAMUEL R

28th. Saturday eve

We are now past all the danger we feared. We have passed Saugor which lies at the mouth of the and we expect to-morrow to pu sea, when the pilot will leave a my letter. Mrs. Nott begins to by the motion of the vessel. Her is very good, but I suppose she w suffer a few uncomfortable day have a very comfortable and pleas in. Mr. Hall is with us, separat canvass partition. As far as we ca if we are favored with good weath shall have a pleasant passage. W soon to have a home. If we do n Bombay we shall either stay at C go to some place where we can e stay.

29th.—The pilot leaves us to-d are losing sight of land, and hop Madras in a week.

From your son,

S. R

The following extracts of a let Mr. Rice contain the latest int received from the Missionaries. Mr. Newell the Christian public dially sympathize. We anxiou for letters from him.

Extracts of a letter from Mr. the Rev. Dr. Worcester, c Bahia, in the Brazils, June

"Rev. and dear Sir,

SOME news from your missionaries have undoubtedly been receive now. Probably you are already apq brother Judson's change of senti relation to baptism, and the co division of the mission into two b A division in point of locality, mig haps have been deemed expedient a change of sentiment previously division in point of religious denor

"Brothers Hall and Nott emb

ıear the last of November, in a
d to Bombay; but would touch
. Perhaps one of them might
o Bombay, as they were anx-
ɔmmence missionary labors in
important field. But should
n that region, still an important
ıded, generally speaking, by the
guage, is easily accessible. This
may be acquired in Ceylon,
thout the smallest obstruction,
es are permitted to reside, and
freely their functions.
the middle of January, I arriv-
ısle of France, having been un-
ıecessity, as was also brother
f hastily taking passage from
ɔr that place. There we found
ewell borne down under an ex-
ɔssure of affliction. He had de-
m Calcutta previously to the ar-
ɔ Harmony there; and the ship
ıe embarked being obliged to
Coringa in distress, made the
ıg as well as unpleasant. Dur-
ɔssage he had been called to the
ıce of consigning to the waves
daughter, which died at five
and, in about three weeks after
he Isle of France, was summon-
deeper affliction of resigning
ell to the arms of death. She
onsumption the last of Novem-
onfortable in her mind till her
ɔd desired Mr. Newell to state
to her friends, that the never
ıallest regret for having gone
mission. Brother Newell em-
the Isle of France, the 24th of
in a brig owned at Bombay, but
ch at Ceylon."
ın from stating many things
ıould deem it my duty to state,
the prospect of being able to
ate them in another manner
annot, however, refuse myself
m to observe, with deference,
ıer missionaries are ready to
he uncertainty respecting a re-
Bombay need not detain them
l distance from the missionary
hatever may be the success or
hat important region; and even
e judged inexpedient for them
others at Ceylon, in case they
re fix their residence; still the
nce itself presents an inviting,
ɔ means unimportant, object of
effort. And there, from con-
ɔ actually had with his Excellen-
ɔr Farquhar, through the Rev.
Mr. Jones, I feel authorized to
ıissionaries would be favorably
ınd countenanced.
ith peculiar pleasure and grati-
e often to acknowledge, on be-
half of my venerable and beloved patrons, my great obligations to the kind attentions of individuals. Here I am particularly indebted to Mr. Consul Hill and his lady, who have politely and kindly given me a home in their house and family, during my detention in that place.

"With the sincerest respect I remain dear Sir,

Yours in our blessed Lord,

LUTHER RICE."

Rev. Dr. WORCESTER.

Mr. Rice also states that he left the Isle of France March 15th, having taken his passage to the Brazils in a Portuguese vessel; that Mr. Judson, and his wife were waiting for a passage to Penang, or Prince of Wales's Island, intending there to effectuate a mission, if practicable; that himself was expecting to sail for New York, in a cartel, about the first of July, and hoped to reach this country about the last of August; and that he was peculiarly anxious to arrive at Boston before the annual meeting of the Board in September next.

LETTER FROM MR. NEWELL.

SINCE the foregoing extracts were in type, a letter has been received from Mr. Newell by Mrs. Atwood of Haverhill, (Mass.) the mother of Mrs. Newell. We have obtained leave to publish such extracts, as will exhibit the closing scene of this excellent and promising woman's life.

"Port Louis, (Isle of France,) Dec. 10, 1812.

"My dear Mother,

ON account of the unhappy war between us and England, it is probable I shall have no opportunity for a long time of sending directly to America. I enclose this letter to Joseph Hardcastle, Esq. of London, depending on his benevolence to pay the postage at the general Post Office there, without which it would not be forwarded. I beg your particular attention to this circumstance, because it is the reason why my letter is not longer, and also the reason why I do not write to my other friends. You will oblige me by informing my friends of this; particularly Drs. Woods, Griffin, and Worcester.

"When I sit down to address you, my dear mother, from this distant land, to me a land of strangers and a place of exile, a thousand tender thoughts arise in my mind, and naturally suggest such inquiries as these. How is it now with that dear woman, to whom I am indebted for my greatest earthly blessing—the mother of my dear Harriet? And mine too; (for

I must claim the privilege of considering you as my own dear mother.) Does the candle of the Lord still shine on her tabernacle, and is the voice of joy and praise yet heard in her dwelling? Or, what is not improbable in this world of disappointment, has some new affliction, the death perhaps of a dear child, or of some other beloved friend, caused her heart again to bleed and her tears to flow? Ah! my mother, though we may live many years and see good in them all, yet let us remember the days of darkness, for they too will be many. It is decreed by Infinite Wisdom alone, that through much tribulation we must enter into the kingdom of heaven. You my dear mother, have had your share of adversity,—and I too have had mine. But we will not complain. Sanctified afflictions are the choicest favors of heaven. They cure us of our vain and foolish expectations from the world, and teach our thoughts and affections to ascend and fix on joys that never die. I never longed so much to see you as I have these several days past. What would I now give to sit, one hour, by that dear fire side, where I have tasted the most unalloyed pleasure that earth affords, and recount to you, and the dear children, the perils, the toils, and the sufferings, through which I have passed since I left my native land. In this happy circle I should for a moment forget—— —— ——

"Yes, my dear friends, I would tell you how God has disappointed our favorite schemes, and blasted our hopes of preaching Christ in India, and has sent us all away from that extensive field of usefulness, with an intimation that He has nothing for us to do there, while He has suffered others to enter in and reap the harvest. I would tell you how He has visited *us all with sickness*, and how He has afflicted me in particular by taking away the dear little babe which He gave us, the child of our prayers, of our hopes, of our tears. I would tell you—but O, shall I tell it or forbear—

"Have courage, my mother, God will support you under this trial; though it may for a time cause your very heart to bleed. Come, then, let us mingle our griefs and weep together; for she was dear to us both: and she too is gone. Yes, Harriet, your lovely daughter is gone, and you will see her face no more! Harriet, my own dear Harriet, the wife of my youth and the desire of my eyes, has bid me a last farewell, and left me to mourn and weep! Yes, she is gone. I wiped the cold sweat of death from her pale, emaciated face, while we travelled together down to the entrance of the dark valley. There she took her upward flight and I saw her ascend to the mansions of the blessed! Oh Harriet, Harriet, for thou wast very dear to me. Thy last sigh tore my heart asunder and dissolved the charm which tied me to earth.

"But I must hasten to give you a more particular account of the repeated afflictions with which God has visited me.

"Harriet enjoyed good health from the time we left you, until we embarked on our voyage from Calcutta to the Isle of France; (excepting those slight complaints which are common to females in her situation.) During the week previous to our sailing for this place, she went through much fatigue in making numerous calls on those dear friends in Calcutta, who were anxious to see her, and who kindly furnished her with a large supply of those little things which she soon expected to want, and which on account of her succeeding illness, she would not have been able to prepare on the voyage. The fatigue of riding in a palankeen, in that unhealthy place, threw her into a fever, which commenced the day after we were on board. She was confined about a week to her couch, but afterward recovered and enjoyed pretty good health. We left Calcutta on the 4th of August, but on account of contrary winds and bad weather, we were driven about in the Bay of Bengal without making much progress during the whole of that month. On or about the 27th it was discovered that the vessel had sprung a leak; and, on the 30th the leak had increased to such an alarming degree, as to render our situation extremely perilous. A consultation of the officers was called, and it was determined to put about immediately, and make the nearest port, which was Coringa, a small town on the Coromandel coast, about 60 miles south of Vizigapatam. We got safe into port on Saturday, Sept. 5th. The vessel was found to be in a very bad case."

[Four days before the arrival of the vessel in port, Mrs. Newell was seized with severe pain in the stomach and bowels, the disease of the country; but in three days after going on shore she was so far recovered as to write thus in her journal: "Have been able to sit up most of the day. Begin to look around me a little—find myself again surrounded with Hindoo cottages, and the tawny natives as thick as bees." On the 19th of September they re-embarked, and Mrs. N. enjoyed comfortable health till nearly three weeks after leaving Coringa and about three weeks before reaching the Isle of France, when she became the joyful mother of a fine healthy daughter. Four days after, in consequence of a severe storm of wind and rain, the child

took cold, and died on the evening of the next day, after having been devoted to God in baptism.

On the 14th of October, Mr. N. writes thus in his journal: "About 8 o'clock last evening our dear little Harriet expired in her mother's arms. A sweet child. Though she had been but five days with us, it was painful, inexpressibly painful, especially to the mother, to part with her. To-day, with many tears, we committed her to a watery grave. "So fades the lovely blooming flower," &c. May God sanctify this bereavement to us, and Oh may he spare my dear wife."

About a week after Mrs. N.'s confinement, the symptoms of a consumption appeared. Though Mr. N. feared the worst, he did not consider her case as fatal, till the last fortnight of her life, which commenced about ten days after their arrival at the Isle of France. Mr. N. immediately on their arrival called in the aid of Dr. Burke, the chief surgeon of the British army in that island, and of Dr. Wallnz, a Danish physician, a friend with whom they had become acquainted at Serampore, who had lately buried his wife in Bengal, and had come to the Isle of France for his health. There was but little alteration in Mrs. N.'s health, (except that she gradually lost strength) till about a fortnight before her death, when she declined more rapidly and all hope of her recovery was extinguished. About 4 o'clock, P. M. on Monday, the 30th of November, her eye-sight failed her, soon after which she calmly, and with apparent ease, expired, seven weeks and four days after her confinement. These events, with all the attending circumstances, are related by Mr. N. with great tenderness and particularity. He then proceeds as follows:]

"There, my dear mother, I have finished the story of Harriet's sufferings. Let us turn from the tale of woe to a brighter scene; one that will gladden your heart as I am sure it does mine. During this long series of sufferings, the bare recital of which must affect every feeling heart, she meekly yielded to the will of her Heavenly Father, without one murmuring word. "My wicked heart," she writes, "is *inclined* to think it hard, that I should suffer such fatigue and hardship. I sinfully envy those whose lot it is to live in tranquillity on land. Happy people! Ye know not the toils and trials of voyagers across the rough and stormy deep. Oh, for a little Indian hut on land—But hush, my warring passions, it is for Jesus who sacrificed the joys of his Father's kingdom, and expired on a cross to redeem a fallen world, that thus I wander from place to place and feel no where at home. How reviving the thought! How great the consolation it yields to my sinking heart! I will cherish it, and yet be happy."

"In view of those sufferings which she afterwards experienced, she writes thus: "I hope to reach the place of our destination in good health. But I feel no anxiety about that. I know that God orders every thing in the best possible manner. If He so orders events, that I shall suffer pain and sickness on the stormy ocean, without a female friend, exposed to the greatest inconveniences, shall I repine, and think he deals hardly with me? Oh, no. Let the *severest trials and disappointments* fall to my lot, guilty and weak as I am, yet I think I can rejoice in the Lord, and joy in the God of my salvation."

"In the first part of the sickness, which succeeded the birth of our babe, she had some doubts, which occasionally interrupted her spiritual comfort; but they were soon removed, and her mind was filled with that peace of God which passeth all understanding. When I asked her, a few days before she died, if she had any remaining doubts respecting her spiritual state, she answered with an emphasis, that she had none. During the whole of her sickness she talked in the most familiar manner, and with great delight, of death and the glory that was to follow. When Dr. Burke one day told her, those were gloomy thoughts, she had better get rid of them, she replied, that on the contrary they were to her cheering and joyful beyond what she could express. When I attempted to persuade her that she would recover (which I fondly hoped,) it seemed to strike her like a disappointment. She would say, "You ought rather to pray that I may depart, that I may be perfectly free from sin, and be where God is."

"Her mind was from day to day filled with the most comforting and delightful views of the character of God and Christ. She often requested me to talk to her on these interesting subjects. She told me that her thoughts were so much confused, and her mind so much weakened, by the distress of body she had suffered, that she found it difficult steadily to pursue a train of thought on divine things, but that she continually looked to God and passively rested on him. She often spoke of meeting her friends in heaven. "Perhaps," said she, "my dear mother has gone before me to heaven, and as soon as I leave this body I shall find myself with her." At another time she said, "We often talk of meeting our friends in heaven; but what would heaven be with all our friends, if God were not there."

"She longed exceedingly for the hour's

ren to arrive from India, that we might form ourselves into a church, and celebrate the dying love of Jesus once more before she died. Her desires to enjoy the benefit of this ordinance were so strong, and our situation so peculiar, that I thought a deviation from the usage of our churches in this instance would be justifiable, and accordingly on the last Sabbath in November, the day before she died, I gave her the symbols of the body and blood of our Lord; and I trust it was a comfortable season to us both.

"A few days before she died, after one of those distressing turns of coughing and raising phlegm, which so rapidly wasted her strength, she called me to come and sit on the bed beside her, and receive her dying message to her friends. She observed, that her strength was quite exhausted, and she could say only a few words; but feared she should not have another opportunity. "Tell my dear mother," said she, "how much Harriet loved her. Tell her to look to God and keep near to Him, and He will support and comfort her in all her trials. I shall meet her in heaven, for surely she is one of the dear children of God." She then turned to her brothers and sisters. "Tell them," said she, "from the lips of their dying sister, that there is nothing but religion worth living for. Oh, exhort them to attend immediately to the care of their precious immortal souls. Tell them not to delay repentance. The eldest of them will be anxious to know how I now feel with respect to missions. Tell them, and also my dear mother, that I have never regretted leaving my native land for the cause of Christ. Let my dear brothers and sisters know, that I love them to the last. I hope to meet them in heaven; but Oh, if I should not"—— Here the tears burst from her eyes, and her sobs of grief at the thought of an eternal separation expressed the feelings that were too big for utterance. After she had recovered a little from the shock, which these strong emotions had given to her whole frame, she attempted to speak of several other friends, but was obliged to sum up all she had to say in "Love and an affectionate farewell to them all." Within a day or two of her death, such conversation as the following passed between us.

"Should you not be willing to recover, and live a while longer here?"

"On some accounts it would be desirable. I wish to do something for God before I die. But the experience I have had of the deceitfulness of my heart leads me to expect, that if I should recover, my future life would be much the same as my past has been, and I long to be perfectly free from sin. God has called me away before we have entered on the mission; but the case of me comfort; I have had it in do what I can for the heathe God will accept me."

"But what shall I do, w gone? How can I bear the

"Jesus will be your best fi separation will be short. W very soon, meet in a bette thought we should not, it wo ful indeed to part with you."

"How does your past life a now?"

"Bad enough: but that ou grace of Christ appear the m

"Jesus, thy blood and righ
My beauty are, my heaven
Midst flaming worlds in t
With joy shall I lift up my

"When I told her that s live through the next day, "Oh, joyful news, I long So...e time after, I asked her death appear to you now?" "Glorious, truly welcome." bath night she seemed to be deri g, but the next morning recollection perfectly. As I I asked if she knew me. made no answer. I said t "My dear Harriet, do you am." "My dear Mr. New hand," was her reply; but cents and a voice faltering in

"The last words which I and which, I think, were the tered relative to her depa these—"The pains, the gros strife." "How long, O Lord

"But I must stop: for I exceeded the bounds of a let have come far short of doing dying deportment of this dea may my last end be like he now proceed to discharge the Harriet's dying request im of administering consolation t beseeching the dear childre right improvement of this affl sation; but I hope the God o tion will himself wipe away y fill your heart with comfort, riet's dying intreaties, and sighs, may be carried by the S to the hearts of the children other young friends, and ma viction on their minds, and to follow her, so far as she fol With these hopes I must t them all an affectionate farew

"Harriet offered to give erty by will, but I declined She then proposed bequeathi

to the Board of Commissioners, but my time was so completely taken up in attending on her, that I had no opportunity of having a will duly executed till it was too late."

"The brethren in Bengal have written to me. The Harmony arrived in Calcutta a few days after I left there—The brethren all ordered away, as we were. They are coming hither, and I daily expect them. Madagascar is the probable seat of the mission; but this is not certain. Brother and sister Judson have become Baptists, have been immersed at Calcutta, and of course will not come with the rest. They have all been sick.

"Perhaps you may censure me, my dear mother, for leaving Serampore before Harriet's confinement. I wish I had time to answer you fully on this head; but I can only say, that she did not expect to be confined short of three or four months from the time of our departure; that the usual length of a voyage to the Isle of France is not half that period; that Bengal is the most sickly place in all India, and the most healthy spot in the eastern world; and *that it was the unanimous advice of all our friends that we should go.* Brother Judson would then have embraced the opportunity had I declined it."

"I thank Dr. Woods a thousand times for his excellent sermon on the death of Mrs. Church, as well as for his Missionary sermon, which last I received by way of Calcutta. My dear, dear mother, I must bid you farewell. God Almighty bless you, and reward you a hundred fold for all your kindness to me. Do not forget me; I shall never forget you. Write whenever you have opportunity. I send my love to all my acquaintance, and to all Harriet's friends, for her sake.

"My ever dear mother,
I remain your's affectionately,
SAMUEL NEWELL.

Mrs. M. Atwood.

Mr. Newell enclosed a fragment, (from which the following sentences are taken) in Mrs. N.'s own hand. It is the commencement of a letter which she began to write to her mother, but which she was never able to resume. During the former part of her voyage from Calcutta to the Isle of France she wrote occasionally in her Diary, as appears by extracts made from it in the foregoing letter.

"*Port Louis, Isle of France,*
Nov. 5, 1812.

"My ever dear Mother,

SINCE I wrote you last I have been called by God to rejoice and weep; for afflictions and mercies have both alternately fallen to my lot. I address you now from a bed of great weakness—perhaps for the last time. Yes, my dear Mamma, I feel this mud-walled cottage shake, and expect ere long to become an inhabitant of the world of spirits. Eternity, I feel, is just at hand. But let me give you some account of God's dealings with me, which I shall do at intervals, as strength will admit."

[After mentioning the birth of a daughter, with fond anticipations of happiness, she adds the following sentences, which are the last she wrote.]

"On the cabin floor, with no other attendant but my dear Mr. Newell, we could weep for joy—and call ourselves the happiest of the happy. But, alas! on the evening of the fifth day the dear object of our love was snatched from us by death, and on the day following committed to its watery grave. Heart-rending stroke to a parental heart! Mine almost bled with deep anguish"——

LETTER FROM MR. BURDER.

THE following letter from the Rev. George Burder, to the Rev. Dr. Morse enclosed the letter from Mr. Newell.

"Rev. and dear Sir,

I AM desired by the Rev. S. Newell, one of your missionaries to the east, to forward the enclosed letter from him to the mother of his deceased wife, whom he buried at the Isle of France. His letter is dated Dec. 11, 1812. I am grieved to find, that he and his brethren have been ordered away from India, as well as Mr. May, our missionary. We have been praying and laboring hard in England, by petitions to Parliament, for the removal of these unreasonable restrictions. We know not yet what will be the result; but I would not be in the place of those who forbid the Gospel to be preached to the heathen for a thousand worlds. We have just closed our annual meetings, which have evinced a growing regard to the cause of Christ in this country. Our friends, more liberal than ever, have contributed last year £15,377 4 5; and the collections made at the several places of worship last week amounted to £1,422.

"I am, dear Sir,
Your affectionate brother,
GEO. BURDER, *Sec. Miss. Soc.*"

Camberwell, near London,
May 21, 1813.

LETTER FROM MR. OSGOOD.

THE following extracts are taken from a letter written to the publisher of the Pan-

oplist, by the Rev. Thaddeus Osgood, dated London, May 22, 1813.

"Though in great haste I cannot seal this letter without giving you some account of what the Lord is doing here. Last week I devoted the whole of the time to the meetings of the Missionary Society and other religious and benevolent institutions. And I must say as the queen of Sheba said to Solomon, notwithstanding all the great things which we have heard in America, yet when we see and hear ourselves, we are constrained to say, "the one half was not told us."

"I have heard two of the Royal Dukes advocating, with the greatest eloquence and force of argument, the dissemination of the Sacred Scriptures, and the universal diffusion of knowledge among all ranks of society. It is no uncommon thing to see several thousands of persons convened at one of these meetings of the Bible Society, consisting of all ranks from the Bishops, Lords, and Peers of the realm to the lowest servants. And the attention to the Missionary Societies is not much inferior. At several of the public meetings last week, I presume I saw three or four, some say five or six, thousands of people assembled, and all appearing to be of one heart and of one soul, as it was with the first followers of the Redeemer. Last week I was invited to assist in administering the ordinance of the Lord's supper to a very large assembly. I believe there were three or four thousand communing at once in this metropolis, at two different places, for no one house in the city could contain them. I thought this was a foretaste of heaven.

"I close with expressing a sincere desire that we all may feel disposed to exert ourselves in advancing the glorious work which God is now performing in our world."

REPORT OF THE DIRECTORS TO THE LONDON MISSIONARY SOCIETY, MAY 13, 1813.

Dear Brethren,

Among the various pleasures derived from true religion, that which arises from the exercise of Christian benevolence is certainly not the least. The consciousness of having done good, or the information that good has been effected by others, affords a high degree of mental enjoyment. We may reasonably suppose that the primitive Christians experienced in a very high degree this sacred delight; for as the conversion of the Gentiles formed a new epoch in the history of the Church, so it opened a new source of pleasure to the disciples of Christ. When Peter reported to them the conversion of Cornelius and h at Cæsarea, with what exultation exclaim, "Then hath God also to tiles granted repentance unto life when the missionaries sent from returned and announced their s the assembled church, how great satisfaction when assured that opened the door of faith to the

Professing, as we humbly h same faith, and actuated, as we the same Spirit, the members of sionary Society, formed for the sole of spreading abroad the glorious among the heathen nations, are vened, to hear from the Direc transactions of the past year, w presumed will excite emotions of and gratitude, and satisfy every that his prayers and his pecu have not been offered in vain.

AFRICA.

The number and importance of sionary stations in South Africa, direct our first attention to that The lamented death of Dr. Van d the increase of our Missionaries, derangement of some of our nort tlements by the violence of a lawl derer, induced the Directors to d on sending one of their own body ble, to regulate the concerns of the and to place them on a proper fo the time to come. They were prevailing on the Rev. John Can undertake this labor of love; w satisfaction they confided in his st prudent zeal; and the informa have already received of his pro has fully convinced them that th dence was well placed. They pleasure of reporting that Mr. C reached the Cape (with his assoc George Thom, intended for the I the 24th of October last. Mr. C health appears to have suffered from a tedious voyage and the he climate; but his last letters ar with so much spirit and cheerf lead us to hope that it is compl stored. He has been favored most friendly intercourse with the Government, and the Society is u greatest obligations to his Excel John Cradock, the Governor, wh sured both Mr. Campbell and M "that every practicable aid, c with the expanded views of Gov will ever be given to advance the terest of a community, (referring ly to Bethelsdorp,) that profes sacred principles—provided that pensable habits of industry and u ployment, are inculcated with

ie most important object, next
erns of religion." In these
e Government, we are certain
ssionaries most heartily concur,
t by the advances already made
n and social improvement, par-
Bethelsdorp: and in pursuance
design, we are confident that
ell will steadily follow the ex-
r. Van der Kemp, as far as his
nfluence can extend, in all our
sions."

rk, written in German, and
lated into English, entitled,
n Southern Africa, by Henry
n," some very unjust reflec-
rown on the late Dr. Van der
ch we cannot forbear to notice.
f the Mission at Bethelsdorp,
s utility was lost by the over
and proud humility *of its head;*
he adds, "were certainly daily
for some hours in the Christian
t these instructions made much
sion upon their memory than
understanding. They could
ray, and be heartily penitent
ns, and talk of the Lamb of
but none were really the better
specious appearance. No at-
paid to give them proper occu-
d excepting in the hours of
y might be as indolent as they
age 236.
tion of this calumny, we refer
er Annual Reports and to the
Transactions. When this
isited Bethelsdorp in 1805 *or*
settlement was in its infancy,
n commenced only in 1802. *It*
re extremely unfair to contrast,
or does, the state of Bethels-
that of the Moravian settle-
wian's Kloof, which had been
ny years. Our Journals will
ssiduously and successfully Dr.
emp and his valuable associate
(whom the author unjustly
ignorant man,") attended to
tion of the natives, so that in
09, the following report was
Directors by Dr. V. and Mr.

ternal circumstances are much
The knitting school still con-
t misses its founder (Mrs.
he number, however, increases
ers beyond expectation; about
in it have earned the whole year
food, without touching our
d the call for stockings and
is more than we can supply, es-
short stockings or socks, to
fficers in military service are
l.

With regard to Bethelsdorp, the Directors have to report that Mr. Read, assisted by Mr. Ulbricht, Mr. Smit, Mr. Wim-

"The industry of our people in general continues to increase. Mats and Caffre baskets are made in great abundance, and sold at Fort Frederick, and different parts of the country.

"Considerable traffic in salt has been carried on this year, which our people fetch from the salt pan, pile up in heaps, and is fetched from hence by the farmers, who otherwise have often a journey in vain, not being able to get fine salt, or even in that case, prefer to give a reasonable price for it dry, than to take it wet from the pan. Our people likewise carry it to different parts of the country themselves for sale, and barter for wheat, &c. Soap-boiling, sawing, and wood-cutting for waggons, &c. is carried on at a considerable rate, by which means they are enabled to earn a good deal of money with the greatest ease. Besides this, they earn much by frequent journies to the Cape, with the farmers.

"The success of our harvest of 1808, *gave vigor to our agriculture, so that in the months of June and July we began again, and have been able to get upwards of* 40 *sacks of wheat into the ground, besides some barley, rice, Indian corn, beans, peas, pumpkins, &c. &c. so that the wants of our poor people are more and more likely to be supplied."*

Let the world now judge of the truth of what the author affirms, page 239—"*Dr. V.*" *he says, "never turned his thoughts seriously to instilling habits of industry into his disciples: but all ideas of their temporary welfare appears with him to be wholly lost in anxiety for their eternal salvation:" and again, "It appears to me that Vanderkemp is of little value as a Missionary"—"he is too learned"—"hence comes his total neglect of husbandry." What the author says of "a swarm of Missionaries" (three or four at most) at Rodezand is equally false. He affirms "that they have introduced bigotry, which has very much changed the frankness of character and good-will which was once so prevalent here." The* pious *Edinburgh Reviewers referring to this passage, have kindly improved it by saying, "Both the happiness and the* morals *of the colonists of this district seem to have been injured not a little by the intrusion of a swarm of Missionaries." No.* 41, *page* 64. *But it is thus that the servants of Christ who forsake all and follow him, must, like their apostolical predecessors, "go through evil report as well as good report:" but "blessed are ye, when men shall say all manner of evil against you, falsely, for my sake."*

mer, Mr. Bartlett, and William Corner (the negro from Demarara) continues to labor with his accustomed zeal. The news of Dr. Van der Kemp's death deeply affected his congregation; and Mr. Read, in a letter dated soon after that event took place, says, "I consider the Society, and Bethelsdorp, yea, the whole Church, has, by his death, experienced the severest loss it could have sustained. We are not ashamed to declare our belief that his equal is not to be found upon earth, and that he was little behind the chiefest apostles of our Lord."

Notwithstanding the removal of this excellent man, religion appears still to prosper at Bethelsdorp. In a letter dated August 8, 1812, Mr. Read says, "It will afford no small pleasure to the Directors and friends of the Society to hear that the Lord continues his kindness to Bethelsdorp, and that we have visible proofs that the Gospel of Christ is the power of God to the salvation of sinners," of which he relates some singular instances, and adds, "I have baptised nine adults since my return from the Cape, and there are *many more* who give us pleasing hopes of their interest in Christ."

Mr. Read also says, "We have in contemplation several plans by which the expenses are not only likely to be lessened, but wholly done away. Indeed, if the Institution continue to flourish as it has done, the people will soon be able to support the Missionaries themselves."

Mr. Albrecht and the other Missionaries who left Warm Bath in the Great Namaquas, on account of the depredations of Africaner, arrived, after toilsome removals, at the Cape, where they staid for some months. They then took their journey northward, through the great wilderness, towards their former residence, and arriving at a place called Bezonder Meid, they found that a considerable number of their former congregation, who had been driven from Warm Bath, were again collected. There they had an opportunity of hearing particulars of the distresses endured by their Namaqua friends, who were still persecuted and robbed by Africaner. When Mr. Albrecht and the other brethren, had with great difficulty reached the kraal, called Silver Fountain, they were received in the kindest manner by Cornelius Kok, who earnestly intreated one of the brethren to abide with him; promising, after a time, to remove with his large family into the country of the Corannas, and settle in the neighborhood c Anderson and Janz.

On the 13th of April, 1 God to remove by death, t ble and excellent Mission brecht, formerly Miss Bur terdam. She was a wom talents, of eminent piety, r titude and steady zeal. I Holland she had, for seve strongly inclined to assist t cause; and long waited fo opportunity to proceed to been engaged to Mr. C. A he left Rotterdam. Whe England, on her way, she teem and Christian affect knew her, who fondly h would, for many years, be ful in Africa; but soon after ed the place of her destinati all its inconveniences, she scene of her future, self-de was driven from it to tra wilderness with uncommon when, after all, she was ju near the spot as circumsta mit, in order to renew the sion, the Lord, who had the fidelity of her heart, was lease her from all her toils, to his presence to receiv recompense of her sufferin Her loss is considered no afflicted husband and associa ably great, but by this S who have been thus depri of uncommon endowment We are sorry to add tha mention the death of Mrs

The journals of the bret

The infidel-writers of the present day, disliking Christianity itself, seize every occasion to vilify those devoted men, whose sole object is the diffusion of it through the world.

* *The brethren in their 12th, say, "This morning was suddenly seized by a v lasted more than an hour. covered she said "it seem she had been in a large tow able at first to recollect wh She was attacked in a about an hour afterwards covered. At midnight sh of a still-born child. Fr journey she would say to h to us, that her work on e be finished, and she shoul home to dwell among the s Yet she determined, on t died, to resume, as soon labors among the female was interred at Silver 14th; almost all the peopl the grave. Brother Sass mon on Rev. xiv, 13, and application to the people death.*

Ebner, Helm and Sass, detailing their difficulties in passing through the dreary wilderness in their way to Bezonder Meid, are truly affecting. Their labors, perils and sufferings were peculiarly great. They were sometimes without water for themselves or cattle; their oxen, weakened by want of sustenance, refused to draw their waggons, and many of them died of thirst; some of their sheep were destroyed by the wild beasts; they were without bread for nearly a month, and were in danger of utterly perishing in the desert, had not at length Cornelius Kok, who was informed of their distress, sent men and oxen to their relief. With great joy and thankfulness they joined their friends at Bezonder Meid.

The Directors are sorry to say that they have received no intelligence for a long time from the Missionaries Anderson and Janz at the Orange River; they are therefore unable particularly to report the condition of that station; but Mr. Campbell informs us that Mr. and Mrs. Messer had agreed to go thither to strengthen it; and Mr. Kramer is to go to a kraal of Hottentots at a little distance.

Mr. Campbell has been peculiarly happy in obtaining information concerning Madagascar, which he has transmitted to the Directors. Mr. Pacalt and others were willing to attempt a Mission to that great island.

The Landrost of the district of *George*, is desirous of a Missionary settlement there. Mr. Read, with some of the Hottentots, was at that place two or three weeks. Mr. Campbell will determine on this matter, when he stops there in his way to Bethelsdorp, as it is on the road about mid-way between that settlement and the Cape. Mr. C. intended to commence his journey thither about the middle of February.

(To be continued.)

NEW HAMPSHIRE MISSIONARY SOCIETY.

This Society held its annual meeting on the 17th of September last. The Report of the Trustees, (of which we have been lately favored with a copy,) states, that they had employed seven missionaries to perform seventy-two weeks of missionary service principally within the limits of their own state; that the service had been faithfully performed; that there had been some special attention to religion in several places; that religious instruction was greatly needed in the destitute parts of the state; and that there was great encouragement for increased exertions.

The balance in the Treasury, Sept. 11, 1812, was $2,553 70. The Cent Institution appears to have been adopted in New Hampshire with very encouraging success.

The next annual meeting of the Society is to be held at Plymouth on Thursday the 23d of September next. The Rev. Ethan Smith of Hopkinton is first preacher; and the Rev. Seth Payson, D. D. second preacher.

ORDINATIONS.

Ordained at Palmyra, (N. Y.) the Rev. Hippocrates Rowe. Sermon from 2 Tim. iv.

At Jackson, (Maine,) on the 16th of Sept. last, the Rev. Silas Warren.

At Hebron, (Maine,) the Rev. Henry Sewall, on the 7th of October last.

At Brewer, (Maine,) on the 13th of January last, the Rev. Thomas Williams.

DONATIONS TO FOREIGN MISSIONS.

July 21, 1813. From a female friend of missions in Salem, by the Rev. Dr. Worcester,	$20 00
27. From the Rev. Lathrop Thompson, (the remainder of his donation of $400)	205 17
Aug. 2. From Elnathan Strong of Hardwick, (Vt.)	2 89
9. From a female friend of missions in Andover, (north parish,)	3 00
From the Foreign Mission Society of the Western District of Fairfield county, by Matthew Marvin, Esq. their Treasurer,	29 00
From the Female Charitable Society in Great Barrington, enclosed to the Rev. Dr. Dwight,	25 00
The two latter sums were remitted by Mr. T. Dwight, jun.	
	$285 06

In the donations to the Cent Institution, published last month, p. 90, the following error was occasioned by a type falling out after the proof had been read; viz. the donation from ladies in Medfield should have been $5 20 instead of 20 cents.

The following donations were omitted on account of the memorandum having been mislaid, viz.

——from ladies in Milford by the Rev. David Long,	$2 60
——from ladies in Medway, by the Rev. Luther Wright,	2 86

OBITUARY.

Dieu, at the Isle of France, on the 30th, of Nov. 1812, Mrs. HARRIET NEWELL, wife of the Rev. *Samuel Newell*, one of the American missionaries in India, aged 19.

Mrs. N. was a person of uncommon endowments and eminent piety. She was first seriously impressed with the importance of religion in 1806; and, in August 1809, she made a public profession of her faith in Christ, having experienced as she trusted, and as her religious friends had abundant reason to believe, a work of grace in her soul. With the utmost alacrity and zeal she encountered the perils of a missionary life, while she had a distinct view of the nature and magnitude of those perils. In considering whether it was her duty to engage in the arduous service of assisting to publish the Gospel to the heathen, she prayed much for divine direction and asked the advice of many friends. When her resolution was once taken, she never for a moment paused, hesitated, or faltered. She first settled the question of duty, and then committed the event to God. Though surrounded by an amiable and beloved family, and possessing herself great tenderness of feeling, she left all the enjoyments of home with a cheerfulness and dignity, which cannot easily be described, and which can only be accounted for by admitting, that she was supremely devoted to the cause in which she had embarked. She possessed rare qualifications for the station which she expected to occupy—great activity of mind, native cheerfulness, a retentive memory, great facility in writing, undaunted resolution, patience, fortitude, steady and elevated piety, and unconquerable perseverance. But it has seemed good to the Sovereign Disposer of all things to remove her from the world; and it behoves us to submit without complaining. The calmness and triumph with which she died, are related by her afflicted husband, in a letter inserted in this number. So long as zeal in the best of causes, active beneficence, and eminent piety shall be held in estimation by the wise and good, the memory of this lovely woman shall be honored.

At Warner, (N. H.) April 28th, 1813, ENOCH MORRILL, jr. in the 19th year of his age.

This person had been early dedicated to God by his parents; and was a subject of their prayers and instructions. Like other youth, his mind was taken up with *vanities*, till March 1812. He was then attacked with a fever; which t in a quick consumption. Soon commencement of his sickness was deeply impressed with thou

"The thunder of that dismal
Would so torment my ear,
T'would tear my soul asunde
With most tormenting fear

He was soon made to feel, tha lost wretched sinner. He had a sense of the justice of God; a would be just, if he were cast He said he had had convictions stifled them; and now deserved His body, one day, was in a distress. But he said the dis mind was much greater. Be what he desired, he said, "tha may be bowed to the will of Go Christ will manifest himself to m

His distress of body caused h template the sufferings of Chris marked that his own pains wer compared with what Christ s sinners. Having some of the of grace mentioned to him, he comfort in the view of them. he expressed a striking sense ness and glory of God, as manif works. He said that the ro birds, and every thing praised wondered that every body did feel it.

He had, after this, a severe c was ready to think that he was grace, and to give up all hope. he felt almost the torments of was asked, (a minister being pr wished to have the minister pra He thought at first he *could* prayer. But being conversed instructed on the subject, he This season of devotion had feet. At the close of prayer, it seemed to him every word w to his case. Upon this he enjo serenity. The next day bein bath, and as some mention was tive to going to meeting, he wish that *he* could go, that he the excellency of worshipping But he soon added, that he feast at home. He expresse sires for the salvation of his fel

His brothers and sisters h warned against pursuing sin as he had done; urging them t their present time of youth an serve God, and secure salva friend he said, "I am going t

e you obtain religion, and fol-
he realms of bliss, if I should
s to be admitted there. I trust
n that good part, that never
from me.'
great desire to talk with all,
r; and did, so as far as his fee-
ald admit. Lord's D y morn-
thought to be dying. a He ap-
composed; expressed great
and appeared not at all daunt-
iew of immediate dissolution.
ors being convened, he con-
them in an affecting man-
ie entreated an aged grand-
e to it, that he had religion,
prepared to follow him. He
ed. He then begged his father
youth present. He soon again

Addressing one of his mates
e expressed his affection for
nonished him, in an affecting
ttend to religion; urging the
d the happiness of this duty;
; the greatness of the love of
imself, a poor sinner. Being
he bade all present an affec-
well. He continued through
much distress. At evening a
ng at a distance, arrived. With
versed affectingly; expressing
e to Christ; and urging his
come and receive the blessed

nued through Monday, con-
ressively with friends on the
rist; and expressing his desire
tion of others; delighting in
t all who loved Christ were
.
lay morning, in a sweet serenity
eel sleep.
s, or hearers, who are desti-
e, dare not to take an occasion
n instance of sovereign mercy,
work of your salvation to a
ng bed. For but *few*, at so
od, become subjects of such
ations. Delays are most dan-
old, now is the accepted time.
v is the day of salvation.

ord, (Mass.) on the 10th of
Mrs. MARTHA STONE, in the
f her age, relict of Capt. *John*
ough she moved in an humble
Christian she deservedly sus-
evated rank. In early life she
ose influences of the Holy
h produced a moral change in
nd led her to consecrate her-
ervice of God. She highly es-
s holy word, and derived no
rt and comfort in perusing its
discoveries. She delighted in
he commandments and ordinan-
ces of the Lord. In her sickness, of several weeks continuance, she possessed an unusual degree of peace and joy. She observed to a friend that she had a foretaste of heaven in her soul; that her thoughts were fixed on glory; and that Christ was to her the chief among ten thousand and altogether lovely. *In her was exhibited one of those rare instances of triumphant deaths.* Satisfied with life, knowing in whom she had believed, death was disarmed of its terrors, and she rejoiced in prospect of future glory. Her children and friends are left with the consoling hope, that their loss is her unspeakable gain. *The memory of the just is blessed.*

The following character of the Rev. ASAHEL HUNTINGTON, whose death was mentioned in the Panoplist for May p. 576, was received too late for that number. Mr. H. died April 22, 1813, after a short and distressing illness.

On this mournful event, one of his brethren in the neighborhood writes thus:

"If there was a minister, in this circle, who might justly be called *amiable*, and *of an excellent spirit*, such was that man, in all the relations of private life, and in the whole of his public character. My heart sinks, when I think what a brother and friend I have lost; what the Association, and the neighborhood have lost:—What then shall be said of his consort, his children, and his bereaved flock!

"He was a most interesting companion: and if there was any where a *feeling* heart, alive to the claims of friendship, compassionate to all suffering and sorrow—such was *his* heart. If there was an Israelite indeed, of Christian simplicity and sincerity, great integrity, and open-hearted benevolence, without a shadow of affectation; such was this excellent man. As a minister, he well understood and well maintained the great realities of Gospel revelation: delivered them in love, and carried them to their practical uses, with great fidelity, in a conciliating manner and with much sensibility, (according to the nature of each subject) though in a still, small voice with no outward show or parade. And Topsfield will know—his hearers in every place will know, the more they consider him, *that there has been a prophet among them.* Indeed he had much of originality. But it was always modest, unassuming; always submissive to Scripture authority, and aiming to derive all its conceptions from that source. He had a *fruitful* mind: and in his discourses there was an uncommon variety of subject, and of sentiment. He was likewise distinguished, by an acute discernment of men and things. By his instructive and interesting sermons, by his piety, and gravity of

life, by a spirit of real kindness which went every where with him, by his humility and great meekness of wisdom, he has been, more than 23 years, an important bond of union among a people who *had been* disunited. It is hoped that their union will continue. The remembrance of him, will do much to maintain it. A general undissembled grief appears now to prevail among them: and it is presumed they will long remember him. It is certain, that if they so cherish his memory as to imbibe his spirit, they will be a most happy society."

At Franklin, on the 3d of June last, Miss Deliverance Emmons, second daughter of the Rev. Dr. Emmons.

The following extract is taken from a Sermon preached at her interment, by the Rev. Nathanael Howe, of Hopkinton, from Luke xii, 35, 36.

"In the view of this subject, and on this solemn occasion, it becomes us to consider the uncertainty of all worldly enjoyments.

"Death is always an irksome consideration to the man of the world, who has his portion in this life, and who possesses no hope of a better: but the believer keeps up a familiar intercourse with *death;* he does not think of dying only when trouble embitters life, and forces him to say, *I loath it, I would not live alway.* He reflects upon it, when the world smiles, as well as when it frowns; whatever be his present circumstances, he feels, that he is, and he confesses himself to be, a stranger and a pilgrim on the earth. He sees that the things of this world are fleeting in their nature, short in their duration, and unsatisfying in their enjoyment. But beyond the grave, he has an house not made with hands; a better, an heavenly country; more numerous, more endeared connexions. There his enjoyments will never fade; there his friends will never die.

"Hence, it sometimes happens, that persons possessed of riches, honors, friends, health, and surrounded with every thing which this world affords, have longed to die, and to be with Christ, which is far better. It is much more difficult, however, to maintain this state of mind in pleasing and prosperous circumstances, than in trying and afflictive scenes. When we are surrounded with worldly enjoyments, we are in danger of saying, *It is good for us to be here. How few,* in such circumstances, are disposed to say, *Arise, let us go hence.*

"My Brethren, *the time is short.* We are constantly and irresistibly, though imperceptibly, gliding down the stream of time into the boundless ocean of eternity! Soon, very soon, we shall cease to occupy *our present* stations in this changing world. It would be wise for us, therefore take realizing views of death; check the pride of life which so ries us away; it would sanctify ou sions, and keep our prosperity stroying us; it would lead us to u and profitably those talents of must so shortly give an account; excite us to be rich in good work *lay up our treasure in heave neither moth nor rust doth cor thieves break through and steal*

"Accustom yourselves, therefo flections of this nature, and lea daily. When you walk over yo let every one say to himself, in a li the places that *now* know me, me no more. When you sit in you let every one say to himself, in a l the grave will be my house. W return to your several habitations hold your children sitting around bles, say to yourselves, in a short shall be called to follow our chil after another to the grave; or the called to follow us! And when y ble in the house of God on the let each one say to himself, in a son I shall be in the state of tha to whose memory we are now p last respects!

"On this solemn and interest sion, it becomes me to turn my to the Parents of the deceased. graciously given you children; and of your children have been pres they have arrived to a state of Though one has lately been ta you; yet the others have been (as we humbly hope) to be the c your declining years, and the jo old age. May God enable you to your children, not merely as fo this world only, but as intellige made for eternity! May God e to be far more concerned for the happiness, than their worldly p And if you should be called, in give them up one after anothe grave, may you have *all that s* that is necessary to sustain and such repeated and violent shocks!

"Though God has now put holy and bereaving hand, and tak you an amiable and promising chi was not an only child. Though lost a daughter, yet it was not daughter; and though you had, years past) every reason to h expect her life, that she would to be a comfort *to you* while living low you to the grave, and though pects in life were very engaging, in his providence has cut them o you, in this time of bereavemen consolation from those divine

a have, in similar circumstances, exhibited to others. May I re- , that one affliction truly sancti- ares the way for others to follow, s them both more tolerable, and ful. He who has sought and found n in God under one affliction, is , braced, and armed for another

And as death has given you a making one breach in your family, diness to receive another; for we t what a day may bring forth.

Brothers and Sisters of the de- this bereavement will remem- the death of their Sister calls m to prepare to die. It reminds t no age is free from death. It hem, that there is no discharge in . For if the confidence of par- the affection of brothers and sis- the benevolence of acquaintance ds—if an amiable disposition and deportment—if an unblemished and an excellent education—and f a rational and scriptural hope of al favor of God, in the near ap- death, could have saved her life, *d not died!*

deceased Sister was a person of sprightliness; vivacity was a strik- in her character; and, what is ommon, this sprightliness and vi- ere connected with a sound judg- hich she discovered in all her de- t. Her mind was well furnished ological knowledge; she under- fundamental doctrines of the Gos- ughly, though she often declared not relish them. The lingering umptive indisposition which ter- her life; and which was of more e years continuance, rarely de- er spirits. She often said, *she* at people thought of her ease, and ould terminate.

was sometimes solemnly impressed ense of divine things, *knew*, and *felt*, that she was a sinner; that eternity was approaching, and that she had no time to lose!

"There were seasons, some months before her death, in which she entertained a degree of hope in the mercy of God, through Christ: but these seasons were so interspersed with others, in which her spiritual views were interrupted, that she dared not believe herself a Christian: This darkness, however, subsided a few days before her death, and she possessed those consolations which the world can neither give, nor take away.

"The last night she lived, it was observed by one standing near her bed, that she smiled. When asked the occasion, she said, "it was because death appeared so near." She died in the full possession of her rational powers; in high hopes, and joyful expectations of the everlasting enjoyment of God!

"Let me intreat, then, the Brothers and Sisters, to remember their Creator in the days of their youth. Wisely improve the precious moments as they pass. In the decline and death of Delia, God is teaching you that the most favorable prospects are no security against the approach of the king of terrors; and in this event he is speaking to you, in a voice louder than thunder, to prepare immediately to die.

"When God speaks, do you hear. When God calls, do you answer. For he says, *I love them that love me, and those that seek me early shall find me.*"

Near Coosawhatchie, Dr. JOHN WITHERSPOON RAMSAY, eldest son of Dr. *David Ramsay* of Charleston, (S. C.) aged 30.

At Newbern, (N. C.) Mrs. HANNAH GASTON, wife of the Hon. William Gaston, Member of Congress, aged 27. This lady was so deeply affected by the news of the approach of the enemy, that she fell into convulsions and survived but 7 hours.

POETRY.

NARY HYMN, COMPOSED TO BE AT A MEETING OF A FOREIGN N SOCIETY.

herefore, and teach all nations, ing them in the name of the Fath- d of the Son, and of the Holy : Teaching them to observe all , whatsoever I have commanded nd lo! I am with you alway, even he end of the world. Amen."

MATT. xxviii, 19, 20.

d Heralds of the Lord!
your Master's high command,
And hear the blessings of his word,
To every distant heathen land.

See a long train of Adam's race,
Deep plung'd in guilt and stain'd with blood,
Remov'd beyond the sounds of grace,
Are strangers to a pard'ning GOD.

To rescue man from endless woe,
JESUS descended from above,
And, veil'd in mortal flesh below,
Paid the rich price of saving love.

While wand'ring through this vale of tears,
He had not where to lay his head,
Deep sorrow mark'd his passing years,
For man he fasted, pray'd, and bled.

Then, in the great REDEEMER'S name,
Go forth to nature's utmost end,
His truth to ev'ry realm proclaim,
And call the nations to attend—

Declare to earth's remotest bound,
Glad tidings from the KING OF KINGS,
Let ev'ry region catch the sound,
And angels strike their golden strings.

Teach the poor penitent to flee
For safety where salvation lies;
Bid him lift up his eyes and see
The SUN OF RIGHTEOUSNESS arise.

Then shall the wise, though distant far
From Zion's sacred temple gate,
O'er Bethle'm view the wond'rous STAR,
And worship at EMMANUEL'S feet.

LINES.

WERE I to shed a single tear,
For each of all my sins, each one,
Alas! the constant stream, I fear,
Would like some mighty river run.

Yet all the immeasureable flood,
Could never wash one stain away:
A single drop of Jesus' blood
Can make me pure and white as day.

N.

LITERARY NOTICE.

THEOLOGICAL SEMINARY AT ANDOVER.

BY request of the Professors in this Seminary, the following notice is inserted.

Agreeably to a vote of the Trustees, we hereby give notice to applicants for admission into this Seminary, that according to the regulations of the Institution, all admissions are required to be made, *at the beginning of the winter term*, or as near that time as possible. The reason of this requisition is, that those who enter at a later period in the year, unavoidably lose the opportunity of pursuing their studies in a regular way.

E. PORTER,
L. WOODS,
M. STUART,
} *Professors.*

Andover, Aug. 4, 1813.

N. B. The *winter* term commences six weeks after the *fourth Wednesday* in September.

PROPOSED WORK.

Howe and Deforest of New H
pose to publish Elements of
being the first part of an intro
the study of the Mathematics
to the course of instruction in
lege. By Jeremiah Day, Pr
Mathematics and Natural Phil
Yale College.

TO CORRESPONDENTS.

WE decline publishing the line
The dawn of the Millennium.

Alpha,* in reply to Aleph, ha
ceived, and will be inserted in

TO PATRONS.

OUR Patrons and Subscribers wi
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in December next, by publis
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ascertain their wishes.

All subscribers, who wish to d
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will please to notify us or our
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the first day of December next
who do not give such notice, wil
themselves as bound to take th
volume. Agents will please to
in mind, as applying to them as
to individual subscribers.

THE

PANOPLIST,

AND

MISSIONARY MAGAZINE.

No. 4. AUGUST, (PART II.) 1813. VOL. IX.

MISCELLANEOUS.

For the Panoplist.

NEW THEOLOGICAL INSTITUTION.

District of Maine, June 1, 1813.

MR. EDITOR,

I was surprised and grieved, on learning, from the Panoplist for March, what jealousy is entertained towards our "New Theological Institution." I would avail myself of the privilege you kindly offer, and wish you to insert the following remarks, in reply to your correspondent.

TO ALEPH.

SIR,

THE friends of the Institution, against which you object, hold themselves bound, in love to the Christian public, to give *information* of their proceedings and views, in a matter of this nature, and consequence, when they thus learn that their measures are disapproved.

It will, therefore, be my first object, in undertaking their cause, to make to you *a brief statement of facts.*

In the year 1810, a Society was formed, in this district, and, on the 24th of June 1812, was organized under an act of incorporation, by the name of "The Society for Theological Education," not "Theological Society," as stated by a correspondent in the Panoplist. The design of this body is to assist pious, promising, though indigent, young men, in preparing for the Gospel ministry. Our funds are the produce of our own annual subscriptions, and of contributions. We are confined to no particular method; but render pecuniary assistance to young men in prosecuting either their literary or theological studies, at academies, at Colleges, or with private ministers, as circumstances require. It is, however, a principle with us, that a collegiate education, though desirable, is not indispensable in qualifying a man for the ministry; especially in those new settlements, whose wants we have most in view. We have done but little. Still we hope and believe that our labor will not be in vain in the Lord.

It has, however, been for some time the desire of this Society to attempt something more systematic and permanent with regard to the same object. We have wished to establish a Seminary. The means of accomplishing the purpose have been wanting; and a plan for the school has not been fully matured. But a Board of Trustees were ap-

pointed June 24th, 1812, and the outlines of a plan adopted. The school is intended to afford the means of instruction to indigent students, wholly or in part without expense to them, as circumstances require; to comprise both literary and theological instruction; to give *all* the students *at least* what is termed an *academical education;* to receive into the theological department graduates from Colleges; to assist, in their preparatory studies, such young men as prefer to enter a College, and have property to maintain themselves while there; to receive them a second time to prosecute a theological course; and not to refuse applicants who are not subjects of charity. This board, though first appointed by the society, is now independent of it; will fill its own vacancies, and manage the concerns of the Seminary without rendering account to us. The Society and the Seminary are therefore distinct, though aiming at the same object. The society patronize the school; and whenever it shall be established, engage to place their students in it, (except in particular cases,) "so long as the Instructors in said school shall maintain and teach the doctrines of grace." It is yet uncertain to mortals whether our wishes will ever be gratified in the establishment of the school. We have encountered some trials; the war has darkened our prospects exceedingly; our faith and patience are tried; yet we *hope.* Meanwhile the Society continue their exertions. Both the Society and the school are exposed, Sir, to your objections, both having the same object, and both intending to introduce m the ministry with acquir which you deem insuffici

I shall, therefore, state second place, *the motives sons which have induce take these measures.*

1. Notwithstanding a present means of supply is a *great want of minis* the new settlements of t trict. There are above corporated towns, beside other settlements which idly advancing to that Only seventy-five towns a plied with Congregatio Presbyterian ministers. vacant towns, 12 contai than 1500 souls each; tween 1000 and 1500 ea between 500 and 1000; tween 400 and 500; and tween 300 and 400; maki towns, each of which ha than 300 souls. In ordi ses, 300; at most 400 so new settlement, would, if be able to support a pr This vast region, howeve prehending more than immortal and precious s destitute of any stated pre except by sectarians. Wh regard we may have fo Baptists and others as pre sentially the truth; and w hope we may entertain good intentions of some it will be agreed in the discussion, that sectarian ing is generally illitera unworthy of the serv Christ, who has requir his stewards be well ins into the things of the ki of God, and capable of ing out of their treasures new and old. This fie lies waste. Sectarians,

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ancies *of the first de-*scription have been generally supplied. I know the people in new settlements are not always prepared to hire candidates; that they, with some old, but divided towns, must be stimulated and assisted by Missionary Societies; and that they are for the present inactive in consequence of the calamities which all of us feel, and the people of Maine peculiarly. No, Sir, many are *perishing* because there is no vision. Notwithstanding all the present means and sources of supply, there is a great want of ministers. And it is increasing every year. While we sleep, the enemy is sowing tares. Look, Sir, at Rhode Island; and let your eye affect your heart. Say, is it best to let whole towns and districts continue without the ministry, till God's holy day is forgotten, all the institutions of religion are unknown, and the descendants of the puritans become more heathenish than those who never heard the Gospel? Many portions of our country present scenes as gloomy as our own. Can we then be blamed, if we beseech the Lord of the harvest, that he would *thrust forth* [Gr. ἐκβάλῃ,] laborers into his harvest? Shall we be regarded by our brethren with a jealous eye, if, while we pray, we use our exertions to promote the same object? God forbid.

2. Men of piety and promising talents are often found, who cannot be fitted for the ministry in the way you propose. God does not usually bestow his grace on the rich and noble of the earth. Very few of this description, comparatively, are born into the kingdom. You

will contend, as earnestly as myself, that piety is an indispensable requisite for a minister of the Gospel. Natural talents are bestowed on the poor as well as the rich. Many who might shine as lights in the world, both in church and state, are never known beyond the town in which they were born. Many of the most faithful, laborious, and useful ministers, who *do* receive a collegiate education, acquire it by great industry and self-denial, and through many obstacles and difficulties, in which the prime of life is consumed, and they enter the ministry at the age of 30, or 35. Some men of superior natural talents are called to know Christ when rather advanced; and it seems improper that their services should be lost to the Church, merely because they cannot then become so learned as others. At any rate, there are *young* men of piety and talents, who cannot be educated in your way. Their fathers have no property to spare for the purpose. If they earn enough themselves, their nine years must become twelve or fifteen. Our Colleges are not charitable institutions. The Seminary at Andover will give them assistance gratis, in pursuing their *theological* studies, but only after they have *obtained* a collegiate education, or what is equivalent. This, however, they cannot do. Shall *we* endeavor to assist them through the whole course of their studies on your plan? It is beyond our means; beyond our hopes. We look on these men, who might be useful to Zion, (not forgetting the many and distressing wants of the people,) and we cannot forbear saying to them, "*The Lord hath need of you; come up to the help of the Lord, against the mighty.*" In this state of things we ask, Is it allowable, and expedient to admit men to the sacred office with less qualifications than are bestowed at Andover? Here we hesitate, we reflect, we inquire, we pray; and we find,

3. That no defined degree of learning is required in Scripture, for the office of a minister. God requires that a bishop should not be a novice, but apt to teach, *able* to teach others, a scribe well instructed into the kingdom of heaven, bringing out of his treasures things new and old. His priests' lips must keep knowledge. His pastors must feed the people with knowledge and understanding. But he has no where placed a boundary. He has not prescribed a certain degree of learning, which shall be necessary to fit a man for service in his vineyard.

4. We learn from Scripture, that *God employs men of very different attainments*, in the ministry of the word. Paul and Luke, and John and Mark were men very unequal in their acquirements. Christ gave Apostles, and Prophets, and Evangelists, and Pastors, and Teachers; and all for the edifying of the body of Christ. Religious instructors, as well as others, had their peculiar gifts, differing according to the grace given unto them; and were accordingly required to prophesy, or wait on ministering, or teaching, or exhortation, as the gift of each had prepared him. And yet they were all fellow servants and brethren. The head, the hands,

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different qualifica-
erent places. *The* talents of a Missionary should be very different from those of the stated Pastor. In an obscure country village, a man may be well qualified for every duty to which he will be called; may fill up his life with usefulness, and lead many souls up to heaven; who would not be an acceptable nor profitable preacher in a city, where he would be surrounded with literary men, and be conversant both with inquirers and opposers of a more intelligent order. A man therefore, to whom providence has evidently marked out his way to a station of the first description, would go entirely aside from duty, if he should consume several years of a short life, in acquiring talents, which are never to be called into exercise. As well might a man, who designs to employ his life as a blacksmith, acquire at great expense a knowledge of the art of watch-making; or a farmer, who determines never to leave his native shore, acquaint himself with the business of the sailor. Would it not be strange, that a man, who knows he can never be President of a College, and intends only to take the charge of common schools, should yet labor to fit himself for leading students into the most abstruse mysteries of science. Far be it from me to undervalue learning. I would have *some* of Christ's servants as well informed, as the most erudite gainsayers. I would have *none* employed, who are not possessed of *solid attainments*. A minister ought well to understand the proper business of his function. He should have an intimate acquaintance with the sacred volume of God's

truth; and so much knowledge of the sciences as to fit him to convey instruction to his hearers in a perspicuous manner. But every man cannot be a Doddridge, nor an Edwards. And the exigences o' the church do not *require* it. Some are wanted, in the regions of Socinian and other learned heresies, to combat infidels with their own weapons, and confute them with biblical criticisms. I rejoice that Andover affords the means of educating ministers for this service. I rejoice that means are there enjoyed, unknown to our fathers, for rendering many Gospel ministers learned, and mighty in the Scriptures; though I hope but few will devote their time and talents for life to the business of comparing quotations, manuscripts, and versions, while souls are perishing around them. Perhaps those who do not, like us, reside within the sound of the Macedonian intreaty from desolate regions, do not, like us, fully realize that the Church needs and requires men to go forth thither peculiarly fitted to "*endure hardness;*" men who seek not great things for themselves; men who will never meet a learned opposer, but find many errors, the offspring of ignorance; men prepared by the habits of their minds, to adapt themselves to common people.

8. The plan proposed will prevent *unqualified men* from undertaking the high office of religious teachers. It is natural for every soul, when born of God, to pity other lost sinners, earnestly to desire their salvation, and to wish to do something to that end. Many pious men, *near destitute* places, are ready to fly to the rescue of so death, without ample to be useful. This is degree the case in all where the situation of t tute is known. A man natural powers, and of piety, gives some atte study, can lead in publ tions, is sound and und ing in the faith; but his ments are small. An tion, viewing the pressi of their fellow men, are tempted to grant him li preach; they cannot fi their hearts to refuse hi this way unqualified m come into the ministr this will be prevented, i this description can rep seminary, where they ca sisted, where they will fitted for eminence ind to become respectable ful ministers of the Ne ment. It is to be la that persons have rush the sacred office with preparation, in so man We are aware that bad result from employing il teachers. We would against this evil by our tion. On the other hand ing may be, it has been, higher, than its proper p our zeal for its promot are apt to overlook the o dispensable qualificatio learned ministry may b ing in spirituality, and t tion of the Gospel.

On the whole, we a strained to believe that do God service, if he sha us means, and endue u wisdom to pursue the p plan.

But, Sir, deference is

remarks. I shall, therefore, in the third place, briefly to your objections:

You say "the institution tend to *degrade* the ministerial character." It should be remembered, that the ministerial character is not yet generally up to the standard of Andover which you contend; because few have had such advantages as are there enjoyed, till within a few years. Something has been said which will show the probable tendency of the institution will be to *raise* the character of the ministry from its *present state.*

"The proposed Academy is, in its very design, a *rival* institution to all our Colleges, and more particularly to the Theological Seminary at Andover." I think this is not the fact. Such as may be properly and time will prepare, pass through College; and we shall advise to it. Others generally do not go to College, even when there is no other institution to take them. Those who can command the means will still prefer Andover. The objects of the two institutions are different, but not opposite. You would fit men for certain stations; we take *other* persons and fit them for *other* stations.

Most of those who will come to us; could not have gone through College to your desire. They would have been useless to the world. We should have no improper motives in our acts of benevolence. We should think more of the grandeur or celebrity of the institution. We should be only in its purity and usefulness. I sincerely wish there were pious young men enough in this state to fill two, such institutions as that at Andover. If ours could be useful in another part of the vineyard, I should be willing it might receive students. If I can do good, I will not consider you as an intruder on my prerogative, although you do good likewise, in your appointed sphere, and by lawful means. Let there be no strife, I pray thee, between me and thee, and between my friends and thy friends; for we be brethren. I am persuaded, Sir, that if you knew our motives and views, whatever bad *effects* you might fear from our measures, you would not impute to us the "*design*" of rivalling an institution, for a blessing on which we ardently pray.

3. You say the proposed Academy "will produce an *unhappy division* among ministers." Such a division does not exist now, though there is a greater difference in attainments than would result from our seminary. Pious and faithful preachers of small acquirements, without collegiate education, unite with others of the first eminence; and they hold each other in mutual estimation. And this, although it is "understood" that the one class have studied little, and the others much. I do not think it is the manner of pious ministers to despise their brethren, who appear to be ministers of Christ, because they have less knowledge than themselves. Each esteems others better than himself.

4. I am not in the least degree apprehensive that the students in the College of our Baptist brethren in this quarter will make greater attainments than our own.

5. Your fifth objection is removed by our allowing the importance of training up *some* for the service you mention. But we would fit men for *another* service, where great acquirements are not needed.

6. You say, "there is little reason to expect that our students will be favorably *received* by the public." Let fact reply. Numbers *have been* received in new settlements, and in older towns, who were never graduated at any College; and some who had enjoyed much smaller advantages than we propose to offer. In almost every settlement some inhabitants are found, who have not lost their regard for the institutions of religion which they enjoyed in their youth, and are very desirous of a preached Gospel In most places appear a few real Christians, who are hungry for the bread of life. These live in the midst of sectarians. They know they cannot give the support which men of nine years study expect. Many parishes must be assisted several of the first years, in paying even a small salary. In this situation they will joyfully hail the heralds of salvation, though they should be less learned than others. They will deem those their best benefactors, who help them to such men. They will not emulate older and richer towns. Their possessions and modes of living are inferior; and they are contented. We hope, that God will raise up men of a spirit so humble, that they can go forth without repining at their humbler lot; accounting it so great an honor to be employed in any part of our Lord's vineyard, to bear his messages of grace, that they will not sicken, nor be consumed with ungratified when viewing the e their brethren; men to the work of winnir Christ, as to comm selves to the accepta people.

Now, Sir, is it no whole, *desirable* to ha settlements supplied i ner?" If any are minded, we entreat th *not* to "consider us ing a cause, inconsi the design of the T Seminary at Andover tile to the interests o in general;" both of desire rather to prom

When I call to min of lost souls; when value the Scripture preaching of the Gos I see the vanity of ments, which are not ed to God; when I thi distressing state of th ands who are even nov all the horrors of a the word of God; I c thing, consent to any *what is wrong*, to sen pel to the destitute. posed plan presents for that purpose. *I it is wrong.* I cordi into it. I hope and p not prove abortive.

And now, Sir, I am I shall have your leav the candor, the forbea even the prayers, and ance of the Christian to ask such of the may read these remar desirous of promoting and welfare of the c or the cause of religio *this Seminary will claim on their benefice*

Yours in the Lord,

For the Panoplist.

DUTY OF EDUCATING DREN FOR THE ARDUOUS IS OF THE PRESENT

ately struck with an ex- which occurs, if I mis- t, in Dr. Dwight's ser- preached on the last na- ast, to this effect; '*that the harvest-time of the*

If this brief description present day is correct, erily believe it is,) many nt duties press up- istians with increasing duties which ought to be explained, powerfully and vigorously perform- mong these duties, the g hold an eminent rank; support of a learned, la- and evangelical ministry; l extraordinary attempts ate pious young men to preachers of the Gospel and abroad; a revival of discipline; more enlarg- avors to plant, cherish, tend missions to the , and to distribute the God in every language, every part of the world; eral support of schools rary institutions, of the and lowest orders, and uch auspices, as that they be nurseries of piety and and the education of chil- ith a peculiar regard to ts, the dangers, and the gements of the present On the last topic I pro- offer a few plain remarks; I could wish that some en than mine were em- on this and each of the ove-mentioned subjects.

It should be premised, that while nearly or quite all writers on the Prophecies agree in the opinion, that the millennium is not far distant, there is yet a considerable diversity of opinion on this question; Whether the Church is to suffer a short but severe depression, or the dawn, which is now hailed with rapture, is gradually to brighten till it shall be lost in the full splendor of the millennial day? In whatever way this question may be answered, the subject under consideration is equally worthy of attention. On either supposition, our children ought to be fitted for trials; for, in the most favorable case which can be reasonably stated, there must be a violent struggle before the *prince of the power of the air, the god of this world,* will be dispossessed of his dominion. When we contemplate the many millions of our race enveloped in the gross darkness of idolatry, superstition, and infidelity, and the few thousands who can be justly numbered as on the Lord's side, we must admit, that if the world is ever converted by human means without the aid of miracles, so great a conquest cannot be achieved but by a spirited and arduous warfare.

It should be observed also, as claiming our particular consideration, that the advances towards the *day of decision* have been very rapid of late. Great events now succeed each other with astonishing quickness. The scheme of Providence is rapidly unfolding. In former times, men were born, lived in one still unvaried course, and died, without perceiving any great alteration in the state of the world around them. But we

of the present age, who have lived thirty years, have seen greater changes within our own time, than could have been seen, at other periods of the world, in several centuries. And these changes are more wonderful as they affect the prospects of Christianity, than in any other point of view. Let every Christian parent, therefore, consider well the obligation which lies upon him to educate his offspring for the service of Christ, at this eventful day; and let his attention be specially directed to the following particulars.

1. The grand requisite, in order to usefulness in the Church, is piety. Every religious parent will of course desire that his children may be pious; but how few, alas, are there, who *labor*, as well as *desire*, that their children may be converted to God. I know it is not within the power of man to confer a spiritual grace; but I also know, that the providence of God affords the most ample encouragement to parental exertions for the conversion and salvation of children. The value of a single soul, and that the soul of his child, must appear inestimable to a man of reflection, especially to a Christian. At the present time, when multiplied exertions are making in the cause of Christianity, and many more are yet to be made, it seems peculiarly desirable that the number of laborers in the good work should be increased. The Romans considered every father as a benefactor to the republic, because he had contributed to its power. How much more earnestly should the pious father and mother aim after the happiness of training up for the Church a family of truly r children. Parents shoul ize in prayer for the renovation of their dear of they should give prece precept; they should e exhort their children whil and tender, laying befo the great inducements of distinguished piety, wh present state of the world they should consider t gers, which, at the pres threaten such as do not early religious, and the s ted condemnation of th shall finally perish, in t of God's peculiar manif of his power and grace religious parents would ously, continually, and f pursue the course here mended, is there not m son to hope, that God wo cifully bless their effo give a new heart.

2. Children should l cated in a course of sel Under this head I shal understood to countena untary austerities and m tions, suffered for t of promoting self-righte and pride, but to insis habit of surrendering enjoyments and gratif whenever an enlighten science pronounces the der to be necessary. thing which would ret pilgrim in his journey heavenly rest, or limit tent of his labors for hi should be cheerfully rel ed. Too many professe tians have deceived *the* rather than others, by profession. They hav the sum of religion to co a round of formal duties

mained under the entire
n of selfishness and
passions. Possibly they
ade long prayers, and
en able to converse tol-
well on religion, while
the calls of charity, and
ss of the great interests
and godliness. *Where
no self-denial, there can
al virtue.* The whole of
s education should im-
on him this fundamen-
; and he should be ac-
d from his earliest years
personal sacrifices for
d of others. He should
he lives not for himself,
nankind. If disposed to
this maxim, and to neg-
small things within his
nder pretence of doing
a larger scale, he can be
ack from his reverie by
ction, that it requires no
ial to do good on a large
imagination only; while
arge with fidelity the ev-
duties of life requires
adiness of principle, and
ve the existence of great
God and man. It is thus
Christian, though placed
able sphere, can do great
By a life of prayer and
ial; by a laborious and
performance of the ordi-
ities of his station, the
and most obscure Chris-
benefit many by his ex-
and more by his interest
throne of grace. Such
rs are especially needed
God has employment for
accomplishing the great
f reforming the world.
begun to build the walls
spiritual city, and great
the multitude of work-
hile the grand design is
carrying into execution. Every
person can do something; every
person can do much. Let every
one then engage with alacrity,
and prosecute the labor allotted
to him, till the great Architect
shall release him from his pres-
ent toils and dangers, and reward
his perseverance by admitting
him into heaven. But I am in-
sensibly wandering from my sub-
ject. If self-denial is essential
to virtue, I trust no reasoning is
necessary to prove that children
should be early accustomed to
deny themselves, and to yield
every possession however dear,
when the cause of Christ re-
quires it.

3. Children should be educat-
ed in a course of habitual benefi-
cence. Self-denial is prepara-
tory to beneficence. The one
furnishes the means of doing
good; the other applies them.
The great characteristic of our
Savior while on earth was, that
he went about doing good. It
should be deeply impressed on
the minds of the young, that this
is the great thing for which in-
telligent beings were made; that
by doing good a resemblance of
the glorious Creator is stamped
upon the character; and that all
other desirable possessions with-
out this will ultimately prove of
no value.

A life of beneficence will be
distinguished by two prominent
traits, charity and activity. It
may be useful to consider these
traits separately.

Charity should be taught sys-
tematically, both by precept and
example. It should be consid-
ered as an indispensable part of
instruction and of practice; just
as really so, as truth, justice or
industry. It is as often command-

ed in the Scriptures, as any other duty whatever; it is not less necessary to the Christian than any other duty; it is most amiable in its aspect, most cheering in its tendency, most blessed in its effects. Charity, by which I here mean the gratuitous application of property and time to the relief of the temporal and spiritual wants of others, is a duty which truth obliges me to say has not been sufficiently understood or practised by any part of the Christian world. Many are now awakening to a perception of their duty; but the greater part, even of professors of religion, continue to sleep on. Yet God has taken abundant pains to instruct men in the nature and extent of charitable claims. If the Levitical law had been given on purpose to designate and enforce claims of this kind, it could not have been more express and particular than it is. The whole New Testament supports, in regard to all mankind, the great principles of beneficence which the law of Moses had urged upon the Israelites, throughout the code of their national polity. If a nation were to act unanimously on these principles, it would exhibit the highest degree of worldly prosperity, an universal freedom from poverty and want, and an universal practice of industry and economy on the one hand, with a constant and humble dependence on God and a perfect freedom from excess and intemperance on the other. Such an exhibition will yet be made by all the nations of the earth, in the happy period which is visibly approaching. That each religious parent may do all in his power to hasten the period alluded to, let him inst children that charity performed with as mu larity, promptness, and ness, as any other dut They should set apart or monthly portion fr savings, or earnings, (a they are able to save or thing) for this purpose; should, if possible, be f with the opportunity o and earning, at an e They should see, in the countenances of their the joy experienced in want, and mitigating They should be taught with pleasure on the *m* tations to charity, which sented to the benevol truly good object shoul allowed to consider a truder, though their should not permit them aid except to a very fe portion claimed for be purposes they should se valuable and important not a mere trifle, utter nificant when compar their father's income. should be taught to valu principally as a mean of nicating happiness; and purpose they should be aged to acquire, prese expend it. The young sily be taught to practise both by giving their mo spending their time for lent objects. It is not to make them understa what temper, and from to whose authority, thes are to be performed. T who habituates his chil pleasure in doing good, ly if God confers at t time a *truly benevolent*

es more for the temporal ss of the child, than if he n heir to millions, with- inclination to use his for the benefit of man- Let it not be supposed, m urging upon all to give ums in charity, or to teach children to do so. That be absurd and impossible. should devote an impor- ortion of their means—a which costs them time, or, or something which alue. The widow's two each more than could be tailed in a volume.

aps it will be said, that the here recommended would t the community by char- donations. Far from it. course were universally d, the community would ched in a manner hitherto apled in the world. If all or exerted themselves to money for charity, they insensibly and before they ware of it, emerge from . They would never be n a grog-shop, or at the table. The way, in much of the money neces- reform the world is to be ed, is by *saving*. More fty millions of dollars, have been annually wasted people of the United for these ten years past, have been saved, without ng one rational enjoyment; is enormous sum might een employed in charity diminishing the wealth country, or lessening the ess of a single individual. d indeed have increased piness of many millions. ne is coming when these will be felt; let children be taught to feel them now. The time is coming when the numberless millions now squandered in debauchery, excess, and especially in war, will no longer be perverted to fill this world with tears and blood, with agony and despair, and to people the world of perdition; let children be taught to act with a particular design to bring about that time as quick as possible.

On the activity which ought to pervade the life of a Christian, surely little need be said. Shall he sleep at his post at such a season as this? Shall he fold his hands, and idly gaze around in harvest time—the harvest time of the world? Shall he educate his children to be spectators, lifeless spectators, rather than actors in the wonderful events of the present day? Every talent ought now to be employed to the utmost. He that has the head to contrive, the tongue and the pen to persuade, or the hands to execute, should be on the alert, and make no compromise with ease and indolence. No habit of honestly acquiring property, of instructing the ignorant, of admonishing the vicious, should be suffered to subside. The wisdom of age and the ardor of youth should form a holy combination, and all the powers and faculties of the body and mind should be dedicated to the grand design of reforming mankind, by producing in each circle of influence these good effects; which, if produced in every circle, would form the great consummation so often mentioned.

4. To piety, self-denial, and beneficence must be added courage. Bold must be the

man, and in the highest degree resolute and persevering, who is completely fitted to be the most useful at the present day. In order to instil suitable courage into the minds of the young, nothing will avail without a paramount regard to the authority of God. In a mind where such a regard exists, it will be practicable to form a habit of disregarding the opinions and maxims of the world. The youth in our public seminaries of learning should be especially guarded on this head. They should, as far as possible, be made superior to any temptation which can be offered by a regard to the applauses or the votes of the people. It is indeed to be most deeply lamented, that, in consequence of the depravity of man, the grand feature of an elective government should become the most universal and powerful means of corruption; and that the exertions of the wisest and the best of men should be so often limited, paralyzed and crushed, by the corrupt influence of the weakest and the worst. Such however is the fact. The only remedy, so far as human means are referred to, is to form a combination of able, independent, upright men, who are perfectly willing to forego all popular honors, for the sake of promoting the present and eternal happiness of their fellow creatures. Let me not be supposed to sanction under the name of courage, a proud, self-sufficient disregard of the feelings, or even of the prejudices or vices, of the world. The courageous man may be as conciliating in his manners, as inoffensive in his deportment, as affectionate and mild in his per, as can possibly be de by any one; but he may not to a temporizing policy; he not surrender the great inte of virtue; he may not cea defend them, for the sake o the honors and rewards w the whole world could be Let courage be added, the the list of necessary quali tions on the part of the yo if they expect to serve God their generation faithfully.

I intended to have add few words, on the encour ments to such a course a here recommended; but I defer them to another oppo nity. AGENO

SOCIETY FOR INSTRUCTING POOR AND IGNORANT.

THE following account of an associat gentlemen in one of our large formed for the purpose of instr the poor and ignorant, was com cated in a letter to the Editor Panoplist; and is transcribed for tion, as worthy of the considerat benevolent persons in other s places.

OUR Society was first for with the general object of de ing plans of usefulness, and ecuting them, as far as means would enable us. At it consisted of but few mem It has, however, been enla at different periods till the p ent time, when it consist forty.

Its attention was directe the suburbs of the city, and a while to the children of alms-house. In the sub prayer meetings were estab ed with a view to give an op tunity of social worship to th

be otherwise desti- privilege. For the the alms-house a cat- hool was formed, at t sixty children were in the principles of this school the mem- e Society instructed at the prayer-meet- quently had the as- the different clergy- city, and at times the a preacher who was y the Society, aided tions of their friends. could not avail our- the assistance of the members of the So- cted these meetings. ourse of two years rst formation of the e of the prayer-meet- linquished in conse-

the building of a d the settlement of a the immediate vicin- other prayer-meeting ficient to call into ex- ctive exertions of the of the Society, and it irable to enlarge our ceedings. In imita- Evangelical Society phia, we turned our the children of the d with very little dif- eeded in establishing hetical schools, to

the last eighteen have principally con- ttention. At times ad in the different many as 600 children es; and as the num- n continually chang- uent removals, and missal of those who eted the course allot- , we have probably ction to at least 1200 children in all. The greater part of these had no other means of gaining religious knowledge.

As an incitement to good conduct and diligent application, Bibles, Tracts, and other books have been distributed among them, and we are convinced by thorough inquiry that in general these presents have been highly valued, and read with attention. Our custom has been to meet with them one afternoon in each week, and in addition to the Westminster and other catechisms, we have taught them Watts's Hymns and select passages of Scripture.

We are convinced from our experience and observation, that there is no object more worthy of the pious in populous places, than that which we have been pursuing. All laymen are capable of teaching the catechism, whereas few comparatively have a suitable talent, a sufficient confidence, to lead in mixed assemblies for social worship. No remarks are necessary to confirm the generally received opinion, that youthful minds are the most susceptible of impressions in religion as in all other things.

The free schools of New England, as well in the larger as in the smaller towns, furnish excellent opportunities for exertions of this kind: and the happiest effects might be expected from the faithful efforts of a few men of zeal and judgment, in the different places where these schools are established.

Among the benefits of these institutions, that of affording a favorable opportunity for the distribution of Bibles and religious tracts is very considerable. The recipients of these presents may

have the most important and plain passages of the Scriptures, and the most interesting tracts, adapted to their capacities and characters recommended to them; may have the importance of them urged; and may be questioned as to their fidelity in attending to them: whereas in general, when a Bible, or a tract, is presented, the receiver is left to himself to select plain or intricate passages, or to neglect the gift altogether.

As to the result of our exertions, I can only say, that we have felt ourselves greatly encouraged, in the serious attention and tender interest with which our instructions have been received. We feel confident, that, on the minds of many, impressions have been made, which will not be erased; and that some will become habituated to reflection, who otherwise would have been left to their own corrupt desires, and to the baneful influence of corrupt examples.

The consequences of general exertion for the moral and religious improvement of the young in the lower walks of life would be equally interesting to the Christian and the patriot. Many thousands, now left to ig and corruption, would b ed up for useful citize many, who now perish i rance and vice, would be ed from the grave an partakers of immortal

Christians profess to b ed to the cause of thei and doubtless many are in their profession. B should the many oppo of promoting the Savior' be overlooked, or wilful lected, when if rightly in they would not only means of glorifying G doing good to men, but ding to the temporal enj and celestial blessedn those who thus turned th good account?

The minds of the men our different churches ha much drawn to this Within a few months an tion of the most respect males of the city has com the catechetical instruc the children of the free They weekly instruct principles of religion ab children, otherwise in destitute of the means of tian knowledge.

RELIGIOUS COMMUNICATIONS.

THOUGHTS ON THE LOSS OF NEAR RELATIVES.

In this transitory world, which is forcibly described as "a vale of tears," we are often called to mourn at the death of near friends. On these solemn occasions, our minds should be much employed in seeking to *derive* spiritual improvement, and in suffering ourselve taught by the afflictive sations of God's providenc following thoughts are to the particular consid of mourners, at the sam that it is hoped they will useless to others.

Christian Brethren,

You have lost relative

ho were endeared to
ny kind offices, by a
ıacy, and by the ties of
affection. They have
moned away from this
d have entered upon
ngeable state. You
while on earth, and
:s to perform, one of
st of which is, to make
use of your bereave-
ɲ the topics hereafter
writer has often dwelt
ıt profit, as he hopes;
ɔs it is not too much to
they may be profita-
ırs.

of the first and most
ɥuiries, on the death
ɔnnexion, is, How was
ed affected while liv-
e intercourse of those
survive? Or, to bring
home to each indi-
r was he affected by
urse with *me?* Was
ed or injured, made
ncomfortable, by my
ɔn and example? Has
far as he was affected
of a nature calculated
ı to heaven, or to pre-
ıing thither? Did my
end to make him sel-
, worldly minded, and
him from God, or to
disinterested, humble,
ninded, and to unite
Maker and Redeem-
ıs my father. Was I
ıithful, and devoted
ice, so far as that ser-
onformable to the law
He was my brother.
with him in the culti-
ll that fraternal affec-
is so desirable, which
ısing a duty, between
ı that near connexion?
r mother. Did I ren-
der her that honor and love, that kindness and complacency, which the Scriptures require, and which are necessary to the happiness of a parent? She was my wife. Did I shew her that tenderness and love, in all the varying circumstances of life, to which she was entitled? Does my conscience reproach me in none of these things? Or, on the contrary, am I pricked to the heart when I call to mind the peevish words, the unkind actions, the bad examples, which have too much abounded in my conduct? How many hundreds of idle words, how many thousands indeed, do I wish had never been spoken? How much have I done and said, which I would give every thing in my power to have undone and unsaid. How gladly would I change my conduct, and repair, so far as might be possible, the evil tendency of my example, if the deceased could be restored to life. O the responsibility of having contributed to form an immortal soul an enemy to God, and to perpetuate that character in the person of one who was near to me, and who had every claim upon my benevolent wishes and efforts. If not so bad as is here described, yet how different has my conduct toward the deceased been, from what it ought to have been. How little of my conversation has been employed upon religion; how much of it has been engrossed by the world. How little strength and encouragement to a life of piety has my deceased friend derived from me; and how often has he been impeded and entangled in his course by my wayward, or at best unprofitable, influence!

How much good that I ought to have done have I left undone? Into how many snares, which I might have avoided, have I fallen? If I have a good hope concerning the spiritual state of the deceased, how thankful ought I to be, that my defects, and bad examples, have not availed to prevent his entering into life? Or if I can congratulate myself, (as some happy individuals may do,) that my uniform conduct, my unpremeditated words, my exhortations, my prayers, have been favorable to virtue and godliness in those around me, how thankful ought I to be for such a distinguished privilege. More to be valued than all which this world can afford is the consolation of having contributed to help an immortal soul forward, while agonizing to enter the strait gate; or of having strengthened and comforted the weary pilgrim while walking in the narrow way.

With what horror would the irreligious father, son, or husband, look back upon his influence on the everlasting condition of his deceased relative, if he only had a proper view of the subject? How would he mourn day and night over abused privileges, and perverted influence. How would he shudder at the thought, that numberless opportunities of doing good to one, whose future condition ought to have employed much of his attention, are lost for ever; that the injury done to the departed individual is irreparable. To such a person how is the value of the soul enhanced; how does every thing else dwindle and shrink in the comparison. Let such a person take warning by the past, and be wiser h Let him seek the salvat own soul; and, should he an heir of life, he will to devote himself pecu promoting the spiritua of his surviving relative naturally leads to anot portant use to be mad death of friends.

2. Those, who have relatives by death, sh quickened to the perfor all their duties to thei ing friends. In this w reflections on past ne or indolence can be t good account. Unless done, they will becom hardened and negligen ture, and further remov ever from exhibiting a blameless example. If punction is felt on acco bad influence exerted c who are gone to their dit; if no resolutions of ment are formed over th of those whom we negl benefit when we had i power; we may well c that we are given over, present at least, to the plorable stupidity.

Let us remember, r fellow immortals, that *th short*. We have no y months, not a day, to los of our friends have alrea to witness the realities eternal world; others wil ly follow. If we have d perform, they must be p ed *now*. To defer the effect to say that we ch to perform them. Let ascertain our duties; larly our duties to our and relatives; those dutie concern them as ration

al beings; and let not a
s over our heads without
them performed.
y persons deceive them-
with projects of future
s and benevolence. But
ture project, which is at
e with the present tenor
rojector's life, is a delu-
am. Let no plea of a
nvenient season, or more
neans to be enjoyed here-
tisfy him, who feels the
of a present obligation.
o you may have more
to show kindness, and
means of beneficence,
r than at present; but
uld not hinder you from
ll the good within the
s of your present means.
less true, that those to
you intend shewing fu-
dness may very probably
removed from all earth-
ls; and that too without
periencing those atten-
ich you actually intend-
stow, but which death
ted.
a person stands by the
f an intimate friend, he
the best circumstances
is obligations to surviv-
to realize that he and
beings made for eterni-
t this feeling be cher-
ll it becomes habitual,
iences the conversation,
ers, and the life. When
to indulge in anger, in
t, in unkindness, let
e stop himself with the
, Am I prepared to do
y, perhaps a permanent
to an immortal being?
e rather benefit the souls
llow creatures, at what-
sonal inconvenience; let
rm all my relative du-
ties with exemplary strictness,
so that the guilt of destroying
the soul may not lie at my door.

3. It will be useful for those
who have been bereaved of near
friends to contemplate the pres-
ent condition of the deceased.
How does the unembodied
spirit look back from the con-
fines of the eternal state, and re-
gard the pursuits, the aims, the
strife and bustle of this infatuat-
ed world. What are the objects
which possess a durable import-
ance in the view of such a mind.
How vain appear the riches, and
all the envied distinctions of this
mortal state! How odious appear
the wars, the oppression and
cruelty, the idolatry and super-
stition, the insensibility to eter-
nal realities, the slanders and
private injuries, the family con-
tentions and groundless animosi-
ties, which distract and torment
the human race, and render the
few years of life irksome and
full of anguish. How unreason-
able and foolish now appear all
the little jealousies, or more in-
veterate prejudices and envies,
which so often arise between
good men. How wise and dig-
nified now seems a kind, forgiv-
ing, placable, peace-making
temper, and how foolish seems
the contrary. How grand and
noble appear all those charitable
designs which have for their ob-
ject the salvation of souls. How
worthy of the most strenuous
exertions, of engrossing the
whole soul and impelling to the
greatest possible activity, are the
employments of preaching the
Gospel, either to a stated charge
in a civilized country, or to the
heathen; of giving pious instruc-
tions to children; of superintend-
ing a seminary of youth and ed-

ucating them in the fear of God; of making and executing salutary laws—such as promote genuine morality and true virtue—; of mitigating the sufferings of the poor and sick; in short, of doing good on Christian principles and with a just view of Christian responsibility. How elevated is the character of a true benefactor, in the humblest sphere; how despicable that of a tyrant and oppressor, though surrounded with myriads of servile flatterers, and attended by every imaginable circumstance of pomp and grandeur.

4. Let mourners for deceased friends consider what will soon be their own situation. Soon, very soon, my friends, you too must leave the world, and your unembodied spirits will either enter into rest, or sink to perdition. How will the world and your present pursuits appear to you then? You stand on the brink of the grave; are you aware of it? Do you realize it? Are you prepared for the change? Ask yourselves every morning and every evening, if you should act as you now do, if the next step were into the grave? If you answer in the negative, all is not right. Be wise; think of the value of your souls; aspire after heaven; *flee from the wrath to come.* A. B.

PLAIN SCRIPTURE READINGS.

No. IX.

MATTHEW VIII, 1—17.

Various Readings.

VERSE 4. Griesbach supposes a different method of spelling the proper name Moses, from that in the received Greek text, has nearly equal claims to be admitted; but this could not change a letter in English.

V. 5. for *Jesus* read *he.*

V. 8. for *speak the word only,* read *only command with a word.* The change in this place, is occasioned by putting the Greek noun which is translated *word* in a different case. The meaning is not altered in the slightest degree.

V. 13. The word translated *centurion* as admitted by Griesbach is of a different declension from that in the received text. This has no effect on the meaning.

Not one of these proposed alterations can change the meaning in the least.

Dr. Campbell and the Improved Version have given *Sir* instead of *Lord,* in the 2nd, 6th and 8th verses of this chapter. This translation appears to me to be an error of the very first importance; and directly contrary to a principle on which Dr. Campbell has repeatedly insisted with great force; viz. that a word of very extensive signification should not be rendered by a word of a more limited, certainly not by a word of *very* limited, signification. The word here properly translated *Lord,* in the common version, like the English word by which it is rendered, has perhaps as extensive an application as any word in the Greek or English languages. I say as extensive an *application;* for the *meaning* seems not to be various, in the immense variety of cases in which it is used. When a person, or a being, is

addressed by the appellation of *Lord*, the meaning is, that he, who is thus addressed, has the disposal of the favor asked, or has an authority and control over others, or a property in something, in reference to which disposal, authority, control, or property, the word *Lord* is used. So it is with the Greek word, which here occurs. Throughout the Septuagint it is used as the translation of the Hebrew *Jehovah*, because God is the Sovereign Disposer, the original Possessor and Ruler of all beings and events. In different passages of the Scriptures, the same word is applied to men in the characters of *master*, *husband*, and *father*, because men in those relations have an authority and control over their servants, wives, and children. The force of the word in each case is to be learned from the known character of the person, or being, addressed, or from the nature of the address itself. Thus, if a man says, *Lord have mercy upon me, and forgive my sins*, we know he is addressing God; because none but God can shew mercy in the manner intended nor can any other forgive sin. But when we hear a servant say, as in Luke xii, 45, *My lord delayeth his coming*, we are at no loss to perceive that he is speaking of his earthly master. So when Mary used the same word, under the apprehension that she was speaking to the gardener, John xx, 15, she accosted him as the person who had the direction of affairs in that inclosure, and who had, as she imagined, removed the body of her Savior. What I would infer from these observations is, that the original word in question should be always translated by a word of like general application; or, if some few exceptions should be allowable, they should be used in cases so clear that there is no danger of limiting the sense, and thus perverting it. The case last quoted, for instance, is so plain, that there is no danger of mistake in translating the passage as our version has it. Similar cases occur in Mat. xiii, 27, and xxi, 32. But the cases in the passage under consideration are by no means of this class. Let us consider them.

Previously to commencing this chapter, Matthew had used the word translated *Lord* in thirteen instances. In the ten first, it is applied, as throughout the Septuagint, to Jehovah; in the eleventh, which is Mat. vi, 24, the meaning doubtless is, *No man can serve two supreme Lords;* in the other two, Mat. vii, 21, 22, it is applied by our Savior to himself, as the *Supreme Arbiter of life and death, as the final Judge of the human race.* What propriety is there, then, in translating the very next passages in which the word occurs, as though *the leper*, and *the centurion*, considered our Lord as a mere man? The word in the original does not imply that those who used it received our Savior in the character of a mere man; but the word *Sir* does. Why not translate by the same word in the preceding chapter thus: *Not every one that saith unto me, Sir, Sir, shall enter into the kingdom of heaven?* And, *Many will say unto me in that day, Sir, Sir, have we not prophesied in thy name?* This would indeed be intolerable; but whether the

same translation of the passage in question, is not equally unwarranted, the learned and candid will do well to inquire.

Perhaps we have no means of determining precisely in what light the leper and centurion viewed Christ; but it appears to me much more probable that they regarded him as God incarnate, than as a mere man. My reasons are these:

Our Savior had begun his ministry with a general proclamation of the necessity of a moral change in the soul of man, before he could be prepared for happiness; he had announced the approach of the kingdom of heaven; he had exerted an absolute control over the most incurable diseases, thus performing divine works, (such works as God only can perform,) without referring to any power superior to his own; he had taken the station of the great Law-giver of the universe; and had spoken in the most familiar manner of what he should do as the final Judge and Rewarder of mankind. After the sublime display of his perfections on the mount, he was soon intreated by the leper to perform a cure on him. It is hardly possible that the leper could have been ignorant of the surprising events just recapitulated. It is nearly certain, that his knowledge of these events prompted him to apply for a cure. How does he apply? He first *worshipped* the Savior. I do not lay stress on the word *worship*, as certainly implying adoration. He expressed his petition in a short but very significant manner; *Lord, if thou will, thou canst make me clean.* Here is certainly an ascription of divine power; and the qu tion about it is, whether made ignorantly or kn incorrectly or justly. all question, however, o must have seen that divi er was ascribed to him. he decline receiving that tion? Does he inform th that any mistake had be mitted? On the contrary knowledges the justice ascription, and exerts th which had been ascribed using the very words, wi the leper had chosen to his petition: *I will; be tho* Surely this was saying, i cible a manner as lang conduct could say, *I do the power which thou has ed to me, and I will exe thy benefit.*

Nor is the language centurion less conclusiv professes his full con that Christ had a perfect over every disease, and speaking the word he co every malady, without re the inveteracy of the co or the distance of the s The manner, in which thi dence was expressed, astonishment in the m our Savior, and called warm encomium,—an um which implies, that guage of the centurion no respect too strong or ified. Unless Christ h sessed the power here a to him, I cannot believe would have suffered th takes of these supplian uncorrected. If he actual sessed the power, I see to avoid the conclusion th truly divine.

In order to ascertai

some probability the precise view which the leper and others had of Christ, let us endeavor to make their situation our own. Let us suppose, that we were in expectation of the advent of a wonderful personage, a great prophet of God, to introduce a new dispensation of religion; and, if you please, that we were much in the dark with respect to the character of this dispensation, and of him who was to introduce it. Suddenly he comes, in circumstances of great outward humiliation, but, as appears on inquiry, with unparalleled wisdom and energy. He performs miracles in his own name and by his own authority;—miracles which require as much power as is necessary to create a world. He promulgates and explains the law of God *as his own*. He represents himself as saying to the wicked at the last day, *I never knew you; depart from me, ye that work iniquity*. After all this, when applications for healing are made to him on the express allegation that he possesses power over all diseases, he says, *I will; be thou clean*. Had we been present at these transactions, should we not have been ready to exclaim, 'Verily God has become incarcate;' and should we not have offered divine worship to the Savior? But why need I ask these questions? Many enlightened Christians, perhaps a great majority of the Christian Church, have come to the conclusions here stated *from the account of these transactions alone*. Perhaps no single passage of Scripture has convinced more persons of our Savior's divinity than his sermon on the mount. Was it less convincing to those who *heard*, than to us who *read* it?

I now revert to the original inquiry: What right has a translator to circumscribe the meaning of the original? The word *Lord* gives the same latitude of explanation as the original; the word *Sir* is extremely limited. Let it not be supposed, that Dr. Campbell denied the divinity of our Savior; for he was evidently a believer in that doctrine.

Ver. 11. Instead of *sit down*, the word *recline*, or the phrase *recline at table*, would have been preferable. Campbell has an admirable criticism on the original words usually rendered *to sit at meat*, or *to sit down*, the whole of which criticism, I should imagine, would be acceptable to the readers of the Panoplist. The fact is, that the Jews and Romans, in the time of our Savior, never *sat at table*, but were universally placed at table in a *recumbent posture*. This fact, which is not known to most readers of the English Bible, is necessary to be known in order to understand several passages in the narratives of the Evangelists.

Doctrines.

We are taught in this passage of Scripture, that when our Savior came down from the mount, after his sublime discourse had been finished, vast multitudes followed him; v. 1; that he cured a leper, with a word, receiving an ascription of divine power and exerting that power; v. 2, 3; that he commanded the observance of the ceremonial law, which related to restored lepers; v. 4; that on entering Capernaum, he

cured of the palsy a servant of a centurion, receiving an ascription of divine power and exerting that power; v. 5—9, and 13; that he was astonished at the centurion's faith, and pronounced it to be greater than any he had found, even among the Jews; v. 10; that many shall come from all parts of the world and be admitted to the enjoyments of heaven with the blessed patriarchs who were already there; v. 11; that many who had enjoyed great religious privileges on earth, particularly many of the Jews, will be shut out of heaven, and banished to a place of cheerless gloom and extreme misery; v. 12; that he cured of a fever the mother of Peter's wife, so that she immediately arose and served them; v. 14, 15; that when evening came, (it being the Sabbath as appears from Mark i, 21—32,) many were brought to him possessed of evil spirits, or malignant intelligent beings; v. 16; that he cast out the evil spirits, and healed the sick; and that he thus accomplished a prophesy of Isaiah; v. 17.

Among the implied doctrines, which have not been already specified in this paper, are the following; that great humility attends great faith; v. 8; that our Savior was subject to human passions, and therefore was truly man; v. 10; that no ray of spiritual light beams upon the miserable inhabitants of hell; v. 12; that malignant spirits not only exist, but torment mankind; v. 16; and that the miracles of healing which our Savior performed were illustrative of his vicarious sufferings and atonement. v. 17. PHILALETHES.

P. S. Within a few days, I have perused, in the General Repository, some animadversions on the numbers of *Plain Scripture Readings* which were contained in the Panoplist for February, March, and April last. It is not my intention to discuss all the objectionable passages in these animadversions; but only to notice a few things, which may serve as a specimen of the whole, and enable the public to judge of the degree of credit due to these writers, whom, to avoid circumlocution, I shall call the Reviewers. It is not improper to mention, for the information of those who are not acquainted with the General Repository, that the character of that work is evidently Socinian, though not avowedly so; and that it relies principally, unless I am altogether misinformed, on Socinian patronage, as it is of late openly disowned, and warmly disapproved, by a large portion of the liberal party.

The occasion of the animadversions alluded to, was the charge contained in my second number, that 'the liberal party in Boston and the vicinity had exerted themselves much to obtain a circulation for the Improved Version.'* In the course of the discussion, various passages in that and the succeeding numbers, as well as the Editorial Remarks in the Panoplist for April, come in for a share of notice.

It will save me some trouble to state at the outset, that the Reviewers, in the course of their

* See Pan. for Feb. 1813, p. 397

observations, warmly recommend the Improved Version; and that in the first paragraph they have the following sentences: "For ourselves, we consider the charge *simply stated*, whether true or not, as perfectly harmless. In our opinion, it even gives those, against whom it is made, a title to praise. We certainly therefore have no intention of repelling it, though we are somewhat more than doubtful of its correctness."*

When I made the charge here referred to, I certainly believed it to be *simply stated*; nor do I see cause to alter that opinion. It is surely very intelligible; it is not connected with any other charge; and there is nothing which detracts from its simplicity, unless the reasons urged to support it may be supposed to partake of that character. But I had always imagined, that to state a charge without facts and arguments to support it, would be more censurable, than to exhibit with the charge the reasons which authorized the writer to make it: and I cannot but surmise, in reference, to the case before me, that if the facts and arguments had been less weighty and conclusive, the indignation of the Reviewers would have been less bitter, and their irritation less visible.

A serious charge is brought against a passage in *Plain Scripture Readings* which states, that the editors of the Improved Version "have expunged from the word of God the passages in question," whereas, in the opinion of the Reviewers, these "passages are not decidedly condemned as spurious. The note concerning each begins only with saying, that it is "*of doubtful authority.*" All that appears from these notes is, that the editors considered these passages as *probably* interpolated. It is the expression of this opinion, and this solely, which is made the ground of charging them with a wilful mutilation of Scripture."†

It was stated in Plain Scripture Readings that these passages were *expunged*; and unless I can convince the reader, that they *are* expunged, so far as the editors could expunge them, I consent to be taken for the author of a hasty unsupported charge. Let it be remembered, however, that I dwelt quite as much on the alleged *probability* that these passages are spurious, as on the fact that they were actually expunged.

The editors of the Improved Version begin their note on the first chapter of Matthew by saying, "The remainder of this chapter, and the whole of the second, are printed in Italics, as an intimation that they are of doubtful authority." The editors next proceed to argue from the testimony of Epiphanus, and add, "If it be true, as Luke relates, chap. iii, 23, that Jesus was entering upon his thirtieth year (see Wakefield's translation) in the fifteenth year of the reign of Tiberius, he must have been born two years at least after the birth of Herod, a circumstance which alone invalidates the whole story." Do the editors here leave it doubtful, whether the whole story is invalidated? All admit that Luke re-

* Gen. Repos. vol. iv, p. 195.

† Gen. Repos. p. 199.

lates the truth in the passage referred to. The editors make Luke affirm, (what by the way he does not affirm,) "that Jesus was *entering* upon his thirtieth year in the 15th year of the reign of Tiberius;" and then say, 'if this be true, it is a circumstance which alone *invalidates the whole story.*' Let it be observed, that the editors have endeavored to defend their interpretation of the passage in Luke, with a view to this very conclusion, in their note on that passage. Every man of common understanding can easily determine whether the above positive inference does not *expunge the whole story*, so far as the editors could expunge it.

Again; the editors say; "If this account be true, the proper name of Jesus, according to the uniform custom of the Jews, would have been Jesus of Bethlehem, not Jesus of Nazareth." Now we know, that the designation of our Savior was Jesus of Nazareth, and *not* Jesus of Bethlehem, and therefore we are taught by these editors to infer, that 'the account in question *is not true.*' Whether an account, which is represented *as not true*, is thus expunged from the Bible, or not, I shall not detain the readers of the Panoplist to inquire.

The editors also say, in the same note, that "some of the facts have a fabulous appearance, and the reasoning from the prophecies of the Old Testament is inconclusive." And they close their note by saying, "The account of the miraculous conception of Jesus was probably the fiction of some early Gentile convert, who hoped by elevating the dignity of t der, to abate the popula dice against the sect." be remarked here, t *probability* mentioned in quotation relates most to the question, whether sage was the fiction early Gentile convert, or other person: and it is able, that the editors w talk of probability, as to uineness of the passag the assertions above quo

The substance of t here under discussion lows: The editors begin timating that the pas of doubtful authority; mit that it is containe manuscripts and version they argue its spur from the reported stat Gospel of the Ebionites; sert, that if Luke spe truth, (and they admit does,) his narration in the whole story; they all the facts have a fabulous ance, and that the reas inconclusive; they wis conclude, that the acco not be true, because Ch called Jesus of Nazar they close with a conje to the probable writer passage, which, if they credited, had previous proved to be a fiction.

In regard to the t chapters of Luke, the pursue nearly the same They begin by saying, t chapters, (excepting t first verses of the fir printed in Italics "as a tion that they are of authority: for though t to be found in all man and versions which are

et the following consider-
have induced many to
whether they were really
n by Luke" They then
d to state six heads of ar-
nt, most of them frivolous
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The Evangelist express-
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After arguing from dates
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ls of two years before
was born. A fact which
ates the whole narration."
must have been dead, say
itors, and this is a fact
nvalidates the whole nar-
One would think this is
us reason for *doubting;*
h, if well-founded, it is
ple reason for *rejecting*
ssage altogther. Again:
the account of the mirac-
conception of Jesus be
could not be the offspring
d and of Abraham; from
it was predicted, and
Jews expected, that the
should descend." Now
w, and these editors do
y, that Christ *was* the off-
of David and of Abra-
ie inference is, so far as
lit is attached to their
ig, that the account of
aculous conception *can-*
true, and, therefore, that
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be spurious. At the
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ney say, "There are many
rcumstances in the story
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s aspect." They also
ie reader *to their "note*
upon the two first chapters of Matthew."

A word, in passing, on the care and accuracy of these annotators. In their note on Matthew, they express themselves thus: "If it be true, as Luke relates, chap. iii, 23, that Jesus was *entering upon* his thirtieth year," in the 15th of Tiberius, &c. In their note on Luke, they say; "The Evangelist expressly affirms, that Jesus had *completed* his thirtieth year in the fifteenth year of Tiberius Cesar, chap. iii, 1, 23." These men must have had poor memories. When they had advanced as far as Luke, they seem to have forgotten what they said on Matthew, though in the latter note they refer the reader to the former. Certain it is, that these notes do not stand well side by side, as they are both expressed with the most undoubting positiveness; and it is not less certain, that neither of them is correct, as Luke affirms neither the one thing nor the other. But to return from this digression:

Have the editors expunged these passages from the Scriptures? I have no hesitation in declaring that they *have;* and have no doubt, that ninety-nine out of a hundred, throughout the whole literary and Christian world, would unite in the declaration. It is no violent figure to say, that an author has expunged a passage from a book, when he has declared his belief that the passage is spurious; especially if he states that the passage *must be* spurious. When I take up a statute book, and read, at the close of an act of the Legislature, *This law has been repeal-ed,* I should feel myself warrant-

ed to say, *This law is expunged from the statute book:* nor would it be necessary to examine, whether the law was printed in Roman, or Italic, or black letter, or enclosed in brackets. So far as credit was due *to the publishing committee*, the law would be just as much *expunged*, in the authorized use of that word, as if it had been omitted altogether. In the case before me, the editors of the Improved Version have just as really expunged the passages in question, as if they had left them out of the book. They printed them in Italics; the American publisher printed the first in brackets; but whether the matter of the brackets troubled his conscience, or not, when he came to Luke neither Italics nor brackets were used. The American publisher is certainly entitled to all the praise of having printed these passages in a different letter from that used by his trans-atlantic friends; but from this praise there must be a drawback, I fear, on the score of a want of liberality, it being probably rather more liberal to print the passages in Italics, than otherwise. It may be a curious question of typography, whether Italics, or brackets, are the most powerful engines; but it is a question with which I intend not to intermeddle. For myself, I shall always feel authorized to say, that any man has expunged a passage from the Scriptures, so far as he is able to do it, when he has declared, directly or indirectly, that the passage is spurious.

Were it not for fear of being tedious, I would make a few observations on the note of the editors upon the first verse of Matthew. I will now only quote the concluding words. "If," say they, "the genealogy be genuine," (as they allow it to be) this narrative" [of the miraculous conception] "MUST BE SPURIOUS."

But what is to become of the acccuracy of the Reviewers; men who are perpetually boasting of their own candor and caution, and speaking in the most contemptuous terms of the characters and attainments of their opponents? These Reviewers have said, as quoted above, that the passages in question "are not decidedly condemned as spurious;" and that "*all that appears from these notes* is, that the editors considered these passages as *probably* interpolated." True, as they say, the editors *begin* by declaring the passages to be of *doubtful authority*. But why do not the Reviewers tell their readers how the editors *proceed*, as well as how they *begin?* Or rather, why have the Reviewers stated the fact as being directly the reverse of what it is? This is not only a palpable egregious error, an error which palms upon the reader a flagrant misrepresentation, (whether intentionally, or not, the Reviewers must say,) but it is also an error of fundamental consequence to the subject under discussion. The writer of *Plain Scripture Readings* was charged with having asserted, that the editors of the Improved Version had expunged the passages in Matthew and Luke; whereas, say the Reviewers, these passages "are not decidedly condemned as spurious." And that there might be no apparent want of deliberation or solemni-

eviewers add with the
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adicts his design, &c"
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unt CANNOT *be true*, is
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rue; and to affirm that *a*
narrative must be spurious, is the same thing as to say, that the passage which contains it is of *doubtful authority*. To this task I leave them.

I should not have spent so much time on the above-quoted assertion of the Reviewers, had it not been of prime importance in the critique before me; had it not been a palpable error in a clear case, and a fair specimen of the gross blunders, which the same class of reviewers have been accustomed to commit, whenever they have entered at any length upon questions of criticism and religious controversy.

Another specimen of the accuracy of the Reviewers is to be found in the following sentence: "And in another place he" [the writer of *Plain Scripture Readings*] "quotes, as applicable to them," [the editors of the Improved Version,] "the curse recorded at the close of the Apocalypse, against those who should *take away from the words of that book;* a curse which by no very uncommon mistake among the illiterate, he seems to understand as having had direct reference to all the books which compose the Christian Scriptures."*

I certainly did understand the curse at the close of the Apocalypse, as having *authoritative* reference to all the parts of the Bible; and I so understand it still. As to the fact of my being *illiterate*, it is a fact of very small moment in itself, though, to be sure, a fact which is beyond all question to be taken for granted, as it comes within the sweep of a certain position, which has

* p. 197.

been of late years uttered a thousand times by the wisest men in the world, and to doubt of the truth of which would be extreme folly and downright contumacy; which position, though expressed in a great variety of forms, is substantially as follows: *That all who oppose the views, designs, and conclusions, of the liberal party in Boston and the vicinity, are to be thenceforward taken and adjudged to be not only illiterate, but in the highest degree ignorant, perverse, and stupid.* As for myself, therefore, I cannot gainsay the charge of being *illiterate;* but I have looked into about ten commentators, not one of whom, probably, ever heard of the said liberal party, and not one of whom can with propriety be called illiterate. With a single exception, they understand the curse, as I represented it. Should I be favored with leisure for the purpose, I intend to make further search as to the meaning of the passage in question; and as the subject is important, the result of my inquiries may possibly be worthy of being perused by the readers of the Panoplist. However that may be, I dismiss this topic for the present.

The Reviewers inform us, that the Eclectic Review is a work *decidedly Calvinistic.* It is to be regretted, that they did not tell us on what authority this assertion is made. I have read many articles in that work, and have never found a single passage, that warrants such an assertion; though I *have found* several passages, which expressly deny that the work is Calvinistic, and expressly announce, that it is to be neutral in regard to the Calvinistic and Arminian controversy. Till the Reviewers shall produce some passages to justify their opinion, they must pardon me for believing, that they are little acquainted with a work which they so promptly characterize.

The assertion* that the writer of the article on the Improved Version, in the Eclectic Review, is a Calvinist, stands equally unsupported. It appears that the Reviewers mean to rely on the article itself for the proof of this assertion. I would thank them to point out the passage in that article from which it appears that the writer was a Calvinist. Not that this matter has much importance attached to it, except as it indicates the degree of credit, which is due to the random declarations of the Reviewers.

But it seems I have grievously offended by saying, that the passages in Matthew and Luke, were rejected *totally without evidence.* The Reviewers have produced no evidence for the rejection of these passages. The opinion of Michaelis will not surely be brought forward as *evidence;* nor are certain difficulties in the minds of the Eclectic Reviewers entitled to that character. The state of the case, as to the disputed passage in Matthew, (and the authenticity of that in Luke is not less clearly established,) is admirably stated by Dr. Magee, in his great work on the Atonement, as follows:

"How then stands the evidence upon the whole? The Syriac Version, which is

* Gen. Repos. p. 199.

Apostolical antiquity, and the
, both contain the two chapters.
the only Apostolical Father,
occasion to make reference to
es so. The Sibylline oracles do
. Justin Martyr does the same.
he bitter enemy of the Christian
s the same. Hegesippus, a He-
istian, does the same. Irenæus,
e fathers who succeed him, it is
on all hands, do the same. And
ers are at this day found in every
pt and every version of the Gos-
it. Matthew which is extant
nt the world. Thus we have
nued and unbroken series of tes-
om the days of the Apostles to
nt time; and, in opposition to
ind only a vague report of the
Hebrew copy, of St. Matthew's
aid to be received amongst an
nd unrecognized description of
Christians, who are admitted,
he very writers who claim the
f their authenticity, to have mu-
: copy which they possessed, by
the genealogy—I should not
t so long upon a subject, which
day so fully ascertained as the
ty of the first two chapters of
ew's Gospel, did it not furnish a
unity of exhibiting the species
e, which Unitarian critics are
resisting; and the sort of argu-
h which they do not scruple to
pp. 501, 502.

summary of the evidence
by Dr. Magee after a
and elaborate examina-
ull the testimony in the
id let it be remembered
. Magee is a scholar,
rofound learning, patient
, and strong reasoning
will not suffer by a com-
with the attainments of
a living. In his hands
lsham, and the whole
n school, appear like
, scarcely a yard high,
rasp of a giant. Wheth-
vague report, so justly
d by such a writer, is to
dered as *evidence*, in op-
to the unanimous con-
manuscripts, versions,
apostolical father, the
ay easily determine.

The Reviewers have instituted a comparison between the Improved Version of the second chapter of Matthew and our common version. I see no occasion to change the opinion before expressed, in relation to that chapter.* All that has been urged by the Reviewers, with any plausibility, had been considered before I expressed that opinion. They are greatly mistaken in supposing, that I should be ready to bring forward all the plausible objections against what I deemed erroneous translations in the Improved Version of that chapter. Nothing could be further from my design. Such a course would have prolonged the discussion to an extent, which would have excluded my communication from the Panoplist. For the same reason, as well as for others, I shall not now enter upon such a course.

On the whole, though I have omitted noticing many topics, which merit animadversion, it is with the most perfect satisfaction that I leave the public to judge between the Reviewers and myself.

EDITORIAL REMARKS.

After concluding the discussion, to which Philalethes has replied in the preceding paragraphs, the Reviewers condescend to notice the Editorial remarks in the Panoplist for April. A brief reply is all that will be necessary.

Early in this part of their discussion, the Reviewers say, "Whether the editor prove his point or not, is to us a matter

* Pan. for Feb. p. 394.

of utter indifference."* The *point* here intended is justly described to have been, 'to support the correspondent of the Panoplist in the assertion, that the liberal party in Boston and the vicinity have obtruded the Improved Version on the world, and exerted themselves much to procure its circulation.' From the temper discovered by the Reviewers, we should apprehend it to be far from a matter of indifference with them, whether a point were proved, which, if proved, would justify, as *we* think, every thing which was said of the liberal party by our correspondent. If the Reviewers have insinuated a charge of falsehood against us without the slightest foundation for it, as we shall presently show that they have, one would think it could hardly be a matter of indifference to them, whether the pages of the Panoplist were completely vindicated from a charge of slander vehemently urged, or were still obnoxious to the charge. In short, the bitter and hostile spirit discoverable in almost every page of their communication looks like any thing else, rather than like that indifference, which they take so much pains to affect, and with so little success.

The facts which were stated, in our number for April, with a view to prove the *point*, concerning which the Reviewers are so perfectly indifferent, are sneeringly called by them "silly, gossiping stories,"† and the person from whom they suppose the facts to have been derived, is described as one, "who went about to collect the stories," and "the collector of these stories."‡ Our readers will call to mind on what occasion the facts, here contemptuously denominated *stories*, were stated. A charge of slander was made against the Panoplist, by certain members of the Boston Association, on account of the patronage alleged, by a writer in our pages, to have been extended by the liberal party to the Improved Version. This allegation was strenuously denied; and the charge of slander was directed, as it is proper now to state, to a gentleman present, a known friend of the Panoplist When that gentleman declined the responsibility which seemed to be implied by directing the charge to him, and at the same time, gave strong assurances of his conviction, that no injury had been intentionally done to any man, or body of men, in the Panoplist, and that if any thing had been inadvertently published in that work calculated to make an injurious impression on the minds of readers, the error would be rectified, he was referred to Mr. Wells for information on the subject by the very persons who made the charge. When thus referred to Mr. W. common politeness, and more especially a regard to the interests of truth, required that he should make use of the reference. At a convenient time, therefore, he did inquire of Mr. W.; and the latter gentleman has given some account of the interview in a letter, which is published by the Reviewers, as a part of their communication. No human being would have im-

* Gen. Repos. p. 217. † p. 207. ‡ pp. 218, 221.

we think, that an inquiry
Mr. W., in consequence
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complaining of an inju-
d be perverted, by the
f these very persons, to
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ed clergyman's library,
sked, *Who was the im-*
to which question he re-
h a smile, "I won't tell."
W. had related to his
e Reviewers the whole
ssed at the interview,
uld have been saved the
ion of much wonder at
rsonient degree of knowl-
d convenient degree of
ce.'† When Mr. W. was
who the importer of the
copies was, he was not
tell, nor was the gen-
who made the inquiry,
xious to know. Of
he did not know, or sus-
ho the gentleman was,
learned by seeing the

† Pan. for Ap. p. 503.
‡ Gen. Repos. p. 221.

said importer of the hundred copies ostentatiously lugged by the head and shoulders into the last Repository, for the double purpose of making an awkward encomium on him, and bringing forward a dark, insidious, and ungentlemanly attack on the person who made the inquiry; an attack which had no imaginable connexion with the subject under discussion, and which was, in every view of it, perfectly gratuitous and wanton, besides laboring under the incureable defect of being unsupported by truth. This attack, and one contained in a preceding number of the Repository, will be noticed by the gentleman attacked, in such time and manner as he thinks fit, if he deems them worthy of any notice at all. In the mean time, we shall not pay his character so poor a compliment, as would be implied by foisting into our pages a highly wrought encomium, which would have no connexion with our subject.

We now come to an insinuation to which we have more than once alluded, and which is expressed as follows: "In some of the stories produced by the editor of the Panoplist, there appears to be a convenient degree of knowledge, and a convenient degree of ignorance." If by this sentence the Reviewers do not mean to insinuate, that our declarations were regulated by a regard to what would suit our purpose, and not by a regard to truth, there is neither point nor force in the sentence; and if this is their meaning, we have not the least doubt that our readers, and the public generally, will

of utter indifference."* The *point* here intended is justly described to have been, 'to support the correspondent of the Panoplist in the assertion, that the liberal party in Boston and the vicinity have obtruded the Improved Version on the world, and exerted themselves much to procure its circulation.' From the temper discovered by the Reviewers, we should apprehend it to be far from a matter of indifference with them, whether a point were proved, which, if proved, would justify, as we think, every thing which was said of the liberal party by our correspondent. If the Reviewers have insinuated a charge of falsehood against us without the slightest foundation for it, as we shall presently show that we have, one would think that it could hardly be a matter of indifference to them, whether the character of the Panoplist were finally vindicated from the foul slander vehemently charged, or were still obnoxious to the charge. In short, whether a hostile spirit [illegible] whether almost every [illegible] intentional misrepresentation or communication [illegible] both, or either else, rather [illegible]. In either case the difference, [illegible] groundless; and much [illegible] only as an instance so little [illegible] candor, in harboring and in our [illegible] ing a malignant insinuation, totally without evidence, although we did not know what the gentleman in question was, we thought ourselves justified in saying, that we had no very serious doubts whether he belonged to the liberal party or not. Our reasons were stated to be "the nature of the fact itself," and 'the fact that a part of the

* p. 503.

unite with us in despising the insinuation and its authors. We stated, in our number for April,* that a gentleman had imported a hundred copies; and we then expressly affirmed, that we did not know who the gentleman was. Had we known who the gentleman was, the above affirmation would have been a direct falsehood. We did not even suspect the gentleman pointed out in the Repository, nor did any idea of him once enter our mind. How should it? The only information we had of the hundred copies came without solicitation from Mr. Wells himself, and he expressly refused to tell who the importer of them was.

Possibly the Reviewers will say, that they did not mean to insinuate that we were guilty of a direct falsehood; but that they intended, as seems to be afterwards implied, to let the charge rest upon the person whom they denominate "the collector of the stories." The fact is, however, that the insinuation lies in their pages against both. But whether the Reviewers intentionally directed it against both, or either, is immaterial. In either case, it is perfectly groundless; and is here noticed only as an instance of their candor, in harboring and publishing a malignant insinuation *totally without evidence.* Although we did not know who the gentleman in question was, we thought ourselves justified in saying, that we had no very serious doubts whether he belonged to the liberal party or not. Our reasons were stated to be "the nature of the fact itself," and 'the fact that a part of these very copies were pr posited for distribut clergyman of the lib We might have add our information cam Wells, a member of

The Reviewers sa *story*, 'the relation o gins at the bottom column of the 503d p Panoplist; they have received assurance, best authority, is n related.' As they pointed out the incor which they refer, we say, that we assert, best authority, that th in dispute is substan we believe it to be ve rect.

We seize this occa rect an error of the lately discovered in th al article in the Pa April. Toward the p. 505, for "*completel* read "*competently* lea

In regard to the sil Anthology respecting proved Version, aft been formally taken u ticle to be reviewed, th ers say, "that the edit Panoplist has forgot his readers, that the Griesbach alone was only in the very last the Anthology which lished." We merely Reviewers, whether not *forgotten to state*, three works, of whi bach was one, and the Version another, were in the Anthology wit press intention of them *together*, and b would be inconvenient them *separately*. For

* p. 503.

nade from this course of
ling, the reader is refer-
he Panoplist for April,

words with Mr. Wells
have done. This gen-
in his letter to the Re-
, has stated some facts,
ught forward some argu-
to prove, that the liberal
d *not* exert themselves
late the Improved Ver-
So far as these facts and
nts are concerned, we
o reply necessary; but
cidental remarks in this
deserve a little attention.
r to understand the case,
e necessary to quote two
aragraphs from Mr. W's

more—The opinion of a "res-
ctuary gentleman" is adduced,
hat the Improved Version is "a
because it professes to be upon
f Archbishop Newcome's trans-
ession in fact it rejects many doc-
ish the Archbishop held."
erson will read the *title page* of
roved Version, he will perceive,
not Archbishop Newcome who
ge for its contents, and in the
ter of the Introduction, he will
find true account of the matter.
heard of any one who made the
g attributing to Archbishop
e the doctrines of the Improved
If such a one there be, his un-
ding is in no danger of being per-
"Improved Versions." Though
one,
nil rupem, aut puteum vitare
ictum,
ends should not let him go far
hat." p. 220.

W. is mistaken in sup-
that the opinion of the
han alluded to was intro-
to prove that the Improv-
ion was a fraud. We
hat point to have been
long ago. The conver-
in which that opinion
pressed, was introduced
to prove a very different point;
viz. that the liberal party circu-
lated this Version. Mr. W.
volunteers his services, however,
to prove that the Improved Ver-
sion is not a *fraud*, in the sense
intended. Now we have read
the *title page* of this Version,
and have found it to be as follows:
"*The New Testament, in an Im-
proved Version, upon the basis of
Archbishop Newcome's new trans-
lation with a corrected text, and
notes critical and explanatory.
Published by a Society for pro-
moting Christian knowledge and
the practice of virtue by the dis-
tribution of books.*" In what part
of this title page does it appear,
that it is *not* Archbishop New-
come, who is to answer for the
contents of the work? If the
Archbishop is not responsible,
who is? If he is partially respon-
sible, how far? Let this title page
be advertised where the work is
not known, and we do not be-
lieve one man in a thousand
would hesitate to say, that it was
the Archbishop, and he only,
who was to answer for the con-
tents of the book; but we are
especially curious to know by
what optics any person can *per-
ceive* the opposite of this, and
can feel himself justified in as-
serting from the title page alone
that the Archbishop was *not* to
answer for the contents of a
work, of which it is said that his
translation was the *basis*. If Mr.
W. can prove, that one work
may be truly said to be on the
basis of another, when the great
object of the former is to *under-
mine* all the principal *foundations*
of the latter, he will prove that
the title page of the Improved
Version is the happiest that
could have been invented. Till

this shall be proved, the work in question must bear the imputation of being a *fraud*.

It is added by Mr. Wells, that 'in the first chapter of the introduction, the reader will find a full and true account of the matter.' But Mr. W. will recollect, that long introductions are not usually published in advertisements; and that the specific charge of fraud is founded principally on the attempt to decoy unsuspecting purchasers.

It is common with physicians, if we mistake not, to speak of different medicines as formed on the same *basis*, when the most operative ingredients are the same in both, though the form and appearance of the medicines may, or may not, be different. Suppose a quack to advertise an *Improved Powder* on the *basis* of *James's Powder*, and an unsuspecting purchaser to send for it, and administer it to his child. The powder proves to be a malignant poison, and, though resembling *James's Powder* at first sight, contains corrosive ingredients of an entirely different character from any to be found in the genuine medicine. The child dies, perhaps, under the efficacy of the *improved* powder, and the afflicted father complains of the deadly fraud which had been practised upon him. To this complaint the vender of the powder coolly replies, that he knew the purchaser would discover the true nature of the powder at *the very first operation!* Let the case supposed apply to the subject under discussion no further than it applies naturally and fairly. We are perfectly willing to suppose that the vender *really believed* the powder to *improvement*, though h fectly acquainted that cipal ingredients wer

Mr. W. sneers, i style, at the under one who should mak take of attributing to op Newcome the d the Improved Vers question is not, be it ed, respecting a mis would be made by a *perusing* this Versio pecting the fraud ing a false title page subject we cite, for eration of our reade graph from the Qu viewers. Their Rev Improved Version lished in the Panopl ember and Dece mbe ter a brief character the article thus proc

"Much as we reprobate this publication, and the p is conducted, the means ployed to insinuate it into strike us as yet more repr assumption of the name prelate of the Church of E sanction of a work, in wh trine professed by that that respected member of tacked, is something more it is a falsehood and a fra no other object than that circulation by drawing i purchasers. It is the dag under the cloak of a friend

The language of is not less decisive; commend the foll tences to the cool of the Unitarians in

"Their Version is of latitude, that a person m time admit its authority, a almost every doctrine, an tant truth of the Christia is, in short, like the ancie country, a covering of one

that the wearer may turn
und in it, without disturbing
depriving himself of its shel-
ke that too, it has been used
to muffle the assassin, and
ie dagger.
ors of this work have not, it
erved, conducted themselves
sation of it, with that manly
hich they are at all times so
put forward as their distin-
racteristic. They have on the
scrupled to adopt one of those
s, which they are pleased to
ordinary expedients of their
ponents. The name of a Bish-
stablished Church was c lcula-
spicion, and to contribute to a
led circulation, and according-
roved Version, which they
ent abroad, they profess to
the basis of Archbishop New-
slation of the New Testa-
t in truth they adopt no part
slation which in any degree
m in point of doctrine, but
in such places only as are of a
ctly indifferent. They have
ed to give a respectable name
nitarian blasphemies. They
it deceitful colors to the un-
end their poisons under a false
gee on the Atonement, pp.

W. feels disposed to
myself by hinting, that
rterly Reviewers, and
Dr. Magee are so stupid as to be barely able to avoid running against a post, (to Anglicise the proverb.) or falling into an open well, in broad day-light, he certainly shall not be interrupted in his mirth by us; and all his frends who are disposed to join in the laugh, will certainly enjoy the right of laughing as long and as loud as they please.

As to the Improved Version, it is now openly and warmly patronized by the editors of the General Repository. We are very willing that they should sink or swim with that Version. We think it scarcely more probable, that the Improved Version will survive for any considerable time, the trial and condemnation which it has received at the bar of sound and impartial criticism, in the work from which our last quotation was made, than that a man would escape drowning, if plunged, with a millstone fastened to his neck, into the midst of the Atlantic.

RELIGIOUS INTELLIGENCE.

ETING OF THE BRITISH AND REIGN BIBLE SOCIETY.

ing account of the late annual
a Society which has excited
tion of the world, and receives
pprobation of every intelligent
s taken from the Instructor, a
ekly paper, issued the 12th of
We doubt not it will be found
sting to our readers, though
es are obviously reported in a
and, in some respects, a rather
nner. The interest which the
blic take in these meetings is
m the fact, that such a vast
f persons, of every rank, are
stand eight hours in an im-
wd, for the sake of being
We have added notes to sev-
names, for the satisfaction of those who may be little acquainted with the characters of the men who take a lead in this work of benevolence.

ED. PAN.

"Can ye not discern the signs of the times?" THE MESSIAH.

THE past week has presented to our view a spectacle, which was truly grand and dignified; not a display of imagery, which could merely gratify the eye, and leave the soul unaffected, but a sublime, intellectual, and moral repast; a feast in which the understanding and the heart could at once partake. It must have been highly satisfactory to the most refined and intelligent mind, to have shared in the enjoyment of this assembly. Never has the BRITISH AND FOREIGN BIBLE SOCIETY delighted us more than at this last Meeting. Here we beheld in the same

groupe, Princes and Nobles; the Clergy of almost every rank, from the Diocesan to the humble and useful Pastor, Statesmen and Senators, Merchants and Mechanics, all united in one body and forming an assemblage of the first order, whose benevolent design was to promote the universal circulation of the pure word of God, independent of all party feelings, that *His name might be known upon the earth, and his saving health among all nations.*

It is not however, necessary for us to enlarge. It will be more gratifying to our readers to occupy all the space we can possibly spare, in reporting the proceedings of the British and Foreign Bible Society, with other Institutions, for extending the knowledge of God, and the promotion of vital Christianity.

BRITISH AND FOREIGN BIBLE SOCIETY.

The Ninth Anniversary of this important Institution, was held the 5th inst. at FREE-MASON'S-HALL, Lincoln's-Inn-Fields. The Hall was filled soon after ten o'clock, and at twelve Lord TEIGNMOUTH* was called to the Chair. He proceeded as usual to read the Report of the Committee, which increases with interest and importance, detailing the particulars of the Mission of Mr. STEINKOPFF to the Continent, and the general diffusion of that holy ardor, which has been universally excited, and by which, no less than seventy-three Societies had been formed since the last annual meeting. As this Report will shortly be ready for the Subscribers, and the substance of it is greatly anticipated, and partly known to our numerous readers, we shall proceed to the other circumstances of the day. Soon after the report commenced, an enthusiastic burst of acclamation arose on the arrival of their Royal Highnesses the Dukes of KENT and SUSSEX† They took their stations on each side of the President, and supported the Chair with much dignity. At the conclusion of the report, his Lordship in a neat and flowing speech observed, that he most cordially united in the feelings and sentiments which pervaded that assembly for the perpetuity of that Institution. If we look back upon the growing prosp Society in past years, our conf established for its future succ trace its effects from the peopl quimaux to those of Labrador, ent inhabitants of which, are reading the pages of the New with heart-felt gratitude and Africa, even the poor and de tentot had received the bl mingled prayers and tears. Negroes of the West Indies, tenderness, devotion, and b had been shewn as the rew benefactors. He alluded to s esting facts in the report, sufficient to engage the attent ty, and support of the Nation contributions. He gave ampl to that ardent zeal and distin ity, manifested in the cond secretaries* and concluded by for remaining in the Chair, ence of the two Royal Sons loved Sovereign.

His Royal Highness the Du immediately rose, assuring t of the wish of his Royal Broth of YORK, to have been pre Meeting. They all knew he and arduous duties to perform place, and these duties also vented his attendance. He the report, as now read, adopted, and immediately pri Committee. He observed, t ogy was necessary from the who so honorably filled the of all other persons possesse gular and distinguished q which most eminently fitted station. It was from his zeal, p and example which had at first attention and that which had n to come and to unite in the con as the humble imitators of his e as fellow-laborers in this gre He gave a very handsome s mistake which had occurred ing of an Auxiliary Society a ster, where his presence was ed, and, which arose from t Col. NEVILLE. He spoke h commendable zeal of their

* *Lord Teignmouth, formerly Sir John Shore, was for several years Governor General of Bengal, and spent a large part of his life in India. He is decidedly favorable to the present attempts to extend Christianity among the Hindoos.*

† *The third and fourth sons of the king.*

* *The Rev. Messrs. Owe and Steinkopff. These gent been indefatigable in their ex er since the formation of t Much of their time has be travelling in different parts dom to assist at the formation iary Societies. Mr. S. has extensive journies on the c superintend and facilitate the ertions of the Society.*

re the resolution was put, observ-
the peculiar feature in this Socie-
stributing the Bible without note
ient, has his most decided appro-
Without this fundamental prin-
should not have joined it. And,
good understanding which it pro-
ed the union which it formed of
nen, Catholics, dissenters, and
gave him the highest pleasure
faction.
Bishop of SALISBURY seconded
olution, and observed, that he en-
to all the peculiar feelings of de-
ich pervaded the meeting, and
scene had afforded him greater
.
TEIGNMOUTH proceeded to apol-
th much feeling, and rather ten-
tion, for the peculiar and singular
which he was placed by the Royal
; and offered his thanks to their
ighnesses the Dukes of KENT and
for their kindness and attention
at occasion.
oyal Highness the Duke of SUS-
n rose and said, that he felt most
id grateful, for the thanks and at-
of his Lordship. If any thing
crease the respect already form-
uld be that of his Lordship's con-
reading the report, and the hum-
plicity with which he received
probation. There were times,
en gratitude could not express it-
e, likewise, fully entered into all
ions and feelings expressed by his
dative. It was the simplicity of
ciple, by which they were united,
ave it such abundant success. It
, upon which he felt peculiar sat-
and delight. They had, indeed,
upon a noble warfare—they had
the most godlike career; it con-
the proposals of peace and good-
every man, whether enemy or
The only enemies with which
d to contend, were the enemies of
and of the empire of benevolence.
rfare, he hoped, might be continu-
ugh the four quarters of the globe.
e felt the duty, as well as the incli-
to unite in the cause of benevolence
ow he felt peculiar and superior e-
, he felt proud and grateful, for the
of that day; he never felt a satisfac-
al to that, arising from his attend
the present Meeting. The extraor-
success of the Institution, appeared
be work of Divine Providence; it
ot be accounted for by mere hu-
istance. Much praise was due to
Noblemen and other distinguished
s who had patronized the Institu-
vertheless, the Society was equally
indebted to the smallest contributor. He had not embarked in this cause, without the most serious reflection, possessing a great respect for the opinions of others, and a strict regard that his own should be well founded. They might now consider his attendance as a brotherly act, and the result of mature, and of sober reflection. He concluded with thanks to the President.

The Honorable DUDLEY RIDER, the very Rev. the Dean of WELLS, congratulated the Society on the accession of several of the members of the Royal Family. He did not doubt but that they would consider themselves as honored by their admission into that assembly. He was well assured that no pride of ancestry was equal to the honor of distributing the Bible, and extending the knowledge of our holy religion. He noticed the repeated, but often refuted objection to the liberal plans of the Society, as being inimical to the interests of the Church of England. To refute which, he would refer to a practical illustration, or proof, as exhibited in the conduct and spirit of the late Rev. Mr. ROBINSON,* of Leicester. He could state from personal knowledge, that he was most decidedly attached to the Church of England, and yet had no jealousy or fear whatever to co-operate with his brethren among the dissenters. He felt peculiar interest in the concerns of the Bible Society, and was breathing out its spirit to the very last. He considered no rank, or station, or prosperity in life, equal to the glory of God; and counted not his life dear unto him, so that he might win Christ, and finish his course with joy. These were the sentiments which shed a lustre over his last moments. To the objection which has been urged, that this mixture of parties is injurious to the Church, the success of our late departed friend is a sufficient refutation. He preached regularly to about 2500 persons. As he lived, so he continued to the end—the same holy and decided character. One of his last acts, was his anxious solicitude and inquiries for the welfare of this Institution. Of him we might individually say, *let me die the death of the righteous, and let my last end be like his.* He most cordially seconed the Resolution of thanks to the President, as moved by his Royal Highness.

* *Mr. Robinson died in March or April last. He was an able, pious, learned, evangelical minister of the Church of England. An interesting notice of his death is published in the Christian Observer for April.*

The CHANCELLOR of the EXCHEQUER* appeared in behalf of himself, and of the other Vice-Presidents, and acknowledged to the foregoing resolution. He noticed with great pleasure, the distinguished patronage of the Members of that Family, to whom, under Providence, we owe many of our religious privileges. Their presence must contribute much to the increasing influence and splendor of this Institution. It would not have been a great satisfaction, had we to look to Russia, to Sweden, or to Prussia, for Royal Patronage, and yet were denied it at home. He congratulated them upon the superior pleasures which now engaged their attention, and considered it as a gratification of the highest nature, to be delivered for one day, from the toils and turmoils of a troublesome world, and to ascend in delightful contemplation to a higher and more exalted state.

Mr. WILBERFORCE presented himself for the first time in this place, and upon this occasion, with some degree of unwillingness, from a consideration of the Royal persons, with whose presence it was graced, and above all, from the increasing magnitude of that object which engaged their attention. It is, however, with peculiar delight, he observed, that our Meetings instead of diminishing in importance as we advance in years, are distinguished by an increase of numbers, patronage, and influence. Our increase is moving in every direction in height and depth, extent and breadth, both in this circle, and in every other circle; and, he hoped that they might soon finally unite to cover the habitable globe. It gave him the most peculiar satisfaction to observe the introduction of the Royal personages, that their attachment to this cause arose gradually, and from the purest conviction. He considered them honored almost as much by the tardiness of his Royal highness the Duke of SUSSEX to unite in this great cause, as they would have been elated by his premature accession to their list. He rejoiced to say, that the fire which animated their breasts was not yet extinguished. It is not that fire which is soon burnt out, but that eternal fire which is kindled at the divine altar which is perpetual, and will continue for ages yet to come. We are proceeding not more to our own individual satisfaction, than to the general satisfaction and benefit of the human race. He united most cordially in the testimony given to the late Mr. ROBINSON; and, if the spirits of the just, made perfect, look down from their thrones of glory—he m them now, with peculiar satis d light. He could not forbe to associate with him the n Rev. Henry Martyn,* of w hey could not but deeply de is justly deserving the name o for he died in this great cause. terested zeal—his labors of l perseverance in this cause, h claims upon our gratitude. I ing task to contemplate th ranks, with which this as connected, and whose inter mutually blended together parts of the world from the S all the Russias, engaged for t Europe, to the poor Esquima at his evening exercise. Our from the awful calamities of strong claim upon us to use efforts for the dissemination truth. Going forward with t life in our hands, under the the Prince of Peace, we shou satisfied without diffusing the it contained from pole to po not therefore, be cold or s this great cause. It gives t satisfaction to observe the R ages—the distinguished Prela ble Senators, and other respe acters present, united in one ject of such vast importance, pear determined to act for mon end.

The CHANCELLOR of the E here presented an apology, w just received from his Royal H Duke of GLOUCESTER,† for n the present Meeting.

Rev. Dr. GRAY, *Prebendary ham*, proposed the motion of t old Committee, and for the e new Committee. He expressed satisfaction in the views an this Society. Attached as he ciple and habit to the establis he could not fear the result of ing and universal diffusion o Scriptures, as prejudicial to t Is not the Church of Englan

* *The Rt. Hon. Nicholas Vansittart, well known in the religious world by his Defence of the Bible Society.*

* *Mr. Martyn died on a j land from India to the Me All his manuscripts are pre have been delivered to the A bassador at Constantinople tation as a learned and pious of the Church of England, w engaged in the great work ing the Scriptures into the A guage, is known to all atten of the Panoplist.*

† *Nephew of the king and of the University of Cambri*

[illegible] by the Sacred Book? [illegible] got derive all her authority and [illegible] essence from its unerring con[illegible]w, then, can its universal distri[illegible]ute injurious to her interest? It [illegible]ible. It must surely promote [illegible]erity, and insure her lasting suc[illegible]

[illegible]OHN CLAYTON, sen.*—He ob[illegible]ed the union of ranks and of [illegible] among the different Members [illegible]mmittee and the general body [illegible]iety, was a mark of the finger of [illegible] is a distinguishing honor to the [illegible]s of this Society, that they have [illegible]ted the fleet out of the narrow [illegible] is now sailing in the Pacific [illegible]th the most distinguished char[illegible]board. Such a fleet as was never [illegible]ssessed, carrying at her head the [illegible] sons of their much beloved and [illegible]ior. They are sailing in compa[illegible]he Right Rev. the Fathers in [illegible] Christian Bishops, with Nobles [illegible]ers, and you, (directing his at[illegible] the Members) who are the ex[illegible] the earth. This fleet is not at[illegible]h the march of armies, or gar[illegible]ed in blood, but with wind and [illegible]r favor, proceeding into every [illegible] a flag of truce, upon which is [illegible] *God in Christ reconciling the* [illegible] *himself.* You are now saying, [illegible]ia stretch out her hands to re[illegible] Bible. As the disciples of the [illegible]ster; and, actuated by his Spirit, [illegible]uthorted to proceed by cordial [illegible]ds. The Committee appear [illegible] of pioneers, who are gone forth [illegible] the way for the Millennial Car [illegible] of God; that he has already [illegible] his approach is very evident, [illegible]report which has this day been [illegible]s now only solicit your pray[illegible]s most cordially unite in this pe[illegible]r *Father, who art in heaven, hal[illegible]lowed be thy name, thy kingdom come.* [illegible] to such Petitions, you may pos[illegible] of some Lord High Treasurer [illegible], or of some PHILIP riding in [illegible]t in a distant land, who are anx[illegible]ious to understand the way of [illegible] perfectly. It gave him great [illegible]so observe to many young per[illegible]s faces wore an aspect of delight, [illegible] ready to come forward to fill [illegible]t places, as others might be re[illegible]. He earnestly recommended to [illegible]ersonal attention to the Bible. [illegible]up this source, that he had en[illegible]joyed a share of domestic peace [illegible]mens; he attributed the whole to [illegible]—having early in life placed that [illegible] book as a governor in his house and family. He cordially seconded the motion of thanks to the Committee.

Rev. W. CUNNINGHAM† moved the thanks to HENRY THORNTON, Esq. M. P. as Treasurer. He well knew the peculiar and arduous duties, which necessarily occupied his attention. His labors had lately saved the country the sum of 300,000*l.* the attention, therefore, which he gave that Society, in common with others, was deserving their warmest acknowledgments. He described in the most animated manner, the success which had attended the Society—he considered that every great object, either in politics or religion, had been attained by the recognition of the principle, which formed the basis of that Institution. By dropping the lesser shades of difference, and uniting in the greater and more important. Was not this principle recognised in Magna Charta? Was it not again recognised in the Bill of Rights? He proceeded to exemplify the operation of this principle, by the introduction of the Everlasting Gospel, after the resurrection of the Savior. Did not the Jew consent no longer to be called the child of Abraham, but the child of God? He did not mean to assert that this union merely produced the event, but that it assisted it. It smote the rock, and the waters flowed. At the reformation, the operation of the same principle became visible. Did not the Catholic descend from his own pedestal and monkish habits mingling in the common walks of life? And for a third instance of the recognition of this principle, he turned towards this Society. Had not the operation of the same principle produced similar effects? It had sunk all inferior distinctions to promote one common cause, the cause of God. The Christian was convinced, that in prosecuting this object, he was to forget his own things, to care for the things which are Jesus Christ's. What a sublime spectacle does this Society present? What is the object which cements every heart?—The word of the Lord. Need I desire any higher honor or distinction for myself or family, than to become hewers of wood, and drawers of water in this great temple.

H. THORNTON, Esq. M. P. acknowledged that the proposal of being Treasurer to the British and Foreign Bible Society, at its commencement, was acceded to by him with his accustomary interest for charitable institutions, without possessing

[illegible] *minent dissenting minister in*

† *A very eloquent and distinguished minister of the Church of England. He is, if we mistake not, quite in his youth, and has but lately* attracted *the public notice.*

the smallest expectation of the magnitude and importance of the undertaking, or the amazing benefits which have since been produced. The unexampled progress which it had attained, gave him the utmost pleasure and delight. Among the numerous Auxiliary Societies which had been formed, he could not but record the noble example of the inhabitants of Southwark; in the superiority of their contributions they had peculiar claims upon his attention. He considered such examples as an index of the rising character of the age. After giving some general outline of the funds and prosperity of the Institution, he concluded by some remarks on the spirit of unity which characterized the Society, and the good effects it was ultimately likely to produce.

Lord GAMBIER* Vice-President, moved the thanks to the Secretaries. The disinterested zeal, and gratuitous services of the Secretaries of this Society, had peculiar claims upon their attention. How shall we reward them? They will most assuredly be rewarded. They had peculiar claims upon the country at large. He thought they even merited some distinguished national reward. Every one connected with that Institution, was well aware of the extent of their services. They most certainly would be rewarded, and they knew it. Verily, they had their reward in their own consciences, and would certainly receive it in the world to come.

Rev. Dr. YOUNG seconded the motion of thanks to the Secretaries, in a neat and elegant speech, in which he described the success and glory of the Society, and its increasing and most enlarged prosperity. It was singular for the disinterested zeal of its members, and the benefit which must result from their labors. He made those allusions to Ireland, which had already felt its beneficial effects. He bore ample testimony to the indefatigable labor of the Secretaries, and united in the general feeling which pervaded the assembly, that the word of the Lord might go forth into all the lands.

Rev. Mr. STEINKOPFF,† in a very impressive and feeling manner, acknowledged the tribute paid to him, and his brother Secretaries. He felt most cordially attached to the British Empire. This feeling had been likewise strongly felt in the different parts of the Continent which he lately visited, and he was desired by the different inhabitants, to p
grateful acknowledgment
ed the Bible with tears
gled with grateful joy.
honor of being employed
noble a cause, and with
fered up a devout ejac
Almighty would shower d
of his blessings upon the
the distinguished prelates
all who supported that va

The Rev. Mr. HUGH
speech, which we very
inability fully to report.
all the neatness and eloq
he is so justly distinguis
been stimulated, he obse
ertions, by the general ap
public, and the increasing
to the Society. If any
additional force to that
they had already receiv
pleasure and the scenes o
beheld with feelings of
the royal splendor which
owed them, at once to en
test their steps. Such w
cited in his breast, for t
prosperity of this cause,
even die to promote it.
colleagues, as uniting with
dially, in acknowledging w
approbation they had now
though they did not disre
bation of the Public, he tr
were moved by still high
approbation of God, the
cause, and the exhibition
could state that their zeal
of its original ardor. Ha
we will be bolder still. H
(Mr. Owen) wished him
name, but he thought t
rather hear him speak f
that every man ought to
business. He might say f
would be all that he ha
he has opened his mouth
cannot go back. Each of
cause, as forming part of
existence, and moral na
wise felt the awful respo
office, and its connexion
ness and future glory.
were mutual. While emp
ent parts of the country,
fellow-laborers, and equ
lighten each others burd
visits to the country, their
ply repaid, by the satisfac
ed, and by the delightful
they witnessed. But, wh
the assistance received, he
get, during the absence

* *An Admiral in the British Navy highly respected for his religious character, and his zealous patronage of charitable institutions.*

† *Mr. S. is a native of the continent of Europe; we believe a German.*

‡ *Mr. H. is a B*

endly co-operation of a Burn, a gham, and a Gisborne,* names own in that assembly, whose kind ndly aid had supplied every want. lso were well assured, that much eputation of that Society, depend- n the circumspection of their own . Upon all occasions, they had red to maintain a conscience void ce, both towards God and man; ve to the dignity and importance object engaging their attention. maginations had often dwelt with ardor and grateful delight, on gressive dignity and rapid prosperi- is Institution.

was in all her steps,—heav'n in er eye,
gesture, dignity and love!"

a noble example does she exhibit rity. Who would not feel eleva- er spirit, and impressed by her ?

lishop of NORWICH proposed a thanks to the Presbytery of Glas- . His Lordship recommended their as worthy of imitation. There be no difference of opinion, as to ts of this Society; and he trusted there would be none. Her char- d been ably defined, by one of the rned and able divines of the pres- (Dr. Milner) "the cultivation of love here, and the benefit of mortal souls hereafter." Here, , learn to dwell together in unity not ask, are you a Churchman senter; but, do you love vital ity? Do you perfer that the word ould be circulated without note or , rather than the increase of n particular party? If this be the hail you as a brother and a the name of the Lord. To pro- spirit, may we ever remember dingdom of Christ is a kingdom of ness and purity, connected with s, humility, and universal charity. HANCELLOR of the EXCHEQUER, the above motion.

r. DEALTRY,† proposed a vote of the Auxiliary Societies, in a plete with animated strains of . When he reflected upon the randeur, and beauty, of the Brit- oreign Bible Society in its pro- fluence and importance, he was led to inquire—Does there exist an Institution in the world, that presents a spectacle so august and commanding? Those persons who predicted the shortness of its duration, have proved to the world that they are not gifted with the talent of prophecy. By what shall we estimate its progress and importance, but by its peculiarities and collateral effects. Its genius is marked with the greatest simplicity; and, therefore, it has produced corresponding effects—its triumphs have been exhibited throughout the United Kingdom—its echo has resounded from East to West, from North to South. Our Auxiliary Societies roll forward in rapid succession, and continue to afford new pleasure and delight. What scenes are now opening on the shores of India, for the greatest exertions of this valuable Society; it is not only in Britain that her usefulness is extended, but she seems to grasp in her benevolent arms, the very globe we inhabit. Let us, therefore, be animated with the spirit which her influence is calculated to cherish and inspire, and unite to spread her glories throughout the world.

The above Resolution was seconded by the Lord Bishop of St. David's.

Rev. Dr. THORPE acknowledged to the above. He took occasion to represent the very destitute state of Ireland, when the British and Foreign Bible Society was first instituted. At that period, not one third of the inhabitants had seen a Bible; it was not on sale in above 15 places; but since this period, a great change had been produced. Their progress was attended with many difficulties—they had to proceed up hill; but now they had gained the very summit of the hill. At first their income was only 900l. but last year it amounted to 4000l. and they distributed no less than 40,000 Bibles; they were able now to proceed forward without the aid of the Parent Institution. The feeling which it had excited in Ireland, was similar to that which is seen and felt here this day—it pervaded all classes of Society—it received the patronage of the whole bench of Bishops, except two or three; they all felt the general impulse. The Noble Marquis of DOWNSHIRE, who had already formed two Bible Associations upon his estates, organised a third, and brought it to maturity and perfection himself. All the different denominations of Christians were eager to promote this cause; even the Catholics unite to promote it, and were eager to receive and to read the Bible. This we can evince from personal knowledge. In one Catholic town, were we expected to receive no assistance, and where we could not get any from the Protestants, the Catholics

elebrated writer of that name Philosophy.
D, is examining chaplain to the f Norwich, and Professor of tics in a respectable literary

came forward, and called the meeting; and, when we explained to them the Catholic wants, the wants of Europe; and the wants of India, and the necessity for its universal distribution, the cloud dispersed, and they most cheerfully lent their active assistance and co-operation.

The President, having left the chair,

The Bishop of CLOYNE, moved thanks to Lord TEIGNMOUTH for the business of the day. The spirit which has been so happily produced, shall I say, so miraculously awakened, in this island, argues well for our native country. While the Almighty is using us as the instruments for his glory, and for the general benefit of mankind, we cannot but rejoice. Our wishes and our desires may expand—it is God's will—let the whole earth be filled with his glory.

Rev. Mr. OWEN* closed the business of the day, in a speech distinguished by strokes of masterly eloquence, and abounding with lively remarks on the scenes of that day. He adverted in a very feeling manner to the Royal patronage which had now been granted to the Society, and to the active means which had been employed during the past year on the Continent of Europe, to promote the same cause—to excite the same spirit, and for the production of similar effects.—He united his testimony to the talents, the character and piety of the late Rev. Mr. ROBINSON of Leicester. He was all that had been described. But while he recollected that venerable clergyman, he could not fail to associate in his mind, another inhabitant of that town, with whom he had so successfully co-operated, and who, notwithstanding the minor shades of difference, had united most affectionately with him in every thing that could promote the cause of God. He could not forget one, who, for strength of mind and solidity of judgment, a genuine classical taste, with a richness of imagery and exquisite fire, and delicacy of imagination, one who combined all these rare, and other most distinguished talents, with the greatest humility, meekness, modesty, simplicity, and most affectionate piety;—a man who stands unrivalled either within or without the pale of the establishment, he meant the Rev. ROBERT HALL. This character most cordially united with our departed friend; the Dissenter was lost in the man, the scholar, and the Christian—*sweet counsel together, and we house of God.* After some de marks, he concluded the serv day by a devout aspiration, *the Lord God, the God of I only doeth wondrous things, a be his glorious name for eve the whole earth be filled with Amen.*

Thus ended, perhaps, the l esting Meeting that ever was h or any other country. The b cupied nearly six hours; and, v all who were successful in gett sion returned much gratified the Report, and the very exc animated speeches, delivered the first characters in the coun ty, learning, and rank. The the income for the past year j calculation, by which, we ant our last, that it would double preceding year.†

ADDRESS OF THE LONDON M SOCIETY.

AT a General Meeting of the Society, held April the 5th, 1 *New London Tavern, Cheapsi* AS HAYTER, Esq. in the Chair, ing Resolutions were unanimo ed:—

Resolved,

I. That impressed with a liv the inestimable benefits result selves personally, and to the tion generally, from the knowl Gospel of Christ, we view with passion the vast portion of our who are still destitute of it, and it to be the peculiar and boun every Christian to use his best to dispel from their minds, the ignorance in which they are in

II. That we have long beheld nant grief the fatal Superstitio rible Rites, and the degrading which prevail among the imm lation of India, now our fell and have fondly cherished th their relation with our countr come the means of gradually them into a happy community gous and social blessings whic itants of Great Britian enjoy.

III. That we consider the in the Natives in the art of R translation of the Holy Scriptu

* *Mr. Owen is a minister of the Church of England. His high encomium on the Rev. Robert Hall, a Baptist, is not less honorable to himself than to the deserving subject of it. Here is genuine liberality. Here are Christian deference, respect, and affection!*

† *The income for the prec was above* 43,500*l. i. e. above of course, the income of th must have been nearly* $400,0

living languages, and the peaceable promulgation of their sacred contents by preaching, to be the proper means of accomplishing this desirable end; and in conjunction with the blessings of the mild and equitable Government of Great Britian, to furnish at the same time the surest bond of their attachment as subjects to the state which introduces them into the enjoyment of such distinguished privileges.

IV. That after the incontrovertible proofs which experience hath afforded of the benefits resulting from the labor of Christian Missionaries, as well among the Natives as European Settlers, so far as they have been employed, we have witnessed with proportionate concern, the obstructions which the Missionaries of our own and of other Societies have experienced in the discharge of their disinterested and benevolent functions, whilst no allegation against their character or demeanor was or could be preferred.

V. That we regard such impediments to the dissemination of the Word of God so be in direct opposition to His positive command, and, as proceeding from a Christian authority, to be peculiarly offensive to the Divine Majesty, and likely to draw down His displeasure upon our government and country; and on this, and other grounds, we declare our conviction that every such hindrance, is as impolitic in its tendency, as it is unjust and irreligious in its nature.

VI. That we feel ourselves bound in duty to put in our claim also in behalf of our fellow subjects and fellow Christians inhabiting India, that they may be allowed the free and full exercise of their religion, in the manner most agreeable to the dictates of their own consciences, according to the right inherent in them as subjects of the British Crown, and of which right they are deprived so long as the residence among them of such Ministers as they approve and prefer is not secured to them by law.

VII. That as the renewal of the Charter of the Honorable East India Company is under the consideration of the Legislature, we will present an humble petition to both Houses of Parliament, that in the new Charter to be granted to the Company, such provisions may be inserted as shall afford sufficient facility to those benevolent persons who shall be desirous of going to India for the purpose of communicating to its population the blessings of useful knowledge, and of moral and religious improvement; and also such regulations as shall prevent the obstruction of their endeavors for promoting their object in that country, so long as they shall conduct themselves in a peaceable and orderly manner.

VIII. That the Petition now read, be adopted, and that it be left at the Bar of this House for Signature.

IX. That the thanks of this Meeting be given to Thomas Hayter, Esq. for his conduct in the Chair.

GEORGE BURDER, *Secretary.*

PETITION OF THE LONDON MISSIONARY SOCIETY.

The following is the petition mentioned in the eighth resolution. It was presented to the House of Commons by Mr. Wilberforce, and to the House of Lords by Lord Erskine.

To the Honorable the Commons of the United Kingdom of Great Britian and Ireland, in Parliament assembled.

THE humble Petition of the undersigned Persons residing in or near the Metropolis, being the Treasurer, Secretaries, Directors, and Members of a certain voluntary Society, known by the name of the MISSIONARY SOCIETY, instituted in the year 1795, whose sole object is to spread among Heathen and other unenlightened Nations, the knowledge of the Christian Religion,

SHEWETH,

THAT the inhabitants of the populous regions in India, which form an important portion of the British Empire, being involved in the most deplorable state of moral darkness, and under the influence of the most abominable and degrading superstitions, have a pre-eminent claim on the compassionate feelings and benevolent services of British Christians.

That this sympathetic disposition has been powerfully felt throughout the kingdom, and plans have been formed, and adequate instruments and funds provided for the purpose of extending the knowledge of the Christian religion in India.

That the charters which have been granted to the East India Company have provided that every person desirous of proceeding to and residing in that country, should previously obtain a licence for that purpose from the Directors of that Company.

That although this regulation may have been proper and necessary for commercial and political purposes, yet your petitioners humbly conceive that it was not intended to impede the progress of Christianity, or place under the control of the Directors, a subject so intimately connected with the moral and intellectual condition of man, and his final destiny.

That this power, so vested in the Company, has unhappily been the occasion of obstructing, in a great degree, the execution of those benevolent plans which had for their object the propagation of the Christian religion in India.

That the opinions which have been expressed, both as to the impracticability of attaining this object, and the danger of civil commotion in attempting it, are regarded by your petitioners as founded either in prejudice or misapprehension, and are demonstrated to be erroneous by the evidence of facts.

That the Missionary Society through the kindness of the executive Government, which they have on all occasions experienced, and most gratefully acknowledge, have for several years past had Missionary stations in the Colonies of the Cape of Good Hope, Demarara, Trinidad, Tobago, and also on the Continent of India, and they are willing to appeal to the governors presiding over them, as to the character and proceedings of those Missionaries, and as to the conduct of those who attend on their instructions.

That the Missionaries sent out by your petitioners,—desirous only of protection and not seeking to be invested with civil authority, will not have the power any more than the inclination to promote Christianity by means of coercion—it would moreover be inconsistent with their principles, as also with their success, which requires a peaceful, and not a disturbed state of society.

That in the propagation of Christianity in India, their Missionaries are instructed not to excite the prejudices of the natives, by declamations against their superstitions —but to rely for their success upon the divine blessing attending a candid statement of the evidences which sustain the Christian religion, of the sacred doctrines, promises, and precepts of which it principally consists—and on their exemplary and blameless lives, attended by deeds of kindness, and good will to the natives.

(That your petitioners are not merely willing, but very desirous that the Government both at home and in India, should be fully acquainted both with their principles and their measures, by which it will appear that their Missionaries receive full instructions on the great Christian principles, which form good and peaceable subjects and useful members of civil society.)

That your petitioners being most firmly attached to the constitution of the country, and ardently desirous of its true prosperity, dignity, and perpetuity, and being convinced that the stability and glory of Christian nations, depend on the practice of Christian duties, are conscious that in endeavoring to diffuse the principles of Christianity to the utmost extent of the British dominions and influence—they are acting on the purest principles of patriotism, and rendering the most important services to their country.

That in conformity with these views, your Petitioners receive the highest satisfaction from the resolution of your Honorable House, passed in the year 1793, viz.

"That it is the peculiar and bounden duty of the British Legislature, to promote by all just and prudent means, the interests and happiness of the inhabitants of the British dominions in India, and that for these ends such measures ought to be adopted, as may gradually tend to their advancement in useful knowledge, and to their religious and moral improvement."

And your Petitioners therefore humbly hope, and earnestly intreat your Honorable House, that in the Charter intended to be granted to the East India Company, such provisions may be made, as may secure the admission of Christian Ministers and Missionaries into India, and their protection there so long as they shall act agreeably to the laws, and to the duties of good and peaceable subjects.

And your Petitioners shall ever pray, &c.

REPORT OF THE DIRECTORS TO THE LONDON MISSIONARY SOCIETY, MAY 13, 1813.

(Continued from p. 139.)

The state of religion at Cape Town appears to be encouraging, especially among the soldiers. Mr. Thom preaches to them with great acceptance and usefulness; and they have addressed a letter to the Directors, earnestly requesting that he may continue at the Cape as their stated minister. No sooner had he landed, than a quantity of books, to the value of nearly 200*l.* which he took out for India, were purchased by the soldiers, many of whom are of the 93d regiment (Sent's Highlanders.)

Mr. Milne, the intended assistant of Mr. Morrison, with Mrs. M. who had arrived safely at the Cape, sailed from thence for the Isle of France on the 26th of January.

On the whole, we have every reason to hope that the Missions in Africa, especially when they shall have been regulated by the judicious arrangements of Mr. Campbell, will, with the divine blessing, be productive of the most beneficial effects.

INDIA.

THE Directors now beg leave to lead your attention to that part of the habitable globe which has lately, more than ever, interested the feelings of the religious world—British India—a country said to contain sixty millions of the human race, most of whom are in a deplorable state of moral degradation, in consequence of that system of gross error and horrible superstition which prevails among them, and

:h it has been the highest ambi- Society, in common with sim- itions of their fellow Christians, deliver them.

r it may please the great Ruler rld to influence the Legislature untry in removing the present as to the labors of Missionaries, ilitate their future operations, t at present determine; but the have never, for a single moment, of this great object, which was y recommended to their vigi- ion at our last Annual Meeting; faithfully represented to his ministers the wishes of this at, in case of the renewal of the the East India Company, some to the following effect may be l, viz. "It shall be lawful for ies and Ministers of the church l, of the church of Scotland, and ral denominations of Protestant , duly recommended by the re- odies to which they belong, to India, and reside there, under tion of Government, while they emselves in a peaceable and manner, for the purpose of dif- ng the inhabitants of that coun- owledge of Christianity, as well religious advantage of British f all denominations resident in And although the Directors owered; by your resolution of to present petitions in the name iety at large, to both houses of it on this important subject, they preferable to convene a Gener- meeting of the members of the sident in and about London, s place on the 5th day of April vas numerously attended. The n formed on that occasion, and ons then adopted, have already rally circulated, and will also ap- ie Appendix to this Report, as al of that Christian philanthropy ms the heart of every member titution. It is proper also to lat not in London only, but in mber of places throughout the he members and friends of this s well as their fellow Christians denominations, have manifested pious zeal by their petitions to it for the same purpose.

; to the disposal and control of Head of the church those legis- eedings which may affect the gress of India Missions, the Di- ill give a general statement of been attempted by their Mis- n that country during the past ng however, that some ex- patches not having yet arrived, they cannot present intelligence of so late a date as might be wished.

TRAVANCORE.

From Mr. Ringletaube they have heard but little; but it appears that he continues to labor in six or seven different places in the district of Travancore, in churches which he has erected, and where he statedly preaches the Gospel and administers Christian ordinances; he also employs five or six native schoolmasters for the instruction of youth; he has likewise several boys in training, who assist him in reading, writing, and singing, one of whom always accompanies him on his preaching excursions; they are also occasionally sent into the villages, among the scattered proselytes, to teach them the catechism. He speaks particularly of a Mr. Fleury, who has proved the most useful of all his assistants. The labors of these schoolmasters are, Mr. Ringletaube states, of great advantage to the rising generation, not only as to their respectability and temporal prosperity, but as conducive to their spiritual good; "for," he observes, "it is in vain to print and distribute bibles, if there are none who can read them." The expense, however, of these operations has been heavier than before, on account of a great scarcity of grain occasioned by a long drought felt all over the south of the peninsula.

VIZAGAPATAM.

The affairs of this important station are, we trust, in a prosperous state. Mr. Pritchett, who, after the death of Mr. Brain, found it necessary to leave the Burman country, has joined his brethren in India. After being long detained at Calcutta, and under circumstances at times difficult and distressing, he was at length enabled to reach Vizagapatam, and unite with the Brethren Gordon and Lee, who greatly needed his assistance, in consequence of the loss they had sustained by the death of the excellent Des Granges.

These missionaries inform us that the Gospels of Matthew, Mark and Luke, translated at Vizagapatam, are printed, and a quantity of them for distribution was expected by the return of the Bramin Anunderayer from Calcutta; this, they say, "they hope will be rendered an important benefit to the surrounding multitude, many of whom will eagerly peruse it." They are still proceeding with the work of translation; Mr. Gordon has commenced the Gospel of St. John, and Mr. Lee the book of Genesis; and they flatter themselves that from their residence and conversation among the people who speak

it in its purity, their Telinga translation will be found more accurate than any other can well be expected to be where the language is understood by few. In this good and great work they will now be much assisted by Mr. Pritchett, who made some progress in the language while at Calcutta, under the tuition of Anandcrayer.

The congregations to which they preach, both at the Fort, and at the Mission-house, have been much better attended than before, and the auditors have listened with more serious attention to the word. They were in hope of an addition to their little church, and speak with satisfaction of a European lady whose first religious impressions were derived from the conversation and example of the late Mr. Des Granges.

"With regard to the Schools," say they, "we are happy to state that the boys, both Natives and Half-casts, continue to improve.* Some addition has been made to the number of our Charity Boys, and the subscriptions for the support of that institution have been a little augmented." Nor are the female Missionaries† at this station idle spectators; they attend daily to a Free School which has been commenced for the instruction of *Girls*, both native and country-born,‡ those who have hitherto attended are of the latter description, and are perhaps greater objects of compassion than the former, having reduced to almost the lowest degree of wretchedness.

(To be continued.)

DONATIONS TO FOREIGN MISSIONS.

Aug. 14, 1813. From the Foreign Mission Society of Portland and the Vicinity, by Mr. Levi Cutter, their Treasurer,	$200 00
From the Female cent Society	
Carried forward	$200 00
Brought forward	$200
in Falmouth, (Maine,) by the Rev. Mr. Hilliard,	2
From a friend, to missions,	
19. From ladies in Montpelier, remitted by the Rev. Chester Wright,	2
21. From the Foreign Missionary Society of Springfield and the neighboring towns, by the Hon. George Bliss,	2
From the Female Cent Society in North Preston, (Conn.) toward the Serampore loss, by Gen. Huntington,	$ 23 70
From Mr. Elisha Abel of Preston,	5 00
From a friend of missions.	1 00
From a female friend of Missions, by Mr. Henry Hudson,	3 00
From Mrs. Mercy Tyler, Mount Ararat, Susquehannah county, (Penn.)	1 25
From the female Cent Society in Somers,	13 50
From Enoch Perkins, Esq. Treasurer of the Foreign Mission Society of the North Association of Hartford county,	62 50—1
23. From the Female Cent Society in Harford (Penn.) by Mr. P. W. Gallaudet,	$2 72
From Mr. P. Ely, of Simsbury,	1 00—
25. From the Foreign Missionary Society in Saco, (Maine.) by the Rev. Dr. Woods,	

CENT INSTITUTION.

The Treasurer of the Cent Institution communicated the following sums since our last; viz.

July 29. From ladies in Westborough, by the Rev. Mr. Rockwood,

Aug. 3. From a lady in Boston,

From several ladies in Boston,

TO CORRESPONDENTS.

The poem of Eudoxus, which has been on our files for some time, is too loosely written. The thoughts are pious and interesting; but the labor of correction would be too great.

The communication of Mr. Webster is received.

Obituary notices and literary intelligence are necessarily omitted.

We intend to commence in our next number a translation from a treatise on the Trinity in German.

* *A pamphlet is just published, entitled* "INDIAN CIVILIZATION; *or, Report of a successful Experiment, made during two years on that subject, in fifteen Tamul, and five English Native Free Schools; with Proposals for establishing a separate liberal* Native School Society, *humbly submitted to the judgment and patronage of the Governments of the Hon. East India Company of the respectable Religious Societies, and the generous and charitable Public, by the Rev. C. S. John, Senior of the Danish Mission at Tranquebar, &c. &c.*" *We recommend this sensible tract to the attention of the Society.*

† *The widow Des Granges (with her children) relinquished the station at the close of the year* 1811.

‡ *That is, half-cast.*

THE

PANOPLIST,

AND

MISSIONARY MAGAZINE.

SEPTEMBER, (PART I.) 1813. VOL. IX.

BIOGRAPHY.

From the Vermont Adviser.

IFE OF MR. EDWARD HERRICK.

history of one, whose ere finished just as he had ted his academical studare not to expect inciof a much diversified, or a id character. The life of ject of the following mewas too short to excite the ition of mankind, and too nscribed in its sphere to their gratitude. But it was nough to procure the love steem of all who knew to illustrate the divinely le character of the religion Gospel; and to secure an st, as is firmly believed, in surrection of the just.

ue piety is ever lovely; for trols the passions, enlightie understanding, purifies trengthens the humane afns, and brings the heart inbjection to the government d. But in youth it possesses liar loveliness and furnishe brightest evidences of its y. In this land of darkness, batically styled 'a vale of ,' experience must sooner or convince us of the fallacy of uman prospects; the heart sickens at the follies and of mankind; and a conviction of the vanity and treachery of the world may direct our views beyond its vain expectations to the pursuit of unsullied and substantial bliss. Or the world-worn sinner, frustrated in his hopes and exertions, and awed by the disapprobation and neglect of the virtuous, may assume, from unhallowed motives, a character not his own, and profess a veneration for religion, while in his heart he quarrels with its doctrines and hates its Author.

In the season of youth, such considerations can have little influence. Experience has not yet taught the fraudful character of the world. Ardent and unsuspecting, full of hope and buoyed by expectation, we engage in our pursuits with an avidity which fears no abatement, and which calculates with certainty upon a successful issue. Every prospect is gilded with charms never to be realized; and our own sad disappointment, or the Almighty Spirit of God, has yet to learn us, that life is little else than a scene of suffering, and that religion only yields enduring enjoyment.

When, therefore, we see a youth abstracting himself from the vanities and expectations of the world, rejecting its pleasures, and disregarding its flatteries and frowns, we are presented with an

exhibition of piety in its most amiable and lovely form, and with the most indubitable proof of its reality and influence. In the character of such an one, the Scriptures warrant us in believing that God himself takes peculiar pleasure. To the sincere believer, who delights in the contemplation of such a subject, the following memoir will afford some entertainment; and it is presumed that the reader, who is yet a stranger to the vital influence of religion, will be constrained to assent to the truth of it, and to acknowledge its importance.

Edward Herrick was born of pious and respectable parents in South Hampton, on Long Island. By them he was dedicated to God in infancy. As soon as he was capable of instruction, no pains were spared to impress his mind with the great truths of Christianity; and evidence was soon furnished them that their exertions were not in vain. He was early thoughtful upon the concerns of religion, far beyond his years: And indeed it may almost be said of him, as of Jeremiah and John the Baptist, that he was sanctified from the womb.

He had scarcely learnt to read, when his Bible and other religious books, instead of the amusements common to childhood, became his chief sources of entertainment. For the institutions of the Gospel he early manifested a profound reverence. Such were his views and opinions of the Sabbath, that, before his mind was capable of discrimination, he was with difficulty persuaded to attend, on this day, to the works of necessity. And indeed he seldom engaged in but with manifest reluct To the brethren of the pr terian church in his native he highly endeared himsel adorned his profession, ev childhood, with a sobriet uniformity of deportment, are rarely surpassed by C tians of maturity in years all his undertakings he was ful and indefatigable almos proverb. He seemed, as il stantly impressed with the emn injunction, 'Whateve hand findeth to do, do it wi might.' Even while engag the elementary branches o cation, he discovered mark mind of no ordinary char His uncommon industry an ficiency in his studies, his ble disposition and unques ble piety, appeared soon to cate that he was destined b for extensive usefulness i church. On this sphere c tion his own feelings and r tions soon fixed his atte He felt an ardent desire to his days in the manner would be most serviceable generation; and he res with the approbation of friends, to seek an educ and should his life be spar consecrate his talents to hi ker in the ministry of the G Being the oldest child o family, the death of his fath this period, greatly retarde in his object. But at l however, in the fall of 179 in the twenty-first year o age, he was admitted t standing of a sophomore in College. From this tim his death, the writer, whc both his class-mate and mate, is minutely acqu

, character. For no man
d more ingenuousness in
ing his opinions and ex-
and no one was ever
posed, or less qualified,
sed, to practise decep-
is companions were soon
ed that his years which
sed, previously to their
tance with him, had not
pent in indolence. His
dge of the classics enti-
a at once to a pre-emi-
nding in his class. With
tention had he read the
hat few passages could
tioned to which he could
n with facility. Davies'
s, Doddridge's Rise and
s of Religion in the Soul,
ung's Night Thoughts,
xt to the Bible, the com-
of his devotions. With
sentiments and language
writers he was intimate-
ainted; and of the latter,
scarce a page, which he
ot repeat verbatim. The
s of president Edwards
read with great attention;
knowledge of profane
at this early period is not
rpassed by men of any
profession. But an ac-
ce with his habits and
leaves no room to wonder
tainments. He was en-
vith a pertinacity of mem-
l a strength of under-
g that are rarely united.
doubt not but his deep
itual sense of accounta-
God, and that uniform
of mind with which
accompanied, greatly
ened the powers of his
t, and added much to the
of his progress in knowl-
He estimated all human
nts directly as they pro-
mote our usefulness among men and our acceptance with God. He possessed an ardent thirst for knowledge, because he longed to be a successful instrument, in the service of his Maker, in enlightening the minds and saving the souls of his fellow sinners. He was not, however, wholly insensible to the good opinion of others; and he feared most of all, that he loved the praise of men too well. On hearing a remark repeated which was highly complimentary to his scholarship, and with which he perceived himself gratified, he smote his breast, and exclaimed with a most solemn emphasis, 'O this cursed ambition!' Of the corruption of his own heart he entertained a deep and affecting sense. He viewed himself as 'the least of all saints;' and he often expressed his astonishment, that God should deign to look with mercy upon so miserable a sinner.

His knowledge of theology, as might naturally be expected from his talents and application, was uncommonly extensive and correct for his years and standing. His opinions on this subject were formed principally by his own reading and reflection; and they were such as were highly honorable to his judgment and to his heart. He often expressed his wonder that any man of candor and discernment, who attended to the exercises of his own heart, and read his Bible with attention, should embrace any sentiments but what are purely evangelical. It is rare to find a youth of his years so able and strenuous an advocate for the peculiar doctrines of grace. The total alien-

ation of the human heart from God; its natural and deep-rooted opposition to his laws; the absolute necessity of a radical change of its temper and exercises by his regenerating and life-giving Spirit; unconditional reliance on his mercy; and a cordial acceptance of Jesus Christ the Great Mediator, as the only ground of hope and salvation, are doctrines which he embraced with the utmost assurance. These doctrines he ever defended on all proper occasions, with great modesty; especially in controversy with those much older than himself; but with unshaken firmness. But his firm belief in the absolute and universal government of God appeared to afford him profound consolation. 'Wretched and hopeless,' said he, 'must have been the condition of this guilty world, had mankind been left to the control of their own passions or to the sport of chance. I rejoice that God has ordered all things respecting me from eternity.' When conversing on this profound, this mysterious subject, I have often heard him express himself in the language of his favorite Young; 'Here is firm footing; here is solid rock; all is sea besides.' But with all his decision of opinion and ardor of piety, he was highly catholic. He was far from being a bigot, or an enthusiast. Although he believed he was in the right, yet he durst not pronounce others in the wrong, because they did not think exactly as he thought. He loved all those, by whatever name they were called, who, he had reason to believe, 'loved our Lord Jesus Christ in sincerity.' In the exercise of the duties of devotion, he was as unifor as indefatigable, as in the suits of science. Indeed l garded these as his first, h dispensable concern. Th iness of the day he never c ered as finished, until h spent about an hour in re the Bible, or some other tional book, and in prayer was never known, durin collegiate life, to omit this cise. And in one instanc did he fail of rising early morning, and spending a p of time in the same manne fore he entered upon the of the institution. These, ever, were not the only p the day, to which, in his op religion had a claim It w great, his invariable obje maintain a close and h walk with God. Like hi vine Master, he frequentl tired for the purpose of prayer: and during the p of the day, devoted to el studies, his mind would oft pear, for a few moments, wholly withdrawn fro world, and deeply engag converse with God. Th bath was to him literally of rest. He appeared e hail its return with hea pleasure. On this occasi mind was inexpressibly s and he seemed to spend hour, as if he expected, next, to stand at the bar o Never on this day, did I him to forget, but in a sin stance, that it was forbidde to 'speak his own words think his own thoughts.' certain time he remarked reading a sermon, 'I don' the style of this writer.' H asked if he suffered such

› occupy his mind on the
h?' He instantly replied,
th emotions of deep com-
›n, 'O what a wretch I

ıe exercises of the sanctu-
manifested a profound-
attention, and a solemnity,
I never before, nor since,
ıed. He appeared as if in-
:d with an awful conviction
mmediate presence of the
ing Jehovah. There was
:d in his countenance an
ce of such entire inatten-
every object around him;
h intenseness of solemn
ıt; of such total abstrac-
›m every thing but his de-
ı, as seldom failed to ex-
e attention, and even the
ies of those unacquainted
im. This evidence was
ceptive. For it was not
hat he could name with
ity any one present, ex-
ıe preacher.

the evening of the Lord's
is looks and conversation
d, usually, an aspect of
ımon cheerfulness and se-

He would sometimes
: the lukewarmness and
ır of his affections; but he
more frequently spoke of
isfaction with which he
ent the day; of his near-
f access to God; of the
and ravishing views with
he had been favored of
vine character; and of the
ıcension and mercy of Je-
hrist in the work of re-
ion.

: time of his admission to
e was a period of daring
ıousness among the stu-

A great portion of them
distinguished for their
ity, their gambling, and
their infidelity, and no small number of them, for vices that need not be named. The moral character of the institution was suffering under a deep and an alarming depression. Belief in revelation was deemed, generally, a mark of pusillanimity, and of slavish dependence in thinking; and a public profession of faith in its doctrines, and an engagement to walk conformably to its precepts, as an almost infallible characteristic of stupidity or hypocrisy. Herrick found indeed few companions, who like himself, estimated their religion above every thing else. He manifested a deep solicitude for the spiritual interests of his fellow students. He appeared to feel as Paul felt when he saw the city of Athens wholly given to idolatry. Constrained by an irresistible sense of duty, he soon began to raise his voice against the prevailing principles and practices. In such a state of things, we might well expect that such an undertaking would have brought upon him the displeasure of the looser part of his companions, and have been met by an opposition next to persecution. But the fact was otherwise. He reprimanded the vicious with such tender concern for their welfare, and confuted the arguments of gainsayers with so much humility of spirit, and ingenuity of understanding, as could not fail to secure both their good will and respect. There was, in the whole deportment of this young man, so much unaffected and native simplicity; such entire absence of every thing looking like art or accommodation; such a certain something, so irresistible in its

evidence of the controlling power of religion, which, though it cannot be described, yet, by all who knew him, must be distinctly recollected, as excluded from the mind all doubt of his integrity. His sincerity, in the view of no one who knew him well, was ever, it is presumed, for a moment questioned; and the most unprincipled and profligate have been heard to remark, that could they feel as Herrick felt, and live as he lived, they should be willing to be Christians. The adoption of some measure, which might check the progress of licentiousness, and reform the morals of the institution, was an object near to his heart. He early suggested an association of the religious and moral part of his companions, as a matter, in his view, highly expedient. But it was, in the opinion of many, who ardently wished for a reform, attended with so numerous, and in the opinion of some, with such insuperable objections, that it met at first but with little encouragement. His belief, however, was strong in the success of the undertaking: And at length, principally through his arguments and importunities, a society was formed. He lived to see his exertions rewarded far beyond his expectations. Many, within a moderate period, quitted their profanity and the gambling table and became respectable members of the association. And there is much reason to believe that his exertions, under God, were the means of saving several of his fellow students from temporal, and some of them from eternal ruin.

Having finished the customary course of studies and ed his final examinati great reputation, he wer to spend a few weeks family; with the expecta meeting his companions mencement and receivi honors of the college. I God who orders all thin otherwise determined.

A short time after hi home, he was attacked nervous putrid fever, whi ed with such violence, baffled all medical exerti soon terminated his life before we consign him tomb, let us for a mome around his death-bed, an the constancy of his faitl all-trying hour. He a firmly persuaded, soon a attack, that death was at h But his usual compo mind did not forsake hin manifested no anxiety al recovery. He continuec in the faith; viewed the his departure approachi entire resignation; and e ed a desire, if it was the pleasure, 'to be absent f body and to be present Lord.' During the mo sickness, although his was unimpaired, he seld versed—indeed he took tle notice of those th around him. He appe if absorbed in solemn tion and in communion God. Perceiving, howe long before his death th tude and sorrow of his he addressed them notwi ing his extreme debili very audible voice, and in as nearly as can be rec at this distance of time, following impor; 'O w

dry up your tears! Make
th a memento of your
rtality! O let us meet in
Prepare! O! prepare to
our God! My time is
tis the only time;—'tis
me; it must be the best
think I shall soon be in
m of my Father; and
he spirits of the just.'
sked whether he still
ordial reliance on the
f God and as he had al-
ped to feel when he
come to die, he replied,
O yes! I am a great sin-
ve no merit: but I know
his grace is sufficient for me.
He has been a gracious God to
me; he has never disappointed
me; I think I know he never
will; I rejoice that I am in his
hands.' He soon after closed his
eyes, and it is trusted fell asleep
in Jesus.

Reader! whatever be thy age;
whatever be thy character; be
entreated seriously to contem-
plate for one hour the life and
the death of this excellent young
man. And will not thy heart
constrain thee to exclaim, 'O
that my last end may be like his.'

RELIGIOUS COMMUNICATIONS.

OF RELIGION IN SOUTH
IN, A PARISH IN THE
OF SOUTHBURY, (CON.)

the Editor of the Panoplist.

I judge the following narrative
k of God, among the people of
ge, calculated to promote the
of religion, you are at liberty
it in your valuable Magazine.
ours affectionately,

BENNET TYLER.

tain, Aug. 16, 1813.

st favorable appearances,
ave us reason to hope,
Lord was about to visit
the effusions of his Spir-
discoverable early in
ng of 1812. During the
ng winter, it had been a
unusual stupidity. The
d the foolish appeared to
bering together. Meet-
r religious conference
yer, which, for five years
s, had been statedly at-
so far declined, that at
mencement of the win-
ter, they were entirely discon-
tinued. Our youth were remark-
ably thoughtless, and in many
instances began to be dissipated.
Although the generality of the
people paid a constant and de-
cent attention to public worship
on the Sabbath, yet there was
but very little of the life and
power of religion manifested,
even among professors.

Such was the state of things
among us, till about the begin-
ning of the month of March;
when the minds of a few mem-
bers of the church, in different
parts of the society, were unu-
sually impressed with a sense
of our deplorable situation.
About eight or ten pious per-
sons, as I have since learnt, had
very similar impressions, almost
at the same time, each one being
ignorant of the feelings of the
rest. They were led deeply to
humble themselves before God
for their past backslidings, and
earnestly to implore the reviv-

ing influences of the Holy Spirit.

Shortly after this, it was proposed to the church to set apart a day for fasting and prayer; partly on account of the distressing and mortal sickness which prevailed in some neighboring towns; but more especially, on account of the great stupidity which prevailed among ourselves. A day was accordingly appointed, and, to our great surprise, a larger congregation assembled than had been witnessed for a considerable time previous, on the Sabbath. A prayer-meeting was attended in the forenoon, which was very solemn. A sermon was preached in the afternoon, and another in the evening, by two ministers who were present from abroad. An unusual attention and solemnity, were visible throughout the assembly; and from that time forward our congregations on the Sabbath assumed a new aspect.

About this time, a little circle of Christians set up a weekly prayer-meeting, for the express purpose of supplicating the influences of the Holy Spirit. This meeting will never be forgotten by those who attended it. At these seasons, there were special tokens of the divine presence, and such wrestlings in prayer, as are, perhaps, rarely realized. The joys experienced by this little circle of praying people, were such, as a stranger intermeddleth not with. They were precious foretastes of joys to be realized in a better world. Not long after this prayer-meeting was set up, a public, weekly conference was also instituted, which was crowded and solemn mean time, an increas tion and solemnity, w in the congregation o bath.

Such was the state among us, in the fore month of April; and no persons were ther be under special a yet we were led to the Lord had mercie for us which he was to bestow. Several sons were anxiously the consolation of Isr watched with tremblin ery motion of the li which they discover above the horizon; a that confidence in the of God, which usuall peculiar spirit of pray not long before their gan to be realized. F persons, in different parish, were awak sense of their sin an and began to inquire, should do to be save fresh tokens of the d ence added new those who had bee and waiting for the bl inspired them with sa pectations, that the were soon to be answ it was necessary that and patience should that they might be fully prepared to the glory. For seve things remained stati cloud which had b and which, as we hoped, promised a shower, appeared to new instances of co curred. It was a tim bling anxiety and awfu

During the month of May, however, those, who had been first awakened, obtained a hope of an interest in Christ; and some others were found to be under serious impressions. The members of the church began more generally to take an interest in the work; for it is to be remarked, that although, previous to this, individuals had been very much awake to the subject of religion, this animated attention had been by no means general in the church. A more fervent spirit of prayer was poured out, and, in the latter part of June, the rain of divine influences descended, in every part of the parish, like a mighty shower. Great numbers were awakened, and through the month of July scarcely a day passed, which will not be remembered, as the spiritual birth-day of some one, or more souls, who, as we hope, have been born of God. As many as forty in the course of that month, obtained a hope of a saving interest in the Redeemer.

The scenes, which were at this time passing before us, cannot be described; nor can they be conceived of but by those, who have witnessed scenes of a similar nature. The eyes of God's people sparkled with joy inexpressible; while in the countenances of sinners were depicted distress and horror. The things of eternity were now regarded as realities of infinite moment. From the gray-headed sinner to the child of nine years old, the question was daily and earnestly repeated, "What *must* I do to be saved?" Religion was now the great theme of discourse. In the family, in the street, in the field, and in the shop, it engrossed almost the whole conversation. The customary amusements of youth were entirely laid aside, and meetings for prayer and praise and religious instruction, were substituted in their stead. Not a circle met together, however accidentally, but it was converted into a religious meeting. The taverns were forsaken, the ball-room was left desolate, and in lieu of the viol, were heard psalms and hymns and spiritual songs.

At this time, it is believed, the whole congregation were more or less impressed. Satan seemed to be bound for a little season, and all opposition was silenced. Opposers stood aghast. They beheld, and wondered, and like the magicians of Egypt, were constrained to confess, "This is the finger of God." Several who had been open revilers were arrested, and like the persecuting Saul of Tarsus, were brought to espouse that cause, which they had attempted to destroy.

Religious meetings were very frequently attended, and notwithstanding it was the most busy season of the year, they were usually crowded. A very considerable congregation might at any time be collected upon the shortest notice. So great was the desire of people to obtain religious instruction, that not unfrequently, persons have been seen three or four miles from home, at an evening conference. But although the attention was so great, there was very little appearance of enthusiasm. Convictions, though in many instances very deep and pungent, appeared to be rational. The utmost decorum prevailed in our

meetings. There were no outcryings; no bodily agitations; but a solemn, awful stillness, which indicated the special presence of God. No attempts were made to work upon the passions and imaginations of the people, but the naked truths of the Gospel were exhibited to their view, and pressed upon their consciences. The doctrines particularly insisted on, were the entire depravity of human nature; the necessity of a change of heart, by the special influences of the Holy Spirit; justification by faith alone in the merits of a Divine Savior; and the sovereignty of God, in the government of the world, and in the dispensations of his grace. These, together with the doctrines intimately connected with them, appeared to be the power of God unto salvation.

The work continued to progress with great power and rapidity, till some time in the month of August, when it suddenly abated. For a little season, there appeared to be a total suspension of the special influences of the Spirit. After two or three weeks, however, the work again commenced, and progressed slowly till the latter part of the following winter, since which time it has gradually declined. At present, though we see many precious fruits of the revival, and have great occasion to rejoice, in what we have been permitted to witness; we have also cause for deep humiliation before God, that we have grieved away the blessed Comforter.

The number of those who have manifested a hope, that they have passed from death unto life, since the revival commenced, is not far from e That all of these will hold the end, is more than we tionally expect; and, some already give us toc reason to fear, that they w more than stony-ground ers. But with few exce they appear, as yet, to brin fruit meet for repentance. eight have been added church, three more stan pounded, and several oth expected soon to present selves, as candidates for sion.

The subjects of this w of all ages from nine year sixty. Several heads of f have been hopefully brou to the kingdom; in conse of which, family worship maintained in many where, a short time since was no altar for God. largest number, howev among the young. It is arly pleasant to witness teration, which has taken among the rising gen Many, who eighteen mon were remarkably thou and some of them open fane and dissipated, are no and discreet in their be and appear to be growing Christian knowledge and ing for distinguished use in their day and gen They have renounced the vanities by which y minds are apt to be capt and have found from expe that wisdom's ways are pleasantness, and that paths are peace.

In the previous extern

* The whole number of sou parish, exclusive of sectarians, exceed 500.

of those who have been
led and hopefully convert-
re was a great diversity.
were persons of exempla-
als, and constant attend-
the means of grace. Oth-
re immoral in their con-
leistical in their senti-
regardless of the institu-
f the Gospel, and open
s of the Christian relig-
But by far the greatest
ion, were persons, who
r life, had been dedicated
, and who had enjoyed the
e of a religious educa-
hus while God has strik-
isplayed his sovereignty,
s also remembered his
nt, and shewn himself to
ful to his promises.

exercises of those who
idence of having experi-
a saving change, though
ally the same in all, have
rcumstantially very dif-
in different persons.
was a great difference in
s under conviction; both
e duration and pungency
convictions. Some were
ied for months. Others
d relief in a few weeks,
ne in a few days, after
rst impressions. In many
convictions were very
ding. I have seen men
lle life, men of great nat-
rtitude, so borne down
sense of guilt, that their
seemed scarcely supe-
e. In others, though
onvictions appeared to be
genuine, they were not
d with that extreme dis-
In most the work of con-
progressed gradually,
in some much more rap-
an in others. They were
wakened to a sense of
their danger and excited to
make exertions to obtain salva-
tion. They endeavored to re-
commend themselves to God by
their abundant duties; but as
they came to see more of the
nature of the divine law. they
found that all their services
were radically defective; and
that so far from procuring the
favor of God, they became more
and more obnoxious to his wrath.
In this way they were led to a
sight of the total corruption of
their hearts; and it was not unu-
sual for them to be troubled
with dreadful heart-risings a-
gainst the character and gov-
ernment of God, and against the
requirements and threatenings
of his law. They found that
the carnal mind, is, indeed, en-
mity against God Thus they
were brought to see their utter-
ly lost state by nature, and their
entire dependence on the sove-
reign and distinguishing mercy
of God. While in this situation,
their distress of mind was often
great beyond description. But
this was usually a prelude to joy
and peace in believing.

When they obtained relief,
their views of divine things ap-
peared to be entirely changed;
though the views of some were
much more clear than those of
others. The character of God,
as revealed in the Scriptures,
against which they had felt
great opposition, now appeared
amiable. They could rejoice
that just such a being was on the
throne of the universe, and that
he would dispose of all things,
even of themselves, according
to his sovereign pleasure. This
seemed to be the language of
their hearts, "Here are we,
Lord, vile, unworthy, hell-de-

serving sinners; do with us as seemeth good in thy sight; if we are lost, it is just what we deserve; and if we are saved, it will be all of grace, and to thy great name shall be given all the glory." The law of God now appeared reasonable in all its requirements, and perfectly just in its penalty. In the character and offices of Christ as a divine Savior, they discovered a beauty and a glory, of which they had before no conception. They saw him to be just such a Savior as they needed. He was, therefore, precious to them, and regarded as the chief among ten thousand and one altogether lovely. The Bible appeared to them a new book. They found it a rich treasury of precious instruction and of the most refined entertainment. The doctrines of grace, to which they had felt great opposition, they cordially embraced. They found them to be the sincere milk of the word, which furnished them daily with spiritual nourishment. They felt a peculiar love and attachment to the people of God; and in the duties of religion they experienced a satisfaction with which they were before totally unacquainted. Concerning the consolations of religion, they were ready to say, with the queen of Sheba when she had surveyed the glory of Solomon's kingdom, "It was indeed a true report which we had heard of these things, but lo! the half was not told us."

The above is but an imperfect sketch of what we have been permitted to witness. Truly *the Lord hath done great things for us, whereof we are glad, and to his name be ascribed all the glory. O! that men praise the Lord for his goodness, and for his wonderful works to the children of men.*

ON THE DOCTRINE OF THE TR

To the Editor of the Panop

Sir,

I send you a specimen of an ess doctrine of the Trinity, by G. *garten-Crusius* of Merseburg lished a few years since at Berli German language. This essa tutes part of a work, written i tion to the principles of Infide the Unitarians of the present Germany. The original is wri little attention to the graces of in many places too, little regard spicuity. The sentences are v in some cases containing mo page—and, as is customary in not a little involved. I have divi long sentences occurring in th have translated, as often as I co without absolutely new-model whole phraseology of the writer, arrangement of thoughts. In stances, I have supplied the e words, which a disruption of of a long sentence rendered i but in no instance have designe or omitted any thing, which cha sentiment of the author. It is v able, that some of your readers fault with the length of the sent they now stand in the translati did not dare to venture on maki ther separation, because I was v much as possible, to present th with the original author. Besid more time and pains than every ware of, to subject the original process.

If this specimen should excite interest among your readers, to continuation of the translation my efforts in this way shall l your direction.

Aug. 20, 1818.

AGAINST the doctrine Trinity, the acknowledg which is at present no quently made a reproach thodox Christians and ti ans, and which ceases no assailed with every kind

pon, many think that just objections may be raised. The more important this doctrine is, the more particular the design of this essay requires us to be, in the discussion of it. That the readers of this treatise, however, may not lose the series of thought in it, on account of its length, which is necessarily considerable, I will divide it into several heads, and shew successively, that the doctrine of which we treat is,

I. *Agreeable to the decisions of the Scriptures.*

II. *That the belief of it is not contrary to reason: and*

III. *That it constitutes an important and essential part of the Christian system.*

I. THE DOCTRINE OF A TRINITY IN THE GODHEAD, IS AGREEABLE TO THE DECISIONS OF THE SCRIPTURES.

Before I produce the multitude of proofs, which make it appear to the impartial investigator of the Scriptures beyond a question undeniable, that they instruct us in the knowledge of a triune God, and command us to worship him as such, I shall premise a few remarks. If these remarks are deeply impressed upon the mind, and continually present with us during the investigation of the question, *Whether the doctrine of the Trinity is a doctrine of the Scriptures;* they will add greatly to the force of those scriptural testimonies, which we are going to exhibit.

My first remark is this. For the present, I will not controvert with any one, the question respecting the origin of the several books, that constitute our holy religious records, which we comprise under the name of *the Bible*, the *Holy Scripture*, or the *Revelation of God*, provided he will allow, that if any doctrine in its representation requires accuracy of expression, definiteness, and circumspection in the choice of every word; these are never more to be expected, than when disclosures are made, which have relation to the unity of the Godhead.

Were the fable credible, (which however according to the nature of things is inconceivable and impossible) that during the Babylonish captivity, all the ancient sacred writings of the Jews were lost; and that consequently, after the captivity was ended, they were replaced by Ezra from memory, or were composed anew by him, or some other Jews who lived with him, or after him, and were attributed to earlier Jewish teachers and writers; yet, in this case, it cannot be supposed, that Ezra, or his cotemporaries, or successors, would have incorporated in these writings, passages, which would almost unavoidably have led any one to suppose, either that a person who was not God, was to be regarded as such, or to believe in a plurality of gods. Never were the Jews more completely weaned from their former propensity to idolatry; never more zealous for the defence of the divine Unity, and for the honor of Jehovah alone; never more filled with abhorrence for every kind of idolatry; never more solicitous to avoid the remotest appearance of it, or the least occasion of encouraging it, than immediately after the period when they returned from the Babylonish captivity. Whoever, at that time, by his

behavior, his conversation, or writings might excite the least suspicion against himself of sentiments which appeared to be in opposition to the doctrine of the unity of God, instead of procuring regard and credit for his words and writings, would rather have drawn upon himself general hatred, and subjected himself to a most speedy and violent death If his own co. tion and opinion had not ob..g the writer of that period ..be at all times cautious, certainly a ..gard to his own safety, and to the people among whom he lived, and on whom his life was dependent, would have made him extremely watchful, that he might not by any word. or expression, draw upon himself the suspicion of polytheism, or of any design to infringe upon the doctrine of the divine Unity.

But if the books of the Scripture were the actual compositions of those men, whose names they bear, and to whom the testimony of antiquity ascribes them, and should one still regard these men only as common men, and reject every idea of inspiration, in their sayings or compositions; yet, such men as they were, so often as they spoke or wrote any thing which had or could have the least reference to the doctrine of the divine unity. they must have weighed their words with the greatest exactness. They dared not give the remotest occasion for the supposition that they venerated as God, any being that was not and is not God; nor that they regarded the idolatrous representations of other men, as indifferent, or gave any countenance themselves to these representations. What shall we say representations of Moses? ses, let it be remembere out of a heathen land a r who had become almost u ilized, and so far corrupted have taken an actual part i idolatry of their masters, considerable period. Mos signed to bring them to a where, with their secret pr sity to their former ido my would still dwell i lieelst of mere heathen. M moreover, not only made it ital principle of the *relig* his nation, but a fundan principle of his laws—the basis of all his legislation Jehovah the God of Israe the *only* true (d. Mose the author of a variety of tutions, and among these o many, which it must have extremely difficult to mak ceptable to his nation, and to them were disagreeable pensive, and productive of trouble: and all this, only t vent, entirely and for eve least approach of his nati the idolatry of the heathen denial of the Godhead of vah, or the maintaining divinity of any being not divine, or of any person wh not God—did not belong t Godhead of Jehovah—was by the Jewish legislator a gression so heinous, that punished by immediate without mercy. Moses moreover an enlightene poser of idolatry; an op who possessed sufficient p of mind to make refine and who did, with all imag solicitude, provide in al pects, for the improveme every individual of his n

e first germ of thought.
ay we not with certainty
in this Moses, that he
ficient resolution and in-
ice, not to introduce any
nto his writings, which
actually ascribe divinity
being or personage, who
God. And especially
a people, who were
for the most trifling rea-
embrace polytheism,
he write any thing, which,
ng to the reasonable rules of our
pretation, would have
ince of giving any coun-
to idolatry?
granting that he would
l the other writers of the
stament, who succeeded
ep the same object in
s the wish legislator
ne? Did they follow the
lan, and labor for the ac-
bment of it, with similar
ness and sagacity?
eed peruse their writings
e, with any proper atten-
be convinced that they
hey made opposition to
. They felt themselves,
times and circumstan-
be under increased obli-
to labor with all their
or the furtherance of this
They *did* labor, in such
er, that their wisdom, in
py choice and best use
ber means for this end,
be overlooked. Can it
e supposed possible, that
re so inconsiderate, as to
such passages and ex-
ns, as would ascribe di-
to beings or persons,
hey did not acknowlede
e?
respect to the writers of
w Testament, the suppo-
has been made, "That
through want of attention, or want of foresight, in the hasty choice of words and expressions, they have so spoken concerning personages, who were neither God, nor regarded as such by them, that one might be led, against their intention and design, to believe that they ascribe divinity to these personages. Even this, however, can be conceded but with respect to a very few instances."

"But the writers of the New Testament, since descended from a people, who for several centuries had entertained a violent hatred, and an open abhorrence, of every thing which bore the appearance of idolatry. These writers were accustomed to a language, which, in accordance with the spirit of the Jews, and during so long a period, had been moulded to a complete conformity to their belief in the unity of God. The religion, which so completely separated the Jews from the heathen, did not indulge them in the use of any heathen books. A Jew shuddered with horror at any expression of a heathen which conveyed, or seemed to convey, any idea of idolatry. No remains of any former idolatry could have been tolerated in his language. The writers of the New Testament, were sent as missionaries among the Jews, who, on the least appearance of any propensity to polytheism, which was finally eradicated from the nation, would have been irritated so as to persecute them, and would have felt that the most excessive persecution was justifiable. These writers were sent, too, among the heathen, whither they went to extirpate idolatry, and where the greatest

behavior, his co
writings might
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may hereafter transcribe and
another letter from the same
on the same subject.

few weeks subsequent to the date of
letter, the writer was attacked with a
tic complaint, which, in a short time,
put a period to his life; but not until he
had realized the happiness of seeing his
friend "melted in godly sorrow," (to use
his own expressions,) and "beginning to
lisp the language of adoption."

Yours, &c

——, *Feb.* 26, 1813.

I HAVE been for some time anxiously waiting to hear from you, my dear cousin, but got no intelligence until to-day. I hoped when I left P——, that the first news I should hear from you, after my arrival here, would be that you had begun to lisp the language of adoption, and to cry with a heart melted in godly sorrow, "my Father, thou hast been the guide of my youth." And permit me to ask you, with a plainness and affection becoming this momentous subject, why have not my hopes been realized? What charm is it, that induces you to linger in a path filled with the monuments of those, who have resisted the convictions of God's Spirit, and thereby ruined their own souls? What is it that prevents Jesus from entering and taking the throne of your heart? Is it not unbelief? Oh, I pray you to consider who it is, that thus condescends to sue for a place in your affections. See him while on earth, a man of sorrows and acquainted with grief. He suffered a voluntary exile from heaven, and submitted to every indignity to purchase salvation for us. Trace his path while here below. See how his footsteps are marked with blood; that blood which was shed for the remission of our sins. "He was wounded for our transgressions,

is without blasphemy, to
divine Being of such in-
conduct, as it must be,
revelation, the special
which is to prevent
and to direct the rever-
and worship of men to one
object—to himself—and still,
numberless passages of this
revelation to have spoken in
such a manner, that the reader,
who resigns himself entirely to
its guidance, i. e. the reader who
is what the Scriptures require
him to be—the reader who voluntarily and without exception believes every thing which is written in the inspired Word, cannot refrain from ascribing true divinity, to personages who are not divine.

ON THE LOVE OF CHRIST.

MR. EDITOR,

The following letter from a pious young gentleman (now deceased) in the District of Maine, to a female connexion, under some serious awakening, has been obtained for publication, in the belief that it will be found interesting to the readers of the Panoplist:—Should you, Sir, be of the same

ised for our iniquities;"
you look on his suffer-
d remember, without
s of gratitude, that it is
his death alone that any
guilty race are saved?
ı you be content to re-
. still? He is even now
· you time for repent-
Ie is unwilling to have
yourself, and therefore
s tender interest in your

Oh how cold and life-
the sympathies of your
riends, compared with
of Christ! Their affec-
est, is but faint and tran-
it his heart melts and
over you, while he
ıe agonies endured be-
dreadful death, and the
received on the cross, to
ou to come and accept
at his hands. You
ot continue in a course
uct, which you knew
ieve your dearest earth-
ls; how then can you
your heavenly friend,
Lord of angels?

usin, I would particular-
l on the all-important
tion of Christians; I
ve to Christ. Whom
e love if we do not love
here is nothing amiable
ellow beings that does
. in a state of absolute
n in Christ. Perhaps
more immediately fas-
affections upon another,
receiving at his hands
gnal deliverance from
it danger; especially if
on expose his life for
ty. Yet if gratitude is
uch an one, how much
Christ! What was our

A sentence of con-
n is issued against us,

consigning us to remediless ru-
in.—To avert from us the Divine
wrath, He takes the bitter cup
of humiliation and suffering, and
drinks it to the very dregs. The
glittering sword of justice was
unsheathed against us; but he
kindly changes its direction, and
presents his own breast to re-
ceive it. He has done for us
what no other being could possi-
bly have done; he gave his *life*
to purchase redemption for us.

Do we love our fellow crea-
tures because they are amiable
and gentle? How much more
ought we to love Christ, for he
was the perfect pattern of gen-
tleness and meekness; he was
emphatically called the *lamb of
God*. Do we love those who are
kind to us in affliction, and who
sympathize with us in our
troubles? How engaging does
the character of Jesus appear in
these respects. He not only
feels the sorrows of his friends,
but even wept over and prayed
for his bitterest enemies. Oh
that God would lead you to such
a knowledge of this Savior, as it
is impossible for mere words to
describe. He has those spirit-
ual glories in his character,
which raise him, in the view of
those who know him in truth,
high above the heavens, and
show him to be the "chief
among ten thousands." Need
we wonder then that *unbelief* is
represented as so heinous a sin
in the Bible?

This locks and bars the soul
against Christ. This renders us
insensible to all his wonderful
love and pity, and keeps us in
ignorance of his glorious char-
acter. This leads us to give
our affections to the world and
the objects of time, and reject

the offers of salvation and eternal life. I know not, my cousin, what other arguments to make use of to bring you to solid, lasting happiness, which are so powerful as the love of Christ to us; and I know not how to lead you to weep and mourn over your past neglect of Him, if a meditation upon his goodness do not effect it.

I fear, if your convictions of the necessity of religion should now leave you, that God would not excite your mind again, but would suffer you to go back to the world, and enter into its enjoyments with a double relish; that he would permit you to choose your portion here, and never again lead you to feel as if it were necessary to your happiness to seek his face and implore his mercy. Ah! my dear cousin, should I after this hear that you had worn off all serious thoughts, and were again sinking into the crowd of the gay and thoughtless; it would sting my heart with the bitterest disappointment, to think you should, for a few empty, delusive pleasures, deliberately give up the pursuit of unfading joys. Do not, I beseech you, let this be the case. If Christ's love, if a regard to your own happiness, of the happiness of your friends, be of any consideration, let not your heart cheat you out of eternal life. And permit me to tell you there is great danger of your shaking off all serious convictions of the importance of religion, and of going back to your former pleasures with less concern about eternity than you ever had before. This is a most interesting period of your life; almost every thought that passes through your mind is big with future consequences. You are now balancing, as it were, between life and death, and how all-important it is for you to ascertain which scale shall rise and which shall sink! I wish I were able, in any measure, to convince you of the dangers which surround you, and make you realize the worth of those blessings you are urged to seek; but this is the work of the Spirit of God; and He alone can make us realize our danger and know the worth of heavenly blessings. Had you but one glimpse of Christ's love, as it is sometimes imparted to the hearts of his followers, how easy would you find it to give up every thing here, and "count all things but loss and dross" for such happiness! It is the peculiar glory of faith in Christ, that it casts out fear from the soul. Is not *that* a blessed thing, which can raise the mind above fear? The fear of what others will think of us, so common to men, who are compelled by conscience or some other motive, to do those things which others disapprove, is taken away by faith in Christ. This leads the soul to act from nobler motives, than a desire of human approbation; it leads it to act from *love to God*. This blessed faith raises the soul above the fear of temporal calamities. The soul then rests upon God and commits itself into his hands with a confidence of safety. And above all, faith takes away the fear of death; raises the soul triumphant over the grave; takes away the monster's sting; and instead of being a king of terrors, as he is to all who are destitute of faith, death becomes a messenger of mercy to intro-

e soul of a Christian into
ting rest. And will you
this blessed faith; will
use to enter this glorious
ill you consent to lie on
-bed filled with terror and
nent, or benumbed with
ty, instead of rejoicing in
apture, that you are about
rt and be with Christ? I
you to lift up your heart
in prayer, that he would
impress these truths; and
grant that you may feel
portance now before it be
. In a short time I shall
d you will die also. How
ant will these truths *then*
to us! Let us then, my
set our faces against ev-
ng that would lead off our
from such subjects, and
or to be prepared to ap-
efore the judgment seat of

e you will excuse the free-
ith which I have written,
ar cousin, and be assured
flows from love to you,
oncern for your eternal
e.

God bless these discon-
hints, and lead you to see
o pen can describe, in the
ter of Christ. I hope you
emember to answer this
oon, and don't, I pray you,
t to answer the invitation
is, to come to him and be

ours, with friendship
and esteem, *. *.

E CHIEF END OF THE DI-
NE ADMINISTRATION.

passages of Scripture,
relate to this subject,
e arranged in two classes.
In one of these, the glory of God is spoken of as the final cause of his operations; in the other, this cause is represented as the good of creatures. The diversity of human opinion, upon this subject, may have resulted from confining the attention too exclusively to the one or the other of these classes. A careful comparison of them naturally conducts to this general truth, that

The chief end of the divine administration, is the good of the universe—one grand object, comprising both the glory of God and the good of created beings; and that it is equally improper to consider either of these as exclusively constituting this chief end.

A close attention to these forms of speech will show, that they do not designate things in their nature distinct and capable of separate and independent existence; but that they designate things which are most intimately blended and which perfectly coalesce.

By the glory of God, we can here mean nothing but that illustrious display of his attributes, which he is making in the view of created intelligences. This display, viewed as a whole, may fitly be termed *one grand impulse to that which is best.* Its glory consists in the production of boundless good—the production of a prosperous and happy system. To this, all God's works naturally tend; and to this, all the declarations of his word have a direct and immediate regard. The production of happiness, is, therefore, that in which the glory of God consists.

By the good of creatures, as

here used, we must understand that kind of enjoyment which the Bible sanctions—that pure and holy delight, which the righteous will forever enjoy.

These two ultimate ends are not capable of separate existence, but form one grand object; although for practical purposes and in imitation of the inspired writers, we may speak of this object in only one particular respect at a time; i. e. we may speak of it either as it regards God or creatures. How is it possible that the two things should, in their nature, be separate; since the glory of God consists in the very production of this good?

To perceive the force of this question, let us suppose these two ends in their nature separable. We will then set out with the theory, that the good of creatures is God's chief end. Why is this his chief end? Because he delights in their happiness in itself considered—it is his nature to promote this happiness—and in the production of such immense good, consists that illustrious display of himself which he styles his glory. This is the true and only solution. But it is little more than a paraphrase of the proposition that the glory of God is his chief end; and we are thus brought back to our main position, that the good of the universe comprising both these particular ends, is this chief end.

We will now try the opposite theory; where we shall find the process equally short, and illustrative of the same general truth. It stands thus. The glory of God is his chief end. This glory consists in a display of his goodness. This display the promotion of the of his creatures. T tion of their happines the object of the di tions—that in which lights—the chief thin spects them, which view—it is that in whi ry consists—it is his

When, therefore, for the chief end of administration; the that it is the good verse;—that, as it res it is his glory;—as creatures, it is their

If it be objected, th piness which God enj templating the wor hands—in beholding ness of his creatures, than that which they that therefore it ma be considered as his the answer is, that, if were in their nature it might be consider light. If it be said, tl ry of God, or his forms the greater p complex object, I se tion to it.

The view of the su given, is not incum those difficulties that the other two th seems more conso Scripture; and it affo useful instruction.

It shews us,

1. The duty of ce with God in the pr human happiness.

2. The duty of aim glory of God in all th

3. That it is a tru praise to God, that h himself.

4. The astonishin

dness of God in the
on of a system, in which
glory and the eternally
g happiness of his vir-
eatures are most inti-
id indissolubly blended.
hts in their enjoyment
and they derive their chief happiness from beholding and promoting his glory. Their voices are in unison with the angelic choir, "*Glory to God in the highest, and on earth peace, good will to men.*"

MISCELLANEOUS.

RES ON AN ARTICLE IN
RISTIAN OBSERVER.

the Editor of the Panoplist.

understood, that the
AN OBSERVER is repub-
this country, exactly
to the English copy,
ourse, that no observa-
any part of its contents
lmitted into the Ameri-
on, the following stric-
sent to you for publica-
ie Panoplist.

Christian Observer for
12, a writer has offered
ders some remarks on
rew Language; among
the following: "It is a
ble peculiarity in the
Language, that the
f things are frequently
ve of their properties."
s observation I would
that Hebrew names are
escriptive, or significant,
is by no means a *pecu-*
the Hebrew language.
is the same in all the
es of which I have any
ge; and I can speak with
ce of *twenty* which I
efully examined. Nei-
his respect, nor in any
here any thing *peculiar*
Hebrew. All the languages, which I have investigated, are formed from the same primitive words; which are few in number; and the chief peculiarities which now exist in the different dialects, are the different modes of forming the derivative words, by prefixes, affixes, and combination. The verb is the root of most words, probably of all; and names are formed from verbs, expressive of their origin, uses, or properties. The names of rivers are formed from verbs which signify *to flow*—the names of hills and mountains, from verbs which signify to *raise*, or to *collect*—some plants are named from verbs which express growth; others from their most obvious qualities. But in all languages, the same analogies are pursued. Thus, in Latin, *liber* signifies free; and the bark of a tree—both from the same root, to part, separate, or loose—hence to strip or peel; and *liber*, bark, being used in early ages as a material for writing, came to signify a book—but this is not peculiar to the Latin, for our northern ancestors used the like material for the like purpose; and though they used a different word, still *book* signifies primarily *bark*. Thus also writing was originally

performed on stone, or other hard substance; hence the radical sense of *write* is to scratch, rub or *grate*. Our word *write* is the same word as *grate*. The former we receive from our ancestors of the north by tradition; the latter, we receive from the French *gratter*—Greek χαραττω. The Romans used a different word *scribo*, but still *scribo* is to scratch or grate; the identical English word, to *scrape*, and the French *graver*, Spanish *grabar*, to *engrave*.

The writer further observes, that "the names of persons also in Hebrew, are frequently either memorials of the circumstances which attended their birth, or prophetical of their character, and of the events which befell them or their posterity." For the truth of the first part of this observation we have Scripture authority; and I do not now recollect that any similar fact is recorded in profane history except the name *Cesar*. But it is extremely natural, and the practice may have been common among other nations. When names did not exist they were to be invented, or words already invented were to be applied; and what could be more natural than for parents to select a word for the name of a child, which should commemorate the circumstances attending his birth, or their own feelings on the occasion? Eve called her first-born son *Cain*, "for she said I have *gotten* a man from the LORD"—or a man Jehovah, as the words are rendered by some translators. Now *Cain* is our English word *gain;* and Eve doubtless thought her son a great acquisition; but his future conduct did not justify her expectations.

ond son she called
for which the reason
signed. The word
understood to signify
or *grief*, or *vanity;* bu
ously. Abel was a "
sheep," a shepherd;
the signification of h
From the same source
name, numerous past
of antiquity were der
Balli or *Palli*, shepher
denomination was form
in Ireland, as we le
Vallancey, and in Asia
ca, the Balli or Palli, a
have been till lately,
merous. *See Asiatic R*
vol. 2, 3, and 6. Her
the goddess of sheep
pastures, among the
and hence the name
or more correctly *Pa*
country of shepherds
Syriac הבל, *Abel* or
nifies a shepherd; and
of the son of Adam
with a jod, *Abil;* but
same root.

With regard to the
of the above cited ob
it is doubtless true
names among the Hebr
prophetical, as the nam
or *Savior*. But it is
that many names su
be prophetical were
proper names of the
but descriptive titles
by the men who bore t
their character or

It was customary a
Hebrews, as among a
nations, to give men
pressing their charac
tom which we know st
among the rude
America, who denomi
chiefs by descriptive

knife, the *turtle*, the *ster.* Thus, the names sovereigns of antiqre assumed or given —of which we have ex- *Abimelech*, *Nebuchad*nd *Pharaoh*, which are proper names of men, of princes, expressive aracter; yet these titles only names by which nces are known in his- *Waldemir*, in the north e is a mere title. *Bren*ame of the Gallic genvaded Rome, was a le, which we retain in s the Romans did in *Melchisedeck*, which der as a name, was a e, signifying the *just* t in Hebrew is in fact ls. *Hagar*, the name 's handmaid, was an apdescriptive of her ser- *hired* woman. The ith the verb to which it nd all its derivatives, e down to our times, ; and therefore admits isinterpretation. This refore could not have en to her at her birth, spirit of prophecy; but ld venture to suggest parents had this spirit? f composed of the He*ram*, signifies high or her, expressive of his s the head of a numerly; but his father as we m the history of his des, and from *Joshua*, was r. Was *Terah* then Had he divine direcaming his son? Is it bable that the Almighty ommunicate supernatrers to such a man, and a purpose; than that the name should be afterwards acquired by Abram's distinction? Without recurring to the Greek and Roman languages, our mother tongue supplies us with indisputable proof, that names were all primitively significant. *Alfred*, signifies *all-peace* or devoted to peace—*Edward*, the happy or fortunate watch—*Ethelbert*, is noble-bright —*Edgar*, happy or fortunate weapon—*Sigebert*, bright victory —*Ethelwolf*, noble help—*Edwin*, happy bravery, &c. And who does not know that our common sirnames, as *Smith*, *Walker*, *Saddler*, *Tanner*, *Cooper*, &c. are significant, and that they were originally descriptive of occupation? Christian names were of earlier origin, but were primitively significant.

Equally true is it, that the names of towns, cities, and tribes, or nations, were originally significant; and I could fill the Panoplist with specific proofs of the fact. This is as true in all languages, as in the Hebrew, and we have evidence that the practice prevailed of assigning significant names to cities, before the Hebrews existed as a nation. From not attending to this circumstance, the translators of the Scriptures have made mistakes, in explaining names of foreign origin, as Hebrew words. Thus *Jericho*, they translate, *his moon* or *month*, notwithstanding the Scriptures inform us, it was the *city of palm trees.* Now, in the Ethiopic, the word signifies a palm tree. The name originated with a people who dwelt there before the Hebrews became a nation.

I would only observe further, that names were sometimes al-

tered or entirely changed, as in the instances of *Abraham* and *Israel*, and they were not unfrequently translated into foreign languages. This circumstance has occasioned no small embarrassment in history, and some mistakes which are not yet corrected. Thus in ancient times, the Arabic gulf was denominated the sea of *Edom* or Idumean Sea—from the Idumeans who dwelt near its shore. As Edom signifies *red*, foreigners supposed that sense to apply to the sea, and translated the word *red*—Hence we have to this day, the improper appellation of the *Red Sea;* Greek ερυθρος, ερυθραιος, the Erythrean sea, that is red, ruddy.

The writer in the Christian Observer proceeds, "The name of the first man, *Adam*, implies that he was formed of the ground." This mistake which has prevailed in the Christian world, for eighteen hundred years, ought to be corrected, and no longer remain an evidence of the miserably low state of etymological learning. The word אדם *Adam*, which is common to all the languages of the stock of *Shem*, is not the name of an individual, or as we call it, a proper noun, but the common name of the human species. It is precisely equivalent to *man* and *homo*, in the languages of the stock of *Japhet*. The original or radical sense of the word is *shape, form*, and hence *likeness, image*—a word which expresses the external figure or appearance, and comprehends the whole race endued with a particular form, and by way of eminence, a beautiful or noble form. This is its common signification in the Scriptures. "Man אדם *Adam*, born of w few days and full o Hence the propriety of the plural *them*, man, in Gen. i, 26, 2 preceding verses, w account of the creatio and animals—in gene The account of the man is also general, r the species. "And Let us make man, אדם our image, after ou and let them have dor the fish of the sea, & the word used is the Job, without the aspi ticle, and refers to t as a distinct race. created האדם *the m* image; in the imag created he *him;* male created he *them*. Anc sed *them*, &c." The commands are also a *them*, in the plural. chapter there is a pa count of the formatio but the account in the ter refers to the speci reference is had to th in subsequent passage used has the article and might be translate The fifth chapter be "This is the book of t tions of אדם *man*." *their* name, אדם *man* the name of the speci

The writer proce mark, "That the nam ten antidiluvian patria in succession, expres grand truths contain Scripture—the natura man, and his restora death of Jesus Christ" it *impossible to bel* names were given by c *impossible not to belie*

iven with a prophetical

this hypothesis, we must
the patriarchs were all
ivine direction. Is this
? Have we any reason
se that in the extreme
y of the world, those
ould all have been favor-
divine communications?
rther, is it compatible
r ideas of the Supreme
o believe that he would
mportant truths in a se-
ames, given to a succes-
men through the period
sand years? For we are
ve, that the revelation
nstitute a connected sen-
he first word of which
with *Adam*, the second
at the distance of 130
the name of *Seth*, the
t the distance of 105
the name of *Enos*, &c.
case a revelation must
of detached parts, which
ot be combined till the
Noah; a thousand years
creation of *Adam*. Of
e would be such a reve-
And is such a mode of
nicating the divine will
nt to any rational or
al ideas of the character
vah?

are found in every peri-
e world who search for
es and enigmas in the
parts of one of the
books ever written, and
e Masoretic points have
und to contain most won-
truths. But the real
of divine revelation
be very cautious not to
ance such fanciful spec-
. The imagination, left
le in the wilds of con-

jecture, will set no limits to its fictions.

The points in Hebrew, as in Syriac and Arabic, are intended to show the exact customary pronunciation of words: and whether an invention of earlier or later date, is a question of no moment. Some of them supply the place of vowels; others mark distinctions in the consonants. They were doubtless invented much later than letters, and they serve to show how far the popular pronunciation had deviated, at the time of their invention, from the original pronunciation. The scheme is somewhat analagous to those of Kenrick, Sheridan, Walker and Perry, in the English,—a scheme attended with some good, and much evil, as it never fails to perpetuate the corruptions of a language. Thus, for example, the genuine sound of *u* is that of *oo*, as it is used in Italian, Spanish, German, and Russian, and as it was used in our mother tongue, the Saxon. The sound was changed in England under the Norman princes, by the influence of the French, and rendered somewhat similar to that of the French *u*, but its present sound is not the French—nor is it precisely that of the letters *eu* or *yu;* but as it approaches that of *eu*, the compilers of elementary books wrote the name of the letter *yu*. The corruption having proceeded thus far, men who wished to be minutely accurate, thought they must conform to this mode of uttering the sound of the letter. But this being difficult in many positions, and extremely unnatural, especially after *t* and *d*, as in *natyure*, *dyuty*,

the effect of the attempt was to change the preceding consonant; and hence *nachure*, and *jury*. These corruptions being established, the letters having lost their true pronunciation, and of consequence, their use, a scheme was invented by lexicographers to write over the words a second time in different letters, and mark the sounds of the vowels by figures, or other characters. In this manner, the most mischievous innovations are perpetuated by authority; the uses of the alphabet, in a degree, lost, and the difficulty of learning the language greatly increased. Such was the fate of the Hebrew, and such will be the fate of the English.

Were it a matter of indifference, in regard to historical truth, it would be amusing to contemplate the effects of the association of ideas in the human mind, on the subject of the Hebrew language. The Old Testament being written in Hebrew, men who revere the sacred oracles, are led to transfer their veneration to the language itself; considering it as the most ancient, of divine origin, and of wonderful and singular construction. With regard to the origin of language, I would offer no opinion; for having no certain testimony on the subject, any opinion respecting it, must be formed solely by reasoning and inference. One thing is certain, the Hebrew is of the same origin as the Arabic, Syriac, and European languages; and if the Hebrew was of divine origin, so was the English. In structure, it coincides with the Arabic, Syriac, Samaritan, Ethiopic and Chaldaic; being a mere dialect of the Assyrian stock, and of no higher antiquity than the other dialects, nor of higher antiquity, than the Celtic and Teutonic languages in Europe. And it is really astonishing that such eminently learned men as Castell, Parkhurst, and other lexicographers, frequently deduce Chaldaic and Arabic words from the Hebrew, as though they were of later origin; when we have numerous express declarations of Scripture, that the nations who inhabited Syria and Egypt, were ancient nations, when the Israelites settled in Canaan.

When Abram migrated from Haran to Canaan, we are informed, "the Canaanite was then in the land." When he went to reside in Egypt, we find a king upon the throne; and after his return, we read of a war between four kings or princes of the east, with five kings of Syria. From these facts the inference is unavoidable, that Syria and Egypt, in the days of Abram, were populous countries. When Jacob's sons determined to rid themselves of Joseph, they sold him to a company of merchants from Gilead, who, "with their camels, bearing spicery and balm and myrrh," were going to Egypt. That was a company now called a caravan. This commercial intercourse implies a high antiquity of the natives of Syria and Egypt; and leads necessarily to the conclusion, that those countries were populous and rich, for ages before the Hebrews became a nation. I need not recite the various passages of Scripture, that establish this conclusion, such as the strength of the native nations of Syria, and the walled cities mentioned

pies sent by Moses to ex-
e land—the number of the
ıd princes conquered by
and the state of cultiva-
ıen the Israelites were
d the possession of vine-
d olive-yards, not of their
ıting—that they of *Ham*
lt there of old, &c. Yet
ce of all this evidence,
exicographers and com-
rs, who pretend that all
uages of that region are
d from the Hebrew, or
ots from the Hebrew
The truth is, the He-
of the same origin as
r languages of that re-
t as a *national* language,
ıost modern of all the
of the Assyrian stock;
e modern than the prim-
guages of Europe. It
susceptible of satisfac-
of, that Europe was, to a
tent, peopled, before the
ı became a nation.
ow how important it is
ical truth, that the learn-
should be disabused of
judices on this subject,
d a few examples of the
which have their origin
ource.
im,—in a translation of
ames, annexed to some
the Bible, is rendered
ns, and in the tenth
of Genesis, *Mizraim* is
on of *Ham*. But *Miz-*
nifies the Egyptians, or
ıntry, and this through-
Old Testament. In the
number, it is used for
tian. Gen. xxxix, 1, and
ısrı; in the plural, [not
] Egyptians, or Egypt,
ərim, and as pointed, Mis-
xli, 19, 30, &c. This name
with the same letters and
points, in Gen. x, 6, is given to one of the sons of Ham, considered as an individual. In 2 Kings, xix, 24, מצור masor, is Egypt.

The difficulty of accounting for the use of the plural, has led some writer, who has treated of this subject, to suppose the word to signify the descendants of *Mesr*, or Mezer, who was a son of *Ham*. But the signification of the word overthrows this hypothesis—for it is agreed by all writers that the word is formed from the root צר or צור to surround, inclose or make fast—a root of most extensive use, in all the Assyrian dialects, and written with various vowels and prefixes. The word מצור, *masor*, or *mesor*, signifies a fortress, an inclosed place, a castle or fortified town. This was the name of the metropolis of Egypt; a name by which only it was known to the Arabians, and by which they have continued to call it from the earliest ages to this day. The Arabians still call Cairo, *Mesr* or *Meser;* the name of the capital gave name to the country, and in the plural, Misraim, signifies the inhabitants or Egyptians. In the same manner, *Egypt* had its origin in the name of another principal town, *Cobt* or *Copt*—called by the Greeks, with their article *Coptos*—that is, a fortress, from a root which signified to surround, which is retained in the Sanscrit, *gupta*, inclosed, guarded—and in the Greek Κυπτω, to bend. Hence the modern *copt* and *coptic*, and *Ægyptus*, *Egypt*.

Bochart alleges that Misraim is not the name of a man. "Misrajim non est nomen hominis—id non patitur forma dualis."—The mistake of considering the

word as in the dual number arises from the supposition of its being a regular Hebrew word, whereas it is the name of the Egyptians in the plural, written and pointed according to the popular or customary pronunciation. Another mistake, which runs through the translation of the tenth chapter of Genesis proceeds from considering the Hebrew word בני *beni*, as equivalent to the English word *sons*, in its strict sense, that is, descendants in the first degree; whereas the word signifies *descendants*, issue, offspring. Ver. 6. The descendants of Ham were Cush, or the Cushites; Misraim, the Egyptians—Phut and Canaan—Ver. 13. "And *Misraim* begat *Ludim*, and *Anamim*, and *Lehabim*, and *Naphtuhim.*" Ludim is also a word in the plural number—It is not inserted in the table of names before mentioned, and as it is not a Hebrew word, the translators were probably unable to explain it. I say it is not Hebrew, though it may be from the same source as the Heb. לוז, luz; for the dentals and sibilants are convertible. The root of the word is in the Arabic, and signifies to bend, or wind; to be crooked or broken—Hence it gives rise to words which signify the winding of a river, and a declivity or cliff—and in the latter sense, the word is used in our mother tongue, the Anglo-Saxon. The *Ludim* were the inhabitants of the *cliffs* or *mountains* at the head of the Nile—known to us under the names of Abyssinians and Ethiopians.

Lehabim, which our translators render *flames* or *inflamed*, as the word signifies in Hebrew, is from a root not found in the brew, but in Arabic and cognate dialects. In Ara signifies to burn, to inflam burn with thirst, to be thir dry. Hence its derivative nify heat, burning, thirst Lehab, then, is a dry, pa country, and Lehabim, the itants of that country. were a tribe that inhabited part of the desert borderi Egypt. Another verb o stock, and probably a dial orthography of the same לרב lub—which is not i Hebrew; but in Arabic sig to thirst or be dry. From root was named לרב Lub, th country; which with the mon termination *ia*, add the Greeks, forms *Lybia* extensive sandy desert of ca—Lubim, in the Scrip signifies, the *Lybians*, the i itants of the dry desert. 2 C xii, 3. The same regi named, in some modern Zaara, from a root which sig to dry, to *scar*.

Among the sons of Mi we find also *Caphtorim*. Bu is a plural word, and sign nation or tribe; as we learn Deut. ii, 23, "The Caph came forth out of Caphtor.

Among the sons of Ja mentioned Dodanim; bu word is corrupt; it ought *Rodanim*, as it is in the Sa tan copy, and in the Septu The mistake of a Hebrew ר is not at all surprising. word *Rodanim* is formed Hebrew plural termination to the Celtic name of the R Every student of ancient hi knows that the primitive of that river was *Roda* which *Rhone* is a contra

see it in the Greek Ῥοδανος, in the Latin *Rhodanus* t we should remark that he Greek ος, is a mere ter- tion and no part of the orig- word, in this or any other

Rodan or Rhodan is a ound word—*Rho*, or *Rha*, the root of ῥεω, ruo, to flow ence the ancient name of Volga, *Rha*—and dan—a c word signifying bold, ve- nt, rapid—a word which s into *Danube*, *Danister*, *epter*—now contracted into

Rhodan is a great or a river. Hence we learn the ke of Bochart, who decides ctly that Rodanim in Gen. signifies the inhabitants of thone; but suggests that the took its name from the le. The fact is demonstra- the reverse. The people their name from the river. ecurring to the signification imitive names, we find them gnificant and descriptive— almost all the original set- of a country took their ap- tion from the name of the where they lived. They called the dwellers on a —a mountain—a plain—in est, &c.

it should be inquired how *aim*, the Egyptians could be to beget *Ludim*, the moun- ers, &c. the answer will be d in the 15th, 16th, and 17th s of Gen. x. "Canaan be- idon, and the Jebusite, the rite, the Girgasite, the Hiv- the Arkite," &c. which re- ent tribes of people. It is cient for us to observe that was the language of the

ese remarks may suffice to show the importance of etymological researches towards a correct knowledge of history, sacred and profane. The tenth chapter of Genesis specifies the nations from Spain to Asiatic Tartary, east and west, and from the sources of the Nile to Germany and Russia, from north to south—but it seems not fully to be understood. A principal source of error on this subject has been the opinion that all the names found in the Old Testament are of Hebrew origin; whereas many of them are foreign words, and not to be understood without resorting to other languages.

Were not my time otherwise occupied, I could enter more largely into this subject. But in addition to the want of time, serious objections occur to the execution of such a purpose. The limits of your periodical work are too narrow to permit a full elucidation of the subject, without interfering with its more important objects. Besides, critical remarks on the subject of languages, should be accompanied with proofs, which ought to be cited in the original; but many of these cannot be printed in this country for want of suitable types, and if printed, could not be extensively read. Suffice it to remark, that the more I examine the subject, the more I find occasion to deplore the imperfect state of etymological learning; and still more, the prejudices which exist against researches into the origin and signification of words. Imperfect investigations have filled our systems of philology, our lexicons, grammars, and commenta-

ries on the Scriptures, with palpable errors, in which the youth of the country are regularly initiated.

N. WEBSTER.

Amherst, Mass. Aug. 1813.

LIFE OF SERVETUS.

For the Panoplist.

Mr. Editor,

I HAVE been not a little amused with a new biography of Michael Servetus, in the last General Repository, printed at Cambridge. The learned writer of this piece has lately been favored with the perusal of a very extraordinary MS. (which he hopes to obtain permission to deposit in the library of Harvard College, p. 31,) and which, since very numerous and learned writers,* have been made to contribute to the stores of *very curious* information that it contains, must be a rare acquisition indeed, for that library. Blest with such aid, he has brought out Calvin and Servetus anew upon the stage; and if he cannot lay claim to the merit of making them exhibit new contortions, he is at least entitled to the praise of having exhibited *himself*, in an attitude as ridiculous as could well be wished for the satisfaction of spectators.

I have often observed, that most sectarians are fond of recounting the persecutions and sufferings of the founders of their respective sects. There is, indeed, no difficulty in accounting for this. The army of martyrs in the ca Christianity, in the prin ages of this religion, have a glory on the cause they d ed, which the enemies o cross can never sully, and will continue to shine as *t in the firmanent, and as the forever and ever.* What w that those who would sub their party views, for the lic doctrines of Chris should strive to secure fo own sect the honors whic tyrdom confers, and the ence which may be gain establishing a claim to the acter of a sufferer for cons sake.

Our biographer, a s Unitarian, seems very understand this principle. ing will do, but Servetus be a *martyr*. Servetus t the Father of modern U ans. "He was the first tant who publicly oppose self to that doctrine, wh the present day *enlig* Christians are continually and more disposed to reg one of the *most gross corr of their religion*,—I *m doctrine of the Trinity.*"

Had Servetus, however a martyr, only of the c class, it would hardly be ciently honorable distinc the father of modern Un ism. It would not dist him from thousands and who have died as marty whose names no historic uments have preserved. tus must also be a About six years before h as our biographer info Servetus wrote a letter

* No less than twenty different writers are stated to have been read, in reference to his subject, by the author of the MS.; the "most important of which" have also been read by the biographer in the Repository.

one of the ministers of
in which he "*prophesied*
re state, and declared his
s to meet it;" and in
ie also discovered, "the
a sincere reformer, and
it and determination of a
" p. 47.

instance of prophecy
erhaps appear dubious,
supported by others.
ingly, we are told, that
s said, (in his book en-
Christianismi Restitutio,)
ng the scholastic opin-
ut the Trinity, "Future
ions will consider them
gs to be amazed at."
xtraordinary prediction
grapher puts in capitals,
n immediately after re-
is, that "the *prophecy* of
s has already been in
filled." pp. 52, 53.

nhance the value of his
om, however, it is not suffi-
at he sustain the character
phet, for so did George
nd Brothers, and many
candidates for renown.
st also be one of the
guists in the world, un-
ding no less than seven
t languages; (p. 75,) and
is skill in other things,
must belong the credit
rst intimation of the cir-
of the blood, the *great-*
overy in modern physiol-

is he equipped for re-
martyrdom. In his
ferings, "Who," says our
her, "will deny his un-
courage, his persever-
d heroic constancy."

sorry, Mr. Editor, that
not been able to bring the
ndid production of our
to bear upon this repre-
sensation, so as to illustrate it in the most happy manner. Unfortunately, the author has stated, that even La Roche himself has conceded, that during his last imprisonment, "Servetus was very imprudent and behaved himself like a madman." p. 67.

And as to the "*heroic* constancy" of Servetus in his martyrdom; when the fire was applied to the pile, "it is said, Servetus uttered a cry so terrible, as to appal the spectators." p. 71.

Thus far our author, as to the first Unitarian *martyr*. I confess, Sir, Servetus does appear, from the biography of our author himself, a martyr worthy of the cause which he supported.

But your readers will begin by this time to inquire how poor Calvin fares, in the hands of such a historian. I cannot stay to tell the whole story; but I will give them a specimen, from which they may very correctly conclude as to the rest.

Calvin and Servetus had a correspondence by letters. Servetus sent some theological questions to Calvin, which the latter answered, and Servetus replied to his answer. In the next letter to Servetus, Calvin says, (as the biographer translates for us, cautiously omitting his original here,) "This nonsense is too absurd. Do not please yourself with such futile calumnies. Your calumny is too outrageous. I am astonished at your arrogance. Who are you that you would have us, despising the authority of Paul, by whom we know that Christ spake, give heed to your fictions!—I do not find in you the candor which an ingenuous man ought to have.

If you have not made the determination to fly from truth and oppose it, I will shew you in a few words, that you have mistaken the meaning of Peter." p. 45. Now what is the sentence passed upon this uncourtly letter, by our biographer? 'This reply of Calvin is in a style of brutal insolence'

Let us now turn to a letter of Servetus, and see how he fares, when he transgresses the rules of decorum.

Servetus wrote to Abel Paupin, one of the ministers of Geneva, and a particular friend of Calvin, respecting the subjects disputed by the former and Calvin thus: "Your Gospel is without the ONE God, without true faith, *without good works*. Instead of the one God, you have a *three-headed Cerberus;* instead of true faith, you have a fatal delusion; and good works you say are empty shows. Faith with you is a mere outside coloring without efficacy. Man with you is a chimera, whose will is enslaved. &c. &c." p. 47.

Now, how does our biographer, so offended at the want of politeness in Calvin, criticise upon Servetus? Why, to be sure, "the language is in some parts coarse and violent, yet it discovers no acrimony, nor malevolence; but the zeal of a sincere reformer, and the spirit and determination of a martyr." And the letter is pronounced to be "in a high degree honorable to his character." p. 47.

Now, Sir, you have a fair specimen of the biographer's treatment of Calvin and of Servetus. Throughout the whole, nearly all which Calvin or his apologists say in his defe stigmatized as gross prev tion and falsehood; and ne which the martyr Servetu or the enemies of Calvin is regarded as true. A derful specimen of mode erality, and of religion ref "from some of its most corruptions," to be sure!

Mr. Editor, I have n word to say about Calvin vetus, by way of apology tack. If Calvin sinned, that to the truth or falseh the system which he ad ed? When some of the tles called for fire to come from heaven and consu Samaritans who refused ceive Christ, did they proof to the world that th trines which they preach not true? Much might be much has been said, for I do not wish to attack or him. My only object is t how he fares in the hands biographer; and how an ant physician, who never have been known to the unless he had avowed e gant errors, nor even t men had been wise eno leave him to himself, gro der the management of nitarian biographer, into marvellous critic in vario guages; into the author most noble discovery in n times made in his professi into a *prophet*, and a r Such is the liberality for we are invited to forsa good old ways of our fat

I am, Mr. Editor,

Your humble Servan

A FRIEND TO LIBER

CHARITABLE BANK.

espondent has communi-
or insertion in the Pano-
n argument in favor of es-
ng a bank, or banks, for
ress purpose of furnish-
ecure, convenient and ad-
ous method of investing
perty of minors, widows,
persons, who are not able
e their property in any
pursuit. He urges the
ty of forming an institu-
this kind, as an exalted
of charity, and as a com-
with the Divine law,
requires provision to be
or the *stranger*, the *fath-*
and the *widow*. The
nication is too long to be
ed into our work; and of
ere is the less need, as
a few years ago inserted
Boston newspapers. The
does not go into par-
s as to the contemplated
of conducting the affairs
h an institution, of the
t of capital, and many
things, which must be
ered in detail, should his
ver be adopted. Nor
ie decide, whether the
capital, or only a part,
be composed of the prop-
f the persons described,
; a part, in the latter case,
taken up by the wealthy,
men in active business,
who would thus feel interested in the management of the whole.

It did not escape our correspondent, we presume, that the widow, the fatherless, &c. can at any time become stockholders in any of the banks now in existence, by paying a moderate sum in advance. Whether this would not be more safe, than to commence an experiment on a new plan, is certainly worthy of consideration.

The last bank which was incorporated in Connecticut has a provision in favor of Charitable Societies, which might be adopted with advantage by the legislatures of other states, in future acts of incorporation. It is, if we remember rightly, in substance as follows: Any charitable society in that state may at any time invest money in the bank at par, and will be entitled to dividends while the money remains thus invested. The society may not transfer the stock, but may withdraw the money invested, on giving six months notice.

A provision might doubtless be made on similar principles in favor of minors, or any other description of persons whom the legislature might think it expedient to patronize.

Our correspondent has our thanks for his communication, though we could not avail ourselves of it in full.

RELIGIOUS INTELLIGENCE.

OF THE DIRECTORS TO THE LONSSIONARY SOCIETY, MAY 13, 1813.

Concluded from p. 192.)

rethren were anxiously expecting
al of Mr. May, who has mani-
fested a peculiar talent for the religious instruction of children. After being long (but we trust not uselessly detained) in America, by which circuitous route to India, the Directors were obliged to send him, he took his passage from thence in February 1812, in the ship Harmony

(together with some Missionaries of the American and Baptist Societies,) and arrived at Port Louis, in the Isle of France, on the 8th of June, where, it is sincerely hoped, as well as at the Island of Bourbon and Madagascar, Missions may be established.* When Mr. May and his companions proceeded to India, and whether they have been permitted to proceed to the places of their destination, the Directors have not yet been able to learn.

BELHARY.

THE information received from Mr. Hands, as well as from other quarters, concerning the Mission at Belhary, is highly satisfactory, as he is proceeding prosperously in the three great and important engagements of preaching the word, translating the sacred Scriptures, and supporting various schools; in which he is now assisted by a promising young man, a Mr. Taylor, who appears to be the first fruits of his pious labors in India.

Mr. Hands regularly preaches to the Europeans, and his success appears to be considerable, especially among the soldiers, many of whom are seriously disposed. Twenty or thirty of these meet together several evenings in the week for prayer, reading the Scriptures, and Christian conversation. A library of thirty or forty volumes is formed for their use; many good books have been purchased for them at Madras; and their advancement in religious knowledge, experience, and practice, has been remarkably great. They have also manifested their love of religion, by making an unsolicited subscription of about fifty rupees for the purchase of lamps and other useful articles for the school, besides a monthly subscription to defray the expense of lighting, &c. Mr. H. has reason to believe that more than twenty of the soldiers (of the fifty-sixth regiment of foot) have been brought to the knowledge of the truth since they came to Belhary; and it is peculiarly satisfactory to state, that on the 27th of June, 1812, a Christian church was formed there, into which twenty-seven persons were, on a profession of their faith in Christ, admitted, and several more expressed their desire to be added to their number. This pleasing event filled the heart of our dear brother with joy and thankfulness, and will doubtless be highly grati Society.

The school at Belhary flour tains nearly fifty children, mo have learned Dr. Watts's firs some hymns, and portions The greater part of these ch before their admission into t a more wretched condition t the heathen; they have made ress in learning, and Mr. Han his hope that many of them ered out of the mouth of th and become lambs of the flock. This school is conduct soldier, under the superinten H. who has received from s and gentlemen, handsome towards its support.

By the assistance of some he has been enabled to erec *School House* in the Mis where about fifty children *castes* have been admitted. is chiefly under the tuition o ble *Bramin*; brother of his and as the natives are extren that their children may learn Hands intends, as a stimulus ars in general, and as a re most diligent, to select a few ilege; this method of proceed to conciliate the esteem of th win the hearts of the childre pare the way for the gradua of the people in the knowle tianity, without alarming t giving a sudden shock to the

Mr. Hands continues to in Kanaada* language, and i with his translation of the S it, of which he has sent us a n He has not yet begun to pr to the natives, but proceed sionaries must at the first, with them in a familiar an manner; this increases his o speaking the language, and p minds for more public exhor

What Mr. Hands states o disposition of the natives Gospel, is so well calculated objections lately made again efforts as dangerous to the country, that it deserves pe We shall quote his own wo

"The people in general hear, and to confess the foll perstitious customs, but no leave them. They acknow periority of the Gospel of C

* *In the Isle of France there are said to be* 90,000 *inhabitants; and in the Island of Bourbon* 120,000*; in both places it is probable that Missionaries would be favorably received. The state of religion in both is most deplorable; but their possession by the English is likely to be productive of great advantage to the people.*

* *This language has bee the* Kurnata, *but Mr. H. thi ly. He calls it the* Kanaada, *it is vulgarly called the* Can

s power on their hearts; scarcely sing without a visit from some ost respectable natives at the ouse. A Vakeel belonging to , generally visits me two or three eek, and has introduced me to of villages who have come to o transact business in the Court; e this will prove a considerable to us when we begin to itinerate ounding villages.*

our worthy brother was thus g in his Missionary career, he ly delighted with the cheering on enjoying at Belhary the a- f his dear brother and former ident, Mr. Thompson; for, to ising station the Directors, the Madras, and his own inclination red to direct his course. But, ot in man that walketh to direct

The sovereign Disposer of hu- ts saw fit otherwise to determine, w in silence: to the holy man- Thompson, as the Society were last year, after residing for a few t the Cape, where his labors acceptable and useful, proceed- ls India, by the Isle of France, obtained valuable information g that island, Bourbon and Mad- om thence he sailed to Calcutta, thence to Madras, where he ar- ch 22, 1812. He was there ad- eport himself, as is expected from , at the Police Office, requesting n to go forward to Belhary. But on inquiry, it was understood Thompson came from England icense from the Directors of the a Company, he was informed that not be allowed to reside in India, immediately return. The order llows:

Madras Police Office,
May 22, 1812.

r Sir,

rected to c[illegible]nt you that the e the Governor in Council is pre- y the orders of the Supreme ent, from permitting you to re- y place under this Presidency: therefore return to the Isle of or to Europe by the first oppor-

[illegible] Sir,
Most obedient Servant,
"J. H. Stokes.
"Superintendant of Police."

hompson, by the advice of his ddressed a respectful letter to the Governor on the subject; waiting several days without re- y answer, he again waited on the Superintendant of Police, who informed him, that if no answer was given, the order for his removal remained in force, and that if he did not go, he should be obliged to report it. Mr. Thompson observed, that he had no means of obeying the order, and that the Missionary Society had not authorized their agent to advance him money for that purpose. He was then informed, that he should receive an order to put him on board some vessel homeward bound, when a very small allowance would be given him for his passage, as he had come out without leave from the Company; and added, that he supposed it was the intention of Government to put a stop to such endeavors.

It is impossible not to feel, on this recital, the most painful regret that regulations, which were originally made for commercial purposes only should now be employed to impede the progress of Christianity, or place under the control of the East India Company, a subject so intimately connected with the present and eternal happiness of many millions of the human race. For the removal of such unrighteous restrictions, the Society applied to his Majesty's Ministers; has petitioned the Legislature; and will continue importunately to address the Throne of Grace.*

* *The reflections of our dear departed brother, in a letter dated May* 12, *may not be unacceptable to the Society.*

——"*There is no appeal, as it is confirmed by the highest authority not only in India but in England. This you may probably regard as a melancholy event; but no; regard it as an unwarrantable stretch of arbitrary authority, which the Great Head of the Church will over-rule for the promotion of the interests of his kingdom. For my own part, though I deeply regret the loss of time, and the inconveniences of another voyage to Europe and back; I feel no doubt that I shall return, and that this occurrence will turn out to the furtherance of the Gospel. I have nothing to complain of in the Government here, for they act agreeably to the letter of their instructions; nor of the Government at home, as when the Charter was given to the Company, there was little regard to such an accession of territory, and it had no view to the religion of the people; and when the Toleration Act was passed, the Parliament did not anticipate that the British dominions would be so extensive, or that Christians would feel it their duty to communicate the knowledge of the Gospel to foreign lands, and therefore no provision was made for such a purpose. Considering that the renewal of the Charter is about to be discussed in Parliament,*

This refusal of the Government to permit Mr. Thompson to proceed to Belhary, was soon followed by another event still more distressing:—He had frequently complained of a pain in his side, which was considered as the symptom of a liver disorder, which it was hoped would prove but slight, but alas! its progress was rapid and fatal. He had desisted only two Lord's days from preaching, and was at chapel on the 21st of June. On the following Thursday he became extremely ill, and danger was apprehended; but his mind was preserved in peace, and he maintained a humble, yet confident and unshaken dependence on the atonement of the great Redeemer; while he renounced, with a kind of indignant jealousy, any thing in himself in which he might glory; and although, through the extreme violence of his disorder, he could not, so frequently as he wished, express what he felt and enjoyed, yet, on two occasions he cheered the hearts of his weeping friends, when he declared his joy in the Lord, and exhorted them to increasing zeal in his cause. "Cran, said he, I never saw; Des Granges I once saw; but Brain was my dear friend, companion, and fel dent. I shall soon see them in gl Swartz too;" and then, in a re mind, and with exertion of body almost too much for his enfeeble he added, "But I shall see Jesus, is the glory of all!" Thus our dea er, though denied the expected of preaching among the Gentiles searchable riches of Christ," w favored by his rich grace in his d moments, and expired with a hop immortality.

To the Society, as well as to Cons and friends, it is no small co to reflect, that he died in the l our valuable brother Mr. Lovel Missionary at Madras; where he all that attention which piety an ship could afford in his painful stances: and this leads us to repo the circumstances of that faith sionary at

MADRAS.

Mr. Loveless has been, for years, usefully employed as a te the Male Asylum, and also in p the Gospel both to Europeans and Having been enabled by their aid to erect a chapel in the Blac where he has met with consider couragement, he has judged it e to resign his situation in the that he may devote himself wholl proper employment in the ministr word, as more congenial with his a Missionary, for which he has most ample scope in that great an lous city; and it is the earnest wis Directors that he may be assisted addition of another able laborer local situation of Mr. Loveless, t with his own prudence and ze rendered him very useful to th stations, especially to Vizagapat Belhary, both which ought to be s ened by the addition of more M ries, and we trust will be so, if t ent unjust and impolitic restrictio be removed. But under the exis cumstances, and doubtful wheth May and other Missionaries fr ferent Societies, have been pe to reside in India, the Directors ha ly written to Mr. Thom at the Ca string, him not to proceed until h have heard again from home. T rectors, sympathizing with their tian brethren of the Baptist Mis Society, in their heavy loss, occasi the fire which consumed their p office at Serampore, immediately o ing of that disaster, cheerfully vote one hundred guineas towards re

should it be said to those who wish to diffuse the Gospel in India, that none had been prevented from peaceably exercising the functions of his office, nor any one sent home, any alteration might be deemed unnecessary; but should the Government here insist on my return, I trust it will give such an additional impulse to their exertions, who are desirous of such an alteration, as will secure its attainment. Mine is a case peculiarly in point, as I have sailed to no foreign port, under no foreign colors, nor proceeded a step without the public sanction of the existing authorities, and am, in fact, deficient in nothing but the Company's license."

It may not be improper, in this place, to transcribe a passage from a letter written by Mr. Hands on this subject.

"*I hope that this order for Mr. Thompson's return will have a powerful effect on the minds of our dear friends in England; and, that if the Company's Charter should be renewed, they will endeavor to procure some provision therein, for the protection of* Protestant Missionaries *in India.* Catholic Missionaries *abound in almost every part of India; they excite no notice nor suspicion; and are allowed to travel about as they please; why then should not we enjoy the same liberty? A new Catholic chapel has lately been erected at Belhary, and a new Padre has lately arrived from Goa. All the persons who attend are Portuguese or Malabar people, belonging to the different native corps stationed here.*"

:—a donation which they are
at the whole Society will cor-
ive. From India we naturally
he adjacent island of

CEYLON.

he satisfaction to state that the
essed in our last Report have
reat degree realized. By the
le exertions of the present
Sir Alexander Johnstone, the
and Reverend Mr. Twisleton,
iends of religion, the care of
has been revived. Our Mis-
r. Ehrhardt, was appointed to
ools in the district of Matura,
into the character and con-
schoolmasters. Mr. Ehrhardt
e greater part of those who
rly been baptised by the
merely being able to recite the
er, the Ten Commandments,
, as extremely ignorant of
, and still living in the constant
idolatry, having submitted to
y for worldly advantage. He
re exceedingly addicted to the
images, before which they
e on the ground and pray,
achment to image worship ac-
is opinion, for the success the
tholics have had in making
lytes, while the religion of the
appears to them too simple,
by them "the Religion of the

, who has acquired the Ta-
e, has been very assiduous in
he schools, particularly at Til-
hich he has been much en-
the Hon. Col. Molesworth,
Molesworth,) who has been
in establishing several other
for the children of the Sea-
e garrison of Jaffnapatam,
les a number of Hindoo, Mus-
and Po tuguese, children;*
nder the care of Mr. Chris-
(a native,) where the Lancas-
n is adopted with success.
d, who teaches a school at
y, is appointed to superintend
(in number about twenty-
e district of Galle. He found
deplorable state, owing partly
ligence of the masters, and
e reluctance of the natives to
hildren to school. But there
hope, that by the encourage-
given to the schools by the

rogress these boys made in a
ons such, that several respec-
s, and of the highest Hindoo
and offered their sons to be
the Christian religion."

Government, the increased diligence of the teachers, and the distribution of the Scriptures in the Cingalese language,† which may shortly be expected, the Missionary prospects will soon become much brighter, especially if some able English Missionaries can be sent to labor there. "I hope," says a gentleman resident in Ceylon, "the Missionary Society, and all societies for promoting the glorious cause, will consider this, and strain every nerve to send some able teachers to this country; never was such a harvest as is prepared for the reapers."

The Directors have been informed, that Mr. Palm and Mr. Ehrhardt have, by the kindness of Government, been appointed to two of the churches, and are so provided for, that the Society will be relieved from the expense of their future support.

Before we quit this part of the globe, it will be proper to notice the efforts which have been made in this country, in favor of the

LASCARS AND CHINESE,

who, having navigated British vessels from India, usually reside some months in this metropolis, before their return. The Committee to whom this business was entrusted, report, that in pursuing the object of their designation, they have not been exempt from difficulties; but that they have engaged two persons, who, during their leisure hours, have, in the space of eight months, made considerable progress in the Bengalee language, in which they are able to read the New Testament with tolerable ease, and that each of them has translated two tracts into that tongue; and the Committee hope they will soon be enabled to converse with the Lascars on the subject of religion, and ultimately prove of great use to them;—a third also, has for some months past, applied himself, in his leisure hours, to the Chinese language, that he is no less indefatigable in his pursuits, and that his prospect of success is no less pleasing than that of his fellow laborers before mentioned. The Directors next pass on to

CHINA,

an empire so vast, so populous, and so idolatrous, that it cannot be mentioned by

† *An Auxiliary Bible Society has been formed in Ceylon, under the auspices of the Governor and most respectable residents, from which, by the blessing of Heaven, the most pleasing results may be anticipated. The people will soon have the Scriptures not only in the Tamul, but in the Cingalese language.*

Christians without exciting sentiments of the deepest concern. On the shores of this immense country our excellent brother Mr. Morrison, has persevered, for several years, in his solitary, but most interesting labors—in translating, into the language of more than three hundred millions of the benighted descendants of Adam, the Scriptures of Truth. Mr. Morrison, whose acquaintance with the Chinese language has, perhaps, seldom been exceeded by any European, has completed his Grammar of the Chinese language, which he has presented to Lord Minto, Governor General of Bengal; he has printed his translation of the Gospel of Luke, a single copy of which he has sent to the Directors, whose gratitude to the British and Foreign Bible Society, for their second generous donation to Mr. Morrison, in aid of his Chinese version of the Scripture, induced them immediately to present that copy to the Committee, that they might deposit in their Biblical Library a book of so much interest, and to the production of which they had so liberally contributed. The Directors have also presented to the Committee, the only printed copy, transmitted from Vizagapatam, of the Gospel of Mark in the Telinga language, translated by our Missionaries. And the Directors feel a pleasure in again acknowledging with unfeigned respect and affection, their obligations to that excellent Society, in whose growing greatness and usefulness they exceedingly rejoice, for the readiness with which, on every application, they have furnished Bibles for their Missionary stations in different parts of the world.

Mr. Morrison has transmitted to us the copy of an Edict, which was issued by the Emperor of China,* whereby printing religious books and establishing preachers are made capital offences. The Roman Catholic Missionaries at Pekin have been sil need, and some of them imprisoned, till they can be transported to Europe. Mr. Morrison, however, proceeds in his work undismayed, but with all necessary caution and prudence. He has formed a Catechism in the Chinese language, and also a tract on the Way of Salvation. "I must," he says, go forward, trusting in the Lord. We will scrupulously obey Governments, as far as their decrees do not oppose what is required by the Almighty; I will be careful not to invite the notice of Government. I am, though sensible of my weakness, not discouraged, but thankful that my own most sanguine hopes have been more than realized. In the midst of encouragement, the practicability of acquiring the language, in no very great length of time, of translating the Scriptures, of having them printed in China, have been demonstrated. I am grateful to the Divine Being, for having employed me in this good work, and should I die soon, I will afford me pleasure in my last moments."—"When I am dead, I trust God will raise up some Chinese who will circulate these, and thereby proclaim to their countrymen, the millions of his countrymen, the glad tidings of God, the redemption that is in Christ Jesus, with all its preceding and consequent circumstances, and these may lead to the eternal salvation of many. Little as has been done, I do not expect, four years ago, that by this time so much would have been effected, my labor had been a million times greater, I should not have regretted it."

The Directors hope that, notwithstanding the Imperial Edict (which, they have reason to think, will not be severely enforced upon, especially in the provinces) many copies of the Translation will, by means of merchants and sailors, in consequent Prince of Wales's Island, Malacca and other adjacent countries, find their way into the heart of the empire, and that God will bless his own word to the salvation of many, and possibly the prohibition may excite in the minds of greater curiosity to obtain and read it.

Mr. Morrison having frequently complained of being left to serve alone in this great work, and fearing that in the event of death it might be for a long time, if not entirely, the Directors have sent out Mr. Milne, by the way of the Cape of Good Hope, as a valuable fellow laborer. The Directors have also, in answer to Mr. Morrison's earnest request, determined on commencing a mission to the populous island of Java, in which it is said there are three millions of inhabitants, including two or three thousand Chinese, among whom the Scriptures may be freely distributed. We ought not to be forgotten, that our worthy brother has also manifested by promoting among the residents at Canton a subscription for the Auxiliary Bible Society, and to the treasurer of which he has remitted two hundred and eighty-five

* *See a copy of this Edict in No. XXIV of the Missionary Transactions.*

WEST INDIES.

TOBAGO.

It was the intention of the Directors, as intimated in the last Report, to have sent Mr. Elliot to New Carlisle, but he declined to his wishes to continue

'obago. The chapel erected
ill seat about two hundred
pened in May last, and a
ber of persons, both white
tended. Mr. Elliot hopes
are not altogether fruitless;
many of the negroes are im-
ne of the managers informs
equently hears them reprov-
r for sin; a few also seem to
erned for the salvation of
A serious gentleman from
visited the island, and ob-
lliot's labors, has given the
ore favorable report of the
they had before received.
also to be a prospect of re-
xpense of the Mission, by
ons of some of the planters.

TRINIDAD.

, Mr. Adam continues to
white and colored people,
aves, in the chapel which he
at the town called Port of
l as in other parts of the
g not only on the Lord's
requent meetings held in the
purpose of catechising the
e believe that Mr. Adam la-
ithfully and usefully, but
failure of business, the want
with America, and the ex-
ice of provisions, the ex-
is Mission is extremely

DEMARARA.

still labors at Le Resouvenir,
of Demerara. Soon after
om England, a proclamation
f his Excellency Governor
agreeable to the directions is-
Government at home, by
erty of the negroes to attend
n of the Missionaries was
enlarged. The preamble to
tion stated, that the Governor
instructions from the Prince
al a former (restrictive) pro-
ad to give every aid to Mis-
the instruction of religion."
mes ge was accompanied
t friendly assurances of the
the Missionaries of his sup-
considered their exertions to
eful to the community. His
was also pleased to make a
esent towards the support of
He also desired them to
e instruction of the soldiers'
which a small salary is to be
e good effect of this magisteri-
ment soon became apparent in
the attendance of the slaves, six or seven hundred of whom attend Mr. Wray's ministry, and some of them from a considerable distance: from thirty to fifty slaves attend thrice a week to learn to read, and many more who live at a distance teach each other. Several have been baptised and admitted to the Lord's Supper during the last year. This Mission, in consequence of the distressed state of the colony, has become this year far more expensive than before.

Mr. Davies has finished and opened a large chapel at George Town (formerly called Stacbrook) which is attended by a very considerable number of people of different colors. It is supposed that about 1000 negroes attend. The inhabitants of the town contributed more than 600l. towards the building, and about 60l. was subscribed by the poor negroes, who gave half a bit (or two-pence-halfpenny) each. But the debt still remaining on the place is very large. An Auxiliary Missionary Society, including people of color and slaves, has recently been formed at George Town, whose subscriptions amount to 80l.

BERBICE.

A NEW, and we trust, a wide door of usefulness appears to be opening in the adjoining colony of Berbice, distant from Demarara about seventy miles. Several estates in this colony belong to the British Crown, and are now under the direction of Commissioners who are disposed to encourage the instruction of the slaves. These gentlemen, who are well acquainted with the valuable services of Mr. Wray, have made a proposal to him to remove to Berbice, and undertake, with the consent of the Directors, the religious care of the negroes, who are very numerous. To this proposal the Directors, unwilling as they are to relinquish the services of Mr. Wray, have consented, in hopes of his more extensive usefulness, and in expectation that his place at Demarara will be well supplied, of which they have some prospect, three Missionaries who had been educated at Berlin and Rotterdam having been sent over to England, by the Dutch Society, in consequence of their own inability to employ them. One of these Missionaries is at present intended for Java, and two others for Demarara or Berbice. The whole expense of the Mission at Berbice will be defrayed by the Commissioners.

OTAHEITE.

FROM the Missionaries who returned to Otaheite from New South Wales in

May or June 1811, at the earnest request of the King of the island, the Directors have not yet received any letter; nor have they been favored with any information concerning them from the Rev. Mr. Marsden at Port Jackson, since his letter of September 21, 1811. The last information is from Mr. Davies, who had embarked for Otaheite, dated Paramatta, October 14, 1811, in which he fully states the reasons which determined him and several more of the Missionaries to resume the undertaking, their willingness to encounter any difficulties which might occur, and their cheerful expectation of ultimate success. Mr. and Mrs. Davies have probably followed their companions to Otaheite. The Directors have long been anxious to hear of their safe arrival, and agreeable reception at the island; but so difficult is it to maintain a communication with this distant part of the earth, that they and the Society must still exercise their patience. The Directors, however, have repeatedly written to the Missionaries, and have also sent out supplies, to the care of Mr. Marsden, of such articles as they are supposed to need.

CANADA.

Mr. Smart, who left England in June 1811, is now at Elizabeth Town in Upper Canada, where he found the state of things rather unpromising; but he has had the satisfaction of seeing the congregation much increased, from about sixty to two or three hundred, and their attention to the word greatly improved. He has reason to hope that his labors have been useful to the souls of his hearers. "Their attention," he says, "to the preached Gospel, for the last six or nine months, is such as I never witnessed in England; their anxiety for my comfortable and permanent settlement was also very great." This pleasing prospect, however, is for the present beclouded by the breaking out of the war between America and Britain, and unhappily Mr. Smart's station is at the very seat of it. Battles have been fought in the immediate vicinity, and a ball from an American fort at Oswegatche passed between the neck of his horse and his own body, as he was returning from preaching in the neighborhood. When he wrote last, it was within the sound of the cannon; hitherto however he has been preserved, and he entreats the prayers of the Society. His preaching circuit is considerable, extending fifty miles in length, and twenty-five in breadth; but his strength has been proportioned to his labors.

Mr. Cox, who was intended for St. Mary's Falls, received so discouraging an account of that place that he th duty not to proceed to it, unti from the Directors; who, on t ation of the subject, consente ing in Canada, where many hear the word, are totally des Mr. Cox was for a short time but soon removed to Augusta, i of Granville, where his labors very acceptable.

Mr. Spratt, who went to An a view of proceeding to India, so ill at Philadelphia that it wa together improper for him to such a sultry climate, has rem present to Quebec, where he congregation of Mr. Dick, whi to this country. His health i and we hope that hereafter he to take a part in some impo sion.

The Directors, yielding to tions of some pious friends d ested in the religious welfare o land, have consented to send who was for a short time at St. John's, at present destitu iser, where he is to preach f two, till the people are pro settled pastor; and then to la parts of the island, where th most needed, and to which the of God may appear to direct.

The Directors have not yet send a minister to New Carl the people in that country are ous of hearing the word.

MALTA.

Mr. Blomfield, who was 1811, to promote the knowl Gospel among the Greeks, wa reside for a time at Malta, wh have an opportunity to learn language, and to perfect hi modern Greek, as well as t best information concerning t which he might afterwards course.

Mr. Blomfield applies himse to the modern Greek, and ha gress in writing and speakin anxious to pursue the princi his Mission, and has had pre tions to the Island of Zante. time he preaches to a numb lishmen resident at Valetta, lieved with spiritual advantag He is also active in distributi the Scriptures, of Dr. Dodd and Progress in Italian, and reli some of which are sent to Sicil was informed that a gentlema ed the Morea, left two Greek

convent, with which the inhabitants so delighted, that they rang the bells y, and performed some extraordinary ous ceremony. Malta appears, from mmercial and local circumstances, to important Missionary station, and if Blomfield proceeds to the continent the Greek islands, it seems desirable he should be succeeded by an able and r master of the Gospel, who may opportunity to render essential ser- to the cause of true religion in all ountries bordering on the Mediter- n.

SEMINARY.

e present number of the students at rt is nine. Five of these, Mr. Skin- Mr. Dawson, Mr. Kempton, Mr. nson, and Mr. Fyvie are regular stu- . Mr. Le Brun and Mr. Bellot (of ch extraction) are in part supported e Society, and are under its patron- Mr. Kam and Mr. Bruckner, who reviously studied at Berlin and Rot- m, sojourn at Gosport only until they ady to depart for foreign stations. re diligent in their studies, devoted e work, and promise to be useful onaries of Jesus Christ. An addition number of students is likely soon to ide.

FRENCH PRISONERS.

our holy religion teaches us to love our enemies, the Directors thought it duty to pay some attention to the ch Prisoners in different parts of this ry. At the depots of Forton, and hester, near Gosport, and on board rison ships in Portsmouth harbor, the Mr. Perrot from Guernsey, and the nts at the Rev. Mr. Bogue's, have, e permission of Government, preach- e Gospel, and established among the ners little libraries of useful books, ling Dr. Doddridge's Rise and Pro- , in French and Italian, and Mr. e's Essay, a large edition of which has been printed. The Rev. Messrs. of Launceston, and Cobbin of Crediton have also taken the pains to travel to rison at Dartmoor, where they have tedly preached to the numerous pris- , distributed tracts, and established ies of a similar nature to those at n and Porchester.

e Directors now submit to the can- f the Society this brief recital of their edings, and thus conclude the duty eir office for the year. To the best eir ability they have conducted the s of this Institution, which are annu- growing in extent and importance. The number of Missionaries employed by this Society has been continually increasing, as the Directors have been assiduous both in establishing new Missions, and in augmenting the efficiency of those previously commenced. In the populous regions of British India, a boundless field presents itself to the laborers, and a work is begun which already promises a plentiful harvest. In Africa, several favored spots begin to blossom as the rose; and in the Western Isles many of the sable and enslaved children of Ham are rendered by the Gospel of Jesus, "free indeed." Many more laborers are ready to consecrate their services to the Lord, saying, "Here are we; send us." While the friends of the Institution, more liberal than ever, especially in the formation of numerous Auxiliary Societies, by pouring their abundance into our treasury, loudly and practically say—"Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitation: spare not; lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left, and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited."

Receipts and Disbursements from April 1, 1812, to April 1, 1813.

Amount of Collections, Subscriptions, Donations, Dividends, &c.	15377*l.*	4 5
Balance due to the Treasurer, brought from last account	1,184*l.*	8 7
Disbursements on account of the several Missions	8,985	10 3
The purchase of sundry Exchequer Bills	5,101	5 7
	15,271	4 5
Balance in the hands of the Treasurer	106	0 0
	15,377	4 5

LETTER FROM MR. MILLS.

Messrs. *Samuel J. Mills* and *John F. Schermerhorn* were employed by the Connecticut and Massachusetts Missionary Societies to make a tour through the south-western parts of the United States, not only to preach as missionaries, but to gain information as to the state of religion in that immense tract of country. The

following extracts are from a letter written by Mr. Mills to the Trustees of the Connecticut Missionary Society, and have been published in the Connecticut Evangelical Magazine.

"I LEFT Marietta the 24th of October, 1812, and proceeded down the Ohio river. On the 25th, (Sabbath) preached at Belpre, a New England settlement. Thence proceeded through Galliopolis, to Chillicothe where I arrived Nov. 2d, preaching occasionally on the way, and distributing the Constitution of the Ohio Bible Society. The prospect was favorable, as it respects the increase of the funds of the Society; at least as much so as could be expected. On the 7th came to Springfield, on the head waters of the Little Miami. Here I tarried two or three days, detained on account of the rain, and waiting for Mr. Schermerhorn, who left Marietta the same day that I did. He went up the Muskingum, and came on by Zanesville and Franklinton to Springfield, where he arrived the 10th. We proceeded on our way to Dayton, and put up with Dr. Welch, the Presbyterian minister residing in that place. From Dayton, I came on to Lebanon, near the Little Miami, and thence to Cincinnati. Brother Schermerhorn went down the Big Miami by Franklin to Cincinnati, at which place we both arrived the 17th of November.

"I shall at this time only mention the number of Presbyterian ministers, in the state of Ohio, south and west of New Connecticut. By recurring to the census of 1810, you may form some idea of the religious state of this part of our western country. I shall name those counties that have one or more Presbyterian ministers, residing within their limits. Those not named are destitute. Columbiana county, one; Jefferson, four; Belmont, one; Athens, one; Delaware, two; Fairfield, one; Licking, one; Muskingum, one; Pickaway, two; Ross, two; Knox, one; Washington, one; Montgomery, one; Warren, one; Highland, one; Hamilton, two; Butler, one; in the whole state, New Connecticut excepted, twenty-four. These ministers have one church at least under their care, some have two or three. There are three Congregational ministers in this part of the state,—Mr. Potter, residing near Steubenville, has no charge; Mr. Robbins in Washington county; and Mr. Harris in Licking county.

"South of New Connecticut, few Bibles or religious tracts have been received for distribution among the inhabitants. The Sabbath is greatly profaned; and but few good people can be found in any one place. There are, however, a number of Societies which are
isters for settlement
at least, more comm
in the year. The
have been numero
of the state; but are
ing. They had late
7 ordained preache
The Baptists are so
certain parts of the
odists, according to
are far the most nu
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New Connecticut, v
far the most desira
certainly as respect
ious habits of the
They are far advan
of country of equal e
west of the moun
have a village 25 m
rection from Cincin
their number at
they are not incre
time.

"From Cincinnat
and myself came d
Laurenceburgh in
Left that place th
the Ohio into Kent
the river about 50
sed over into Ind
some miles on that
crossed back into K
ned our course wi
falls of the Ohio,
We found the inha
tute state; very ign
of the Gospel; and it
out Bibles or any
The Methodist pr
this country in thei
but do very little,
the people in obtai
of the doctrines of t
in the Indiana te
the last census, 24
there is but one P
Mr. Scott, living
Methodists and Ba
numerous. In the
taining more than 1
no Presbyterian or
ter. There are a n
in the territory wh
such ministers amon
wise wish to be ren
Religious Tract So

"Leaving the riv
our way through F
course to Lexington
December 5th. W
Blyth and soon beca
number of good peo
at Lexington, we a
the Constitution o

been instituted a year or two
ith too restrictive principles.
ittle towards advancing
ject for which it was estab-
prospect was, when we left,
soon become much more
eful. Of 500 Bibles, which
mitted to our care, by the
ible Society, we directed 100
the Managers of the Ken-
y, for distribution. There
ate of Kentucky, as nearly
ascertain, 33 Presbyterian
churches, and 1,200 commu-
ere is a Presbytery, called
and Presbytery, which has
f from the Synod of Ken-
t of this Presbytery is within
Tennessee. There are be-
11 ministers, and about 1,000
s. The number of churches
rn. The Baptists are very
this state. They have 142
3 churches, and 21,660 com-
The denomination called
have 15 ministers, 20 church-
communicants. There are
a Catholic priests, and 12
rship. A Roman Catholic
tely been built in Lexington.
sts are less numerous than
but there are considerable
hem in different parts of the

Lexington on the 14th of
nd proceeded on our way to
Tennessee, where we arrived
n the 29th rode to Franklin,
Nashville, and put up with
rn. During our stay in this
nessee, we consulted with a
ous people, with regard to
y of forming a Bible Society.
ly favored the object. Mr.
thought there would not be
t the people, and form a
during our stay. He engag-
ould exert himself in favor of
did others, men of piety and
We left with him a copy of
ion of the Bible Society form-
e of Ohio; and wrote to Mr.
Marietta, requesting him to
ville, for the benefit of the
t to be formed in that neigh-
f the 500 Bibles which were
him from Pittsburgh. In
Tennessee, there are 22 Pres-
isters, and 45 churches. The
are much more numerous;
ised preachers, 125 licenti-
whites in society, and 500
Baptists have in this state
societies.
sked with Mr. Blackburn on
ety of pursuing our course
down the river to New Orleans. He advised us to go, and assisted in making the necessary preparations. It was thought best for us to descend the river. General Jackson was expecting to go in a few days, with about 1,500 Volunteers to Natchez. Mr. Blackburn introduced us to the General, who, having become acquainted with our design, invited us to take passage on board his boat. We accepted the invitation; and after providing some necessary stores for the voyage, and making sale of our horses, we embarked the 10th of January 1813. We came to the mouth of the Ohio the 27th, where we lay by three days on account of the ice. On the 31st we passed New Madrid; and the 16th of February arrived at Natchez.

"During our stay at Natchez and the vicinity, we introduced the subject of the formation of a Bible Society, for the benefit of the destitute in the Missisippi territory. The professedly religious people, of the different denominations, appeared anxious for the establishment of an Institution of this kind. A proposal was drawn up for a meeting of those disposed to aid the object and the time and place of the meeting agreed upon. At the time appointed, a number assembled, and chose a Committee to prepare a Constitution, to be presented to those disposed to sign it, at a second meeting which was to be held at Natchez, three weeks from the first meeting. We left with the Committee a copy of the Constitution we had with us, to which the one formed for the Missisippi territory, will most likely be similar. The Bible Society for this territory will be supported by a number of the most influential characters, both civil and religious. We engaged to send them 100 Bibles, and have given directions that they should be forwarded to Natchez. We likewise encouraged them to hope for further donations of Bibles from other Societies; and engaged, upon our return, to represent their state to the Bible Societies of Philadelphia, Connecticut, and Massachusetts. As those who engaged in the formation of the Society, entered upon the subject in a very spirited manner, we doubt not the result will be a happy one. There are at present 4 Presbyterian ministers in the territory, and 5 or 6 churches. Whole number of communicants 113. The Baptists have 6 ministers and 5 licentiates, about 15 churches, and 494 communicants. The number of the Methodists is about equal to that of the Baptists.

"Before we left Natchez, we (with Mr. Blackman the chaplain who attended the Tennessee Volunteers) obtained a subscription of more than 100 dollars, for

the benefit of the Tennessee Bible Society. This subscription was made by the officers principally. The prospect was that it would be very considerably increased, before they left that part of the country. We were treated with great attention by the General and officers; and were more obliged to them for their subscription to the Tennessee Society, than if it had been made to us.

"We left the Natchez the 12th of March, and went on board a flat bottomed boat, where our accommodations were but indifferent. The weather was generally pleasant, and we arrived at New Orleans the 19th. We might have taken passage in the steam boat, and should have done so, had it not been for the extra expense we must have incurred. The usual rate each passenger pays in the steam boat from Natchez to New Orleans is 18 dollars; whereas our passage was but little more than 6 dollars for both of us. The distance is 300 miles. For 100 miles above New Orleans, the banks of the river are cleared, and in descending the river you pass many very elegant plantations. The whole of this distance, the bank appears like one continued village. The greater part of the inhabitants are French Catholics, ignorant of almost every thing except what relates to the increase of their property; destitute of schools, Bibles, and religious instruction. In attempting to learn the religious state of these people we were frequently told, that they had no Bibles, and that the priests did not allow of their distribution among them. An American, who had resided two or three years at a place, which has the appearance of being a flourishing settlement, and has a Catholic church, informed me that he had not seen a Bible during his stay at the settlement. He added, that he had heard a woman from the state of New York had lately brought one into the place.

"Upon our arrival at New Orleans, we were soon made acquainted with a few religious people. The number of those possessing this character, in this place, we are constrained to believe is small. We found here a Baptist minister, who has been in the city a few months, but expects to leave the place soon. He is a sensible man, and to appearance a Christian. I doubt not, he has labored faithfully in the service of his Master. There is no Protestant church in the city. Attempts have been made to obtain a subscription for building one, but have failed. There is at the present time a Methodist preacher in the place. I believe he expects to leave it soon. The Catholic priests will then be the only professedly religious teachers in the city.

"Soon after our arrival, we in... the subject of a Bible Society. ... met the wishes of the religious... with whom we had become ac... As we had letters of introduction... ernor Claiborne, we called upon... company with a friend. The... our coming to the place was stated... and he approved of it. A prop... meeting was readily signed by ... by 12 of the members of the L... who were then in session. ... more, principally merchants bu... the city, added their names to ... At the time appointed for estab... Society, the greater part of th... subscribed to the proposal met... to the meeting, a Constitution ... formed; and was presented for ... probation, should it meet the ... those present. The Constitution ... and considered, article by art... adopted. It provided that the ... of Managers should not be less ... nor more than 24. The Manag... to choose the other officers of th... After signing the Constitution, ... agers were chosen, about 20, so... ing in the country, but the great... the city. The Managers proc... the choice of officers. Gene... jamin Morgan was chosen Presi... Dr. Dow, Vice-President. The... by those who become members ... at 5 dollars, upon signing the pa... the yearly tax upon each mem... dollars. All present appeared m... ified with the opening prospect.

"We find that, in order to ... Bible circulate freely, especiall... the Catholics, the consent of th... in office must be obtained. We ... quently told that the Catholi... would by no means favor th... We were referred to Father A... he is called, who has greater influ... those of his order than even the ... who has lately arrived from E... If the consent of the former can... tained, it was allowed by those w... we conversed, that much might ... towards distributing the Scriptur... the French Catholics. We too... venient opportunity to call upon ... erend Father. The subject was ... ed to him. He said he should be... to have the Bible circulate amo... of his order: and that he would ... of the translation distributed by ... ish and Foreign Bible Society. ... tion to this, he said he would s... circulation of the Scriptures, a... opportunity present. We enq... him, whether the priests in the ... parishes would likewise favor ... work? At this enquiry he seem...

l answered, "How can you
. is for their interest to circu-
ıiptures." Upon this point,
ents were hardly in unison.
re felt no disposition to contra-
We have since called upon the
le also gave his consent, and
ould contribute in favor of the
tution. This disposition in the
iests to favor the circulation of
ures has very much surpris-
h whom we have conversed
pect in the city. The priests
pe the nakedness of the land.
tonio gave it as his opinion,
ould very rarely find a Bible in
French or Spanish Catholic
any of the parishes. And the
narked, that he did not believe
10 Bibles in the possession of all
e families in the state; and these
stitute three fourths of the pop-
he state, people of color excepted,
nd by men of information. When
o this place, we found a number
Bibles and Testaments had
there for distribution, gratis;
ien on hand some time. They
ll disposed of, and repeated in-
made for those books by the
I happened in at Mr. Stack-
se a short time since. Dur-
y, which was short, five or six
me in, inquiring for the Bible
nish language. The present is
a new and interesting era in
of New Orleans. Mr. Stack-
ms me, that if he had 50 Bibles,
lspose of them at once to the

xpect to leave this place soon,
ed on our way to Georgia
ıe Creek nation. We hope to
ne early in the month of July."

E SOCIETY OF NASSAU HALL.

ety lately held its semi-annual
when the following gentlemen
ven officers; viz.

ET J. F. HUNTINGTON, *Pres.*

AM BLAIR, } *Vice Pres.*
R. WEED, }

W. PLATT, *Sec.*

M. STUART, *Treas.*

other other gentlemen were
anagers.

oard of Directors of this Society
rmined "to make the navy of
particular object in the distri-
Bibles," and have transmitted
ve Bibles to be distributed
officers of Commodore Decatur's
at New London, with a suitable
dressed to the Commodore,
Gen. Huntington of New-Lon-
don. The following letter from the latter gentleman, enclosing the answer of Com. Decatur, we lay before our readers with pleasure.

"*New London, July 26th*, 1813.

"Gentlemen—Circumstances preventing a personal attendance, the contents of your letter of the 16th inst. was communicated to Commodore Decatur, who is with his squadron seven miles above the town. His answer follows:

'*U. S. S. United States, July 22d*, 1813.

"Dear Sir—I have this moment received your letter containing the resolution of "The Board of Directors of the Bible Society of Nassau Hall." You will have the goodness to express to them the grateful sense I, in common with the officers of the navy, entertain of their having made "the navy of the U. States a particular object in the distribution of their Bibles;" my thanks for the liberal supply which they have proposed for the squadron under my command, and to assure them of my most cordial co-operation in effectuating their highly laudable design. The light in which the Board have considered me personally is the more flattering from the opinion I entertain of its source, and you will oblige me by making to them my warmest acknowledgments of their condescension and goodness.

I am, &c. STEPHEN DECATUR.

General Huntington.'

"It will gratify me to be of any service to you. I devoutly pray you may be owned and blessed of the great Head of the church. I intreat an interest in your prayers; and remain with the sincerest affection and respect, yours &c.

JED. HUNTINGTON.

Messrs. Leverett J. F. Huntington, William Blair, and Henry Carrington."

The society respectfully solicit the patronage of the friends of the navy.

FOREIGN MISSION SOCIETIES.

The Foreign Mission Society of the Eastern District of New Haven County (Conn.) held their annual meeting at Wallingford, May 26, 1813. The annual sermon was preached by the Rev. David Smith of Durham. The former officers were appointed. See Panoplist for Nov. 1812, p. 236. Agents were also appointed to solicit and receive donations in the several ecclesiastical societies. Females are entitled to a large share of praise for their benevolence and zeal in the missionary cause. God bestows on them peculiar honor in exciting their active exertions, and making them the means of conveying instruction to the poor heathen.

A Foreign Mission Society is formed for Windham County, (Con.) the annual meeting of which will be held next month.

DONATIONS TO FOREIGN MISSIONS.

Before the insertion of new donations, the following errors of the press in the list published in our last number are to be corrected. From the Female Cent Society in Falmouth instead of $80 read $21. In the sums received from Mr. Gallaudet instead of $3 75 carry out $3 72. The footing will then be $423 87. The following donations have been received since our last: viz.

Aug. 31. From the Foreign Mission Society of New Haven and the Vicinity, by Mr. Timothy Dwight, jun. the Treasurer,	$24 00
From the Foreign Mission Societies, (one of the ladies, the other of the gentlemen) of Newark (N. J.) by Mr. William Wallace, Treasurer of the latter,	376 75
In a letter with the Salem post mark, and in a lady's hand,	10 00
From the Pittsfield Female Charitable Society, by Miss Nancy Hinsdale, the Treasurer,	55 00
	$465 75

The foregoing donations came into the Treasurer's annual accounts, which were closed on the last of August. The following have been received since; viz.

Sept. 10. From individuals in Bath, (N. H.) and the Vicinity, by the Rev. David Sutherland;* viz. towards repairing the Serampore loss,	$172 00
For Missions,	5 00
	177 00
Carried forward	$177 00

* *The following letter enclosed these donations; viz.*

"*Bath, (N. H.) Aug.* 17, 1813.

"*Dear Sir,*

Mr. M. will deliver $177 *into your hands to be appropriated, (with the exception of* $5, *which you will please to add to the funds of Foreign Missions,) towards repairing the loss sustained by fire at Serampore. The items are as follows:*

From an obscure female, who kept the money for many years waiting for a proper occasion to bestow it upon a religious object, $100 00

From an aged woman in Barnet (Vt.) being the avails of a small dairy the past year, 50 00

From the same, being the avails of the sale of two superfluous garments, 10 00

From the Cent Society in this place being half their annual subscription, 11 00

My own donation, the sum hitherto expended in ardent spirits in the family, but now totally discontinued, 5 00

From a woman in extreme indigence, 1 00

$177 00

Yours respectfully,

DAVID SUTHERLAND.

Brought forward	$177 00
14. From the Female Foreign Missionary Society of Wethersfield, (Con.) by Miss Nancy Marsh the Treasurer,	39 72
15. From the Rev. David H. Williston, of Tunbridge, (Vt.) by the Rev. Dr. Lyman, $50 00	
From Mr. Josiah Warner, Amherst, (Mass.) 50 00	
From the Foreign Missionary Society of Northampton and the neighboring towns, 268 00	
From Mrs. Lois Partridge of Hatfield, 2 95	370 95
16. The collection after the annual sermon by the Rev. Dr. Dwight, viz. towards the translations,† 136 00	
——for Missions and without limitation, 264 66	
17. Sent in as part of the above collection, towards translations, 1 47	402 13
From the Rev. James Richards, Newark (N. J.)	31 00
From the Rev. Dr. Payson, of Rindge, (N. H.)	5 00
From Mr. William Barker, Rindge, by the Rev. Dr. Payson,	2 15
From the Hon. Elias Boudinot, Burlington, (N. J.) a mon-	
Carried forward	$1,146 35

† *Among the contributions designed for translations, one paper contained* $50, *and another* $30.

Brought forward	$1,145 36
the Board, a bill of	
ge on London for	
rling, which at the	
rate of exchange,	
cent discount) is	
nt to,	382 22
	$1,527 58

ORDINATIONS.

, on the 15th. inst. the Rev.
RD, as pastor of the first church
Sermon by the Rev. Dr. Osgood,
xxiv, 25.
20th of May last, at Westfield,
HARVEY COE as an evangelist,
articular view to his being em-
a missionary. Sermon by the
KEEP, from Ps. I. 2.

RARY INTELLIGENCE.

NEW WORKS.

n delivered on the 5th of July,
he north church in Salem, in
ration of American Independ-
by Benjamin R. Nichols. Salem;
ushing. pp. 24.
torical Sketch of the origin, prog-
present state of the College of
s and Surgeons of the University
te of New York. New York; C.
Vinkle. 1813. pp. 52.
ue of the members of the Con-
Alpha of the ΦΒΚ. Published by
he Society. New Haven; Ole.
1813.
onic address delivered at Wiscas-
the officers and members of the
odge, on the festival of St. John
ist, June 24, A. L. 5813. By
Parker, A. M. Chaplain of Lin-
ge, and Minister in the town of
Hallowell; N. Cheever, 1813.
rmon preached at Litchfield,
fore the Foreign Mission Soci-
chfield County, at their annual
Feb. 10, 1813. By Bennet Ty-
ler, A. M. Pastor of a church in South-
bury. New Haven; Eli Hudson.

Minutes of the General Association of Connecticut, June, 1813. Hartford; P. B. Gleason and Co.

A Sermon delivered before the Maine Missionary Society, at their sixth anniversary, in North Yarmouth, June 23, 1813. By Kiah Bayley, Pastor of the church in Newcastle, (Me.) Hallowell; N. Cheever.

Christian Economy: A Sermon, delivered before the Massachusetts Missionary Society at their fourteenth annual meeting, in Boston, May 25, 1813, by Joseph Emerson, pastor of the third Congregational Church in Beverly. Boston; Samuel T. Armstrong. 1813.

A Discourse delivered at Bath, May 11th, 1813, before the Society for discountenancing and suppressing Public Vices. By Jesse Appleton, D. D. President of Bowdoin College. Boston; Printed for the Society. 1813.

A Collection of Sermons, which have been preached on Various Subjects, and published at various times. By Nathanael Emmons, D. D. Pastor of the Church in Franklin. Volume III. Boston; Samuel T. Armstrong, 1813. Volume the *first* will be reprinted shortly.

WORKS PROPOSED AND IN PRESS.

THE Rev. Gardiner Spring, Pastor of the Brick Presbyterian Church in the City of New York, proposes to publish by subscription, Essays on the distinguishing traits of Christian Character. 8vo. pp. 300. $2.

Christian Psalmody, by the Rev. Samuel Worcester, D. D. is going soon to press.

The Explanation of the Symbolical Types and Figures of the Holy Scriptures, by Aaron Kinne, will also soon be in press.

A new edition of Park Street Lectures, by the Rev. Dr. Griffin, will be out in a month.

A new edition of Smith on the Prophecies, enlarged and amended, will be published shortly. The four last by Samuel T. Armstrong.

OBITUARY.

Salem, Maj. Gen. STEPHEN AB-
d 64.
ston, on the 11th ult. Mr. ISAAC
raduate of Brown University.
uate, Mrs. ESTHER THOMPSON,
relict of the late Rev. Mr Thomp-
t place.

At Bradford, on the 5th ult. the Rev. EBENEZER DUTCH, aged 62.

On the 7th ult. the following persons were killed by lightning; viz. Mr. CHARLES ELLMS, of Scituate, aged 41; Mrs. MARY EATON, of Newburyport, aged 56; and a Mrs. ORCUTT, of Weymouth, aged 24

TO PATRONS.

We are happy to find, that the great majority of our subscribers, who have expressed an opinion on the subject, (and many have done so,) are gratified with the plan of having the current volume close with the month of December next.

It has been satisfactorily ascertained, also, that many of our subscribers are desirous that the size and price of the Panoplist should not be increased; though some have eagerly expressed a contrary opinion. We seize the earliest opportunity, therefore, of declaring, that the price and the number of pages of the ensuing volume will *not* be increased. Whether we shall be able to add to the size of the page, and present our readers with an increase of matter *at the same price*, or not, must depend upon our subscription list for the next volume. If every subscriber, who approves of our work, should exert himself to augment the number of subscribers, we should certainly be able. Let it be remembered, however, that scarcely a single work, (with the exception of different editions of the Bible, which is happily beyond all comparison the cheapest book in the world,) has been published in this country at so cheap a rate, according to the quantity of matter, as the Panoplist in its present form.

Agents are requested to give notice of the number of copies which they will want of the ensuing volume, so that the notice may reach us by the first of December. Those subscribers who wish to discontinue their subscription, are respectfully urged to give notice of their intention, so that it may reach us by the day above-mentioned. All who do not give such notice will be considered as bound to take the ensuing volume, according to the invariable terms of the Panoplist, and of other similar publications. Nothing can be more reasonable, than that every subscriber should be bound to take a volume printed expressly for him, at his own request; and this is the case, according to the explicit and often repeated terms of the work, in relation to every subscriber who does not give the stipulated notice of his wish to discontinue his subscription. As comparatively few of our subscribers have hitherto discontinued their subscription, at the expiration of each volume, it is surely more reasonable that notice of discontinuance should be given, than that all other subscribers should be put to the trouble of giving express notice every year of their desire to continue subscribers.

Very considerable disappointments have lately been experienced by our distant subscribers, in consequence of the numbers having been delayed. We very sincerely regret this delay; but must state, in justice to ourselves, that it has been owin to the neglect of stage-owners and to whom bundles have been comm transportation. Disappointments kind have been experienced, more in relation to every long continue prise of man; and though ever so n gretted, can never be altogether but must be occasionally submitte neident to all human affairs. W stand clear of blame as to the del referred to, yet we admit, that o has been sometimes a day or t than the time fixed upon for its from the press: but delays of t have been occasioned either by s or some other cause which could provided against.

In making this statement, we de for any indulgence in any volunt lect. On the contrary, we assure rons and subscribers, that all pr diligence shall be applied to the se publication, and the safe delivery work to order; and that every which we can furnish, shall be form insure the safe and speedy transm the numbers to our distant subse

As the numerous embarrassmen sioned by the present war, tend t ish the patronage of literary and works, we take this opportunity our friends, if the times do not re creased efforts to support all laud benevolent undertakings; and amo a publication, which is pretty ext read, and which aims to prom present and future welfare of ma

To the steady, punctual, sub who have supported our work l we return thanks; and express that, with the blessing of Provide tenth volume will be found not less of their patronage, than any of it cessors. To those who have wr our pages we owe more than thanks thanks are all we have to bestow will enjoy the satisfaction of having in some degree successfully in the Christ and their fellow creatures. spectfully solicit a continuance favors, and invite all, who have t of writing for the public, to lend aid.

TO CORRESPONDENT.

We have received a second comm from Beth, urging the insertio first. The writer had not seen, same, the communication of Al the same subject, in our number gust, part II. With that comm he will probably be satisfied. Hi script is at his disposal.

THE

PANOPLIST,

AND

MISSIONARY MAGAZINE.

SEPTEMBER, (PART II.) 1813. VOL. IX.

MISCELLANEOUS.

MISCONDUCT OF PROFESSED CHRISTIANS MUCH EXAGGERATED BY THE ENEMIES OF THE GOSPEL.

The following well written essay is taken from the Edinburgh Christian Instructor, (a valuable and evangelical work,) for September.

It is frequently objected to Christianity, that many of those who profess themselves regulated by its spirit and principles, instead of being better, are frequently much worse than other men; and that even some of its most distinguished teachers, who have studied it profoundly, and should know it best, have shown themselves addicted to the grossest passions and vices of the world.

This objection, indeed, is sometimes proposed in a formal way by persons more honest and rational opponents of our religion; because they could hardly do so, and at the same time hope to preserve the reputation as philosophers. The objection is, nevertheless substantially contained, and frequently urged, in those sneering allusions which they delight to make on the character of misguided zealots, and in that ill-disguised eagerness and affected regret with which they propagate the failings of the right-minded. It is employed, as a triumphant answer to all our arguments in favor of Christianity, by the ignorant, the thoughtless, and the profligate, who are either incapable of reasoning, or unwilling to reflect deeply upon the subject, and who form a large proportion of the unbelieving class of mankind. And it will frequently obtrude itself on the notice, and distress the feelings, of well-intentioned Christians, when they see the unsanctified deportment of those who call themselves by the name of Jesus, and from whom they are naturally led to expect the brightest examples of piety and virtue. On these accounts, it will be proper to consider the objection somewhat particularly, that we may be satisfied how much reason our adversaries have to be ashamed of it, and how very little reason we have to yield to its influence, or to be afraid of its effects on the issue of the great controversy in which we are engaged. At present, however, I shall confine myself to a preliminary point of considerable importance in such a question. I shall state some circumstances which tend to render the fact much less formidable than it is usually represented to be.

1. Allow me, then, to propose to the candid reflection of the reader, whether the persons by whom the objection is stated, do

not seem, in many cases, to be influenced by a determination to censure, with or without reason, the conduct of the ministers and professors of Christianity. Whatever aspect we put on, and whatever conduct we maintain, they must discover, or imagine, something in our deportment which they may use as a handle of personal reproach, and which they may ultimately level against the principles that we hold. If we are grave, they accuse us of being morose and gloomy. If we are cheerful, then we are light and joyous spirits, having as little seriousness and as much wantonness as themselves. If we reprove them for the impiety with which they insult our ears, they traduce us as rude and officious zealots, strangers to the courtesy, and foes to the intercourse, of life. If we find it expedient to overlook the profaneness or indecency of which they have been guilty in our presence, they instantly construe our silence into an approbation of their licentiousness, and set us down as willing associates in their iniquity. If we engage in the pursuits of industry with vigor, or assert with firmness any of our temporal rights, they say we are worldly-minded, and love gain rather than godliness. If we exhibit, in these things, any degree of mortification and self-denial, then it is all a pretence; we are driven by necessity, or guided by ostentation, and to the baseness of an avaricious spirit we have added the odious vice of hypocrisy. In this way, and in various other respects they criticise and misinterpret our character; and every r terminates, as might be e ed, with a significant sn that religion, which ab others, was designed to men virtuous and happy.

That we are actually, i many instances, treated manner by unbelievers, it not be easy indeed, to pr any deduction of particul refer every individual, ho to his own observation a perience, with the con that what I myself have witnessed, cannot have e the notice of others. shall only add, that the con the persons of whom I hav speaking is by no means ur al, and by no means unprec ed It is not unnatural, for responds exactly with thei rance of our peculiar viev with that ungenerous w subvert our faith from wh evidently proceeds. An not unprecedented, for long ago exemplified in th duct of the Jews, who pleased neither with the s austerity of the Baptist, no the condescension and fan ty of Jesus, and conseq entertained a prejudice a the Gospel, which prove to themselves and to their try. "Whereunto shall this generation? It is lik children sitting in the m and calling unto their fe and saying, We have pip to you, and ye have not d we have mourned unto yo ye have not lamented. John came neither eatin drinking, and they say, h a devil. The Son of Man eating and drinking, and

old a man gluttonous, ine-bibber, a friend of and sinners."

fact which gives rise ection I am consider- ot unfrequently exag- y the fault of one being d to the whole. If any especially one who cred office, or is dis- d by religious zeal, l to temptation, and act thy part, the eye of our s quick to discover and ue eager to proclaim were they to confine sure to the real offend- ing that censure to be as he deserves, though not, perhaps, admire r, we might not dispute e. But it generally that they regard the either of charity nor of such occasions While merciless in the stric- ch they direct against ridual, they wantonly the innocent with the d, by a sweeping indict- urge his fault upon the his Christian brethren. personal delinquency, nd a libel against men r, perhaps, heard of his l who, while they would lament, would yet patronize his errors. the way," they confi- sert, "this is the way in e Christians act: This y in which the minis- e Gospel conduct them- his is a specimen of nce which that religion its votaries." In these l universal terms, they e fault of a single mem- acteristic of the whole ity to which he belongs, as if the responsibility of every man were not, in fairness and in truth, exclusively limited to his own conduct, or as if the visible church of Christ could authorize any one to be its moral representative to the world.

This it must be allowed, is not a very accurate or candid mode of judging; but it is a mode of judging that is extremely prevalent, with respect to the various professions of ordinary life, as well as the profession of Christianity. And though it can never be commended, since it is intrinsically wrong, yet it might be overlooked in the latter case, as it often is in the former, were it not there carried to a most dangerous length, and employed only as a means of disparaging the Gospel, and ruining immortal souls.

3. It may be observed, in the third place, that the fact of which I am speaking is often exaggerated, by considering one part of the Christian's conduct as a test of his whole character. No man, indeed, can be regarded as truly good, who wilfully and habitually violates any one of the precepts which he believes to form a part of his religion. I speak here, however, not of habitual, but of detached and occasional trangressions of the divine law, which, it cannot be denied, have been, and daily are, committed by Christians of the very highest attainments. Now, these being inconsistent with the strong professions of the Christian; appearing more enormous, because they attach to one who has been in the practice of reproving others; and being, perhaps, independently of these aggravating circumstances, abund-

antly flagrant and injurious of themselves, they strike the feelings and the imagination forcibly, and are allowed so to fill up the view, that the virtues and graces with which they are associated are forgotten or disregarded. It is not considered, that the best of men cannot be perfect, but that from the corruption of their nature, and the strength of external temptation, they will sometimes be betrayed into criminal indulgence. It is not considered, by what bitter regret and self-abasement such indulgence is succeeded, and what watchfulness, and mortification, and holy jealousy, it produces in their future life. It is not considered, how carefully they have avoided a thousand vices into which multitudes around them are plunging every day; how faithfully they have studied to discharge their personal and social duties; and how many have profited by their benevolence, their instructions, and their example. All this is as much forgotten as if it had no existence, or is recollected only for the purpose of heightening the color of their guilt. The splendor of their virtues is obscured by an individual spot, which malice or misconception has magnified far beyond its real size. And their character is appreciated, not by the tone of their principles, in connexion with the habitual tenor of their conduct, but by a single vicious action, of which their mind is utterly abhorrent, which they bewail with unfeigned sorrow, and which a candid eye would trace to those imperfections of heart and of condition which adhere to humanity in its best estate.

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take, that our conduct must be
in fact immaculate in its whole
tenor, and in all its constituent
parts. They do not inquire
whether this state of moral per-
fection be the constant object
of our desires and our endeav-
ors, but whether we have actual-
ly attained to it. They look at us
in the spotless mirror of the
Gospel: they find, of course,
not only certain features, but the
general aspect of our character,
to be extremely defective: nay,
its blemishes and deformities be-
come more prominent from that
blaze of unshaded purity in
which it is reflected; and, judg-
ing by this appearance, they
pronounce us to be inconsistent,
hypocritical, and base.

Now, it would be fair enough
to judge us by the standard to
which we appeal, if they would
take care, at the same time, to
apply it under the direction of
those rules, which the very na-
ture and circumstances of the
case require to be observed, in
such an important trial. Then
we should have no right to com-
plain: Then we should abide
the result, whatever it might
happen to be. But we justly
complain, that they disregard
those rules, and expect from us
what it is absolutely impossible
we should ever be able to exhib-
it. They forget, that the mo-
rality of the Gospel must be per-
fect, because it is prescribed by
a perfect Being, and that, had it
been otherwise, they would very
soon have discovered it to be un-
worthy of its alleged author.
They forget, that moral imper-
fection is an attribute of our
fallen nature, and must, there-
fore, mingle in all our attempts

to comply with the divine will, and to imitate the divine character. They forget, that this doctrine is not only acknowledged in the Christian system, but is the very occasion of that system being planned, and the very foundation on which it is built. They forget that the promises and blessings of the Gospel are never said to be conferred on those, who are as holy as the divine law requires; but on those, who, amidst the frailties, and the corruption, and the sin, which often mark their path, are seeking for heaven through justification by the grace of God in Christ Jesus, through sanctification by his Holy Spirit, and through a patient continuance in well doing. To all these things, they pay no attention, although such considerations are essentially requisite for enabling them to judge a righteous judgment. They confine their view to an unqualified contrast between the moral precepts of the Gospel, and the actual state of Christian character; and, because the latter does not come up to the former, or approach very near to it, or, in other words, because they are not gratified with the existence of an impossibility, they can find no Christians who are truly and sincerely good.

And they fall the more readily into this error, by thinking of their own attainments. *They*, too, have a code of morals, by which they affect to be guided: but it so very indulgent to all their favorite passions; it so uniformly consults their pleasure, their inclinations, and their temporal interests; it has so little of rigorous or authoritative injunction; and abounds so much in saving clauses, that to co one's self to it strictly, from being the most d thing in the world. Its sta indeed, is so miserably lo in the present state of c law and of social intercou is easier for them, methi rise above than to fall be And, because they are co of keeping up to this stan behavior which they hav scribed for themselves have no allowance to mak Christian, for coming s the standard which is pr ed to him by the word o and regard his deficien decisive proof, that he what he pretends to be.

It may be observed als to the injurious effects mode of judging, the sa of religion are more par ly exposed. They no make the same general sions with ordinary Chr but take a leading part fending and propagatin Gospel. They preach it in tive purity. They remo with the unbelieving. T prove the disobedient. T sist upon a faithful perfo of duty, and forbid the le dulgence to sinful ap Hence their failings ar ostensible and striking. of involuntary resentm gainst them, is awakened minds of those whom th dress. These are happy an excuse so specious fo own immoralities. The enemies of religion seiz opportunity of urging th vorite topic of priest-cr hypocrisy. And thus, b ministers are not *exact* they teach and exhort oth

asion is taken to question ncerity, or to deny that ave a good conscience." be said, indeed, to such s, "We are men of like s with yourselves; we ie same corrupt nature; e in the same wicked we are assaulted by the piritual foes; we are ex- to the same powerful tions. We cannot, there- it a *perfect* example of the nd faultless morality of spel, which we are, nev- ss, bound to preach by st sacred obligations of to God, and love to you." easoning is very obvious, a reflecting mind, is irre- . And yet how often happen, that, by a rigor- mparison of the conduct ministers recommend, ie conduct which they ex- a comparison which gives r very best actions an un- ble aspect, and converts most inconsiderable faults reat and flagrant guilt— re convicted of absolute essness, or, at least, thrust to a much lower degree in ale of character, than that they are fairly entitled to And being thus judged ling to a most fallacious rance, they are doomed to the evil of a most un- ous judgment.

FROM A LAY BROTHER.

For the Panoplist.

what is said of Gaius in rd epistle of John, I have thought that an innkeeper milar character is pecul- eeded in each of our large towns. Let there be a public house, where God is worshiped morning, noon, and night, as a part of the established regulations; where the bounties of Providence are received with thankful acknowledgments, and the divine blessing is implored on all our enjoyments; where all profaneness is proscribed, and no degree of intemperance is encouraged. It has been painful to me to see thirty or forty persons sit down at table, at the most respectable boarding houses in our large towns, without the slightest acknowledgment of dependence upon God.

I cannot doubt that such a house, as is above described, would meet with such encouragement as to renumerate the master for his care and trouble, and enable him to keep open a sort of *Moral and Religious Reading Room*, where all the principal new publications might be seen. The advantages to be derived from such an establishment are many and obvious. Among them the following have occurred to me.

1. The clergy, and other religious persons, who wish not to mingle unnecessarily with the profane and licentious, would have a suitable place of resort. Many persons visit our large towns on business, who wish to take their children of both sexes with them, and who, having no particular acquaintance, must expect entertainment only at public houses. How desirable is it, that religious parents should be able to preserve their children under the constant influence of a purely religious example.

2. There are many respecta-

ble persons, not strictly religious, who would much prefer the regular habits and quiet enjoyments of such a place to the noise and bustle of many of our great inns.

3. An establishment of this kind would bring religious people from different parts of the country together, and make them acquainted with each other, and with the state of religion.

4. Many persons who are not fixed in their principles, would here be preserved from temptations to an improper conformity to the world. They would be in no danger from cards, &c. &c. to which at other places they would be exposed.

5. Such a place would afford an excellent opportunity of becoming acquainted with the numerous charitable and religious exertions which are made, in this extraordinary age, for the good of man. It would also call into action the means of patronizing these exertions.

6. It is observed, that men of different political views naturally separate from each other, to a great degree, and associate with men of their own class. There is every reason that religious persons should seek the company of each other. Whether Providence shall bring upon the Church a darker period, or cause the light, which now begins to dawn, to shine more and more unto the perfect day;—in either case, Christians have abundant reason to associate together, and to stimulate one another to love and good works.

But the man who superintends such an establishment should be a Gaius indeed, and not a sour, morose, sel tender to religion. H tion would soon be kn his house frequented b ular, the benevolent, a ous.

For the

ON THE ENCOURAGEM GIVE CHILDREN A RELIGIOUS EDUCATI

At the close of the *educating children for ous duties of the presc* I proposed to add some on the encouragement a course, as was there mended. Happily for t tian, suitable and very encouragements are the performance of e ious duty. Were it nc path of virtue would indeed, considering t ness and inconsistency But God has been plea veal most abundantly, t verance in a course of tended with peculiar e and that the present s of obeying the Divine than counterbalances temporary evils which may bring upon us.

1. The command of quires parents to *bring children in the nurture nition of the Lord;* and mand, illustrated and as it is in many passag Bible, is itself a most encouragement. The is repeated and imp great variety of passag none more impressive the injunction of Mo vi, 7. After comma

* See Pan. for Aug. part

ites *to love the Lord their with all their heart*, and to the words which God had led, the holy prophet adds, *hou shalt teach them dili- unto thy children, and shalt f them when thou sittest in house, and when walkest by ay, and when thou liest and when thou risest up.* command is equally ex- and affecting; and equally rates the wisdom and kind- of God. Surely the great glorious Being, who thus sted himself in the relig- education of families, who such infinite condescension particularly described the of constant, unremitted, ous instruction, will not bless the faithful obedi- of his people. The very age of the command car- with it abundant encourage- It is the language of a t, addressed to parents; of ent divinely wise, divinely to parents sincerely desir- of the happiness of their ring.

The Providence of God ibes satisfactory encour- ent to the religious educa- of children. Of those who become hopefully pious in country, a large proportion uniformly been from fami- religiously educated; so a proportion as to furnish stant testimony to the faith- ss of God in blessing his nant, and owning the means ligious instruction which he nstituted. Heathenish fam- in a Christian land, (and ma- uch families have existed,) usually educated a heath- h posterity; and thus irre- n has been perpetuated from

generation to generation; while the comparatively small number of persons, whom God has selected from such families to be vessels of mercy, serves to display his sovereignty, but does not weaken the conclusion above mentioned. Even this small number would not be found, I apprehend, were it not for the kindly influence of Christian institutions. This influence extends, in a degree, to many who do not come within its proper sphere. It may be affirmed with little danger of mistake, that if family religion should be neglected in any country, the church of God would become utterly extinct in that country. Let all parents, who regard religion as supremely important, and set a just value on the souls of their children, take courage in performing the duties which particularly respect the immortal interests of their offspring. Let them pray and not faint; let their prayers be accompanied by faithful admonition and exhortation; and let them hope in the mercy and loving-kindness of God. Let me not be supposed to say, that parents can *insure* the salvation of their children by the performance of their family duties. The grace of God can alone change the heart; and the purposes of God are inscrutable, as to the individuals whom he *has chosen* from among men *from the foundation of the world.* But his providence so far discloses his purposes, as to afford the encouragement here described.

3. Parents are encouraged to educate their children religiously by the consideration, that they are thus ordinarily doing good on a more extensive scale, than

in any other way. Christians should certainly do all the good in their power: and they should seek the means of doing good extensively and permanently. To all who have children the means are at hand. The good conferred upon mankind by giving the world a single well-educated, pious, public-spirited, self-denying young man, or young woman, is incalculable. This subject is too often overlooked, and disregarded. As domestic discipline and domestic enjoyments are removed from public view, and make no great figure in the common estimates of usefulness and influence, the fireside is too seldom considered as the grand nursery of piety, in which plants of righteousness shall be reared, and fitted to flourish and blossom and bear fruit for ever. All Christians have it not in their power to preach the Gospel, become pastors of churches, preside over seminaries of learning, or write for the improvement of others; but all have it in their power to make the family circle a scene of religious improvement; a little sanctuary, from which prayer and praise shall daily ascend to God; a school of virtue, in which immortal beings shall be trained up for glory.

4. The present enjoyment which is derived from seeing a religious family, especially one which has become so in consequence of the Divine blessing on the labors of parents, affords great encouragement to religious heads of families. The happiness which is visible in the lives of pious young persons, and which can be justly appreciated by a pious parent, is so totally superior to the common enjoyments of thi
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ON THE DISTRIBU
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To the Edito

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I have thought of, and have adopted, this plan. There are, in almost every place, persons, who are anxious in this day of general exertion, to do something for God. In every place there is at least one pious female, whose heart burns to aid the good cause. Let such books as are prepared for distribution be deposited with this female. Let tracts, or sermons, of several kinds be stitched together, so as to form a small, but respectable volume. Let our pious friend keep a particular account of the lending and return of every volume. Let it be her duty, not merely to lend the books, when application is made, but to put them into the hands of such as she may wish should read them. In this way, a hundred persons may have opportunity to read the same pamphlet. Let the agent have a variety, if possible, so that there may be a word in season for all descriptions of character. In this way, the rich may be stirred up to liberality, the ignorant indoctrinated, and the sinner alarmed. Perhaps a hundred little pamphlets may in this way do more good than a thousand otherwise distributed.

From perusing these observations, perhaps some person may be induced to turn his thoughts to this subject, and offer to the public some improvement of the above plan. In such a case I shall be much gratified. C. A.

RELIGIOUS COMMUNICATIONS.

ESSAY OF BAUMGARTEN-CRUSIUS ON THE DOCTRINE OF THE TRINITY.

(Continued from p. 208.)

SUPPOSING, then, not only that there is but one God, but that there is only one person in the Godhead; supposing that the Son and the Holy Ghost are not truly divine;—then will the Holy Scripture be a book the most inconsistent, self-contradictory, and subversive of its own designs, that ever was, or ever will be, composed. It costs those, who deny the doctrine of the Trinity, excessive trouble to explain away, even by the most violent means, the plurality of persons in the Godhead—the divinity of the Father, Son and Holy Ghost, and the personality of the Son and Spirit to whom divinity is ascribed. And when they have done their utmost, with all the Scripture-proofs which are against them, they have accomplished very little. Can the shocking avowal; "The Scripture teaches this doctrine, but herein the Scripture teaches error and falsehood," discharge them from feeling and acknowledging their obligation to believe in a plurality of persons in the Godhead? When they assert, that "the Scriptures are undeniably opposed to idolatry," something different from what they mean to establish may be gathered; for do these same Scriptures undeniably teach idolatry, at the same time? "The Scriptures announce but one God, and enjoin it upon us as a duty to worship him alone." Is it then at the same time impossible for one who places implicit confidence in their testimony, to believe and receive as a Scriptural doctrine the unity of God, in the sense in which Unitarians understand it? Do the Scriptures describe a special object for which they are written, and do they still labor directly to defeat that object? Did their original Author or authors, most indiscreetly forget, in one particular case distinguished from all the rest, for what purpose they were speaking and writing, and directly build up that which they designed to pull down?

But perhaps an objector will here suggest, that "it was owing to forms of speech already established, that the writers of the Old Testament have spoken in such places, as they do; that their language might otherwise have been unintelligible; that readers were already so accustomed to such expressions, that they would not misunderstand them, although, according to the letter, they seem to ascribe divinity to some persons and beings who are not God; and that the explanation, which Trinitarians give of such passages, is a mere mistake through ignorance of the idiom of the language."

Expressions of such a kind, as must be supposed to afford any ground for these objections, can never exist among a people like the Jews. Expressions, contrary to the belief of a whole na-

tion, certainly do not occur in the language of that nation. Let one select any expression of our vernacular tongue, which he pleases, that does not by use now mean what, according to etymology, and strict grammatical accuracy, it may mean. It is certain, there was a time, when this word was chosen, introduced into the language, and customarily used, because it expressed with etymological and grammatical accuracy, that idea, which was suggested to the mind by the thing it was intended to designate. Thus, for instance, our word *busse* is undeniably derived from *buessen*, and appropriately means "*satisfactory atonement for past offences.*" But this idea is now attached to it by no Protestant Christian, when he uses it in speaking of religious subjects. When this word was introduced, however, men expressed of it what was required of a sinner in order to cease to be a sinner: this was *then* universally understood by it. An atonement on the part of the sinner was believed to be necessary, and was required. At that time, when the Germans became Christians, and German words were first used to express ideas respecting the Christian religion, and must be coined anew for this purpose, *busse* was chosen, not by any misunderstanding, but because it expressed accurately, that which men wished to express by it, according to the opinion of the Christians of that day, who were Roman Catholics. On the contrary, since then, Protestant Christians have learned to think very differently respecting the duties of him, who turns from the ways of sin into the way of happiness and virtue.

At the first, the current word, *busse*, was retained, yet in such a way that often, and plainly enough, it designated, what one now thinks, and wishes others to think, respecting its meaning. This word has been gradually vanishing from the language of Protestants and would at present be entirely excluded, and give place to the words *conversion*, *reformation*, *change of mind*, if it were not for two reasons. First, it is, in Luther's translation of the Bible, and in the old doctrinal treatises, and it becomes necessary for the learner to be advertised respecting the meaning which he must attach to this word, when he finds it. Secondly, because were another word substituted to designate the idea conveyed by *busse*, it must so designate it, that every one who used the substituted word must immediately recal the other to mind; for *conversion*, *reformation*, *a change of mind*, do not mean exactly what *busse* means, according to the present Protestant use.

Hence, the following observations respecting the use of language are plain. (1.) Every word, every expression, is, at the time when it is first introduced into a language, so chosen that it leads strictly, intelligibly, and naturally to the idea which is intended to be designated by it. (2.) As soon as the use of language is so changed, that a word, or sentence, appears to mean something different from what it expresses, the inconvenient word, or the unfit expression is exchanged for a better. Most of all is this the case, surely,

when an incongruous expression is incorrectly taken by many, and understood according to its etymological import, when it ought not to be; and when one designs to correct errors and false representations, which have arisen from a misunderstanding of the expression. (3.) In case any such form of speech still continues in any language, it continues because it is no longer misunderstood; it is retained because one finds himself necessitated to retain it, from the want of another word, or phrase, which would perfectly express with accuracy and plainness, the idea which was expressed by the word in question. As often as importance is attached to the use of such a word, it is not used, nor permitted to pass, without certifying, that the word is not employed in its primitive, original meaning, but in an acquired sense,—a sense now changed from its former one by the customary use of language.

Let any one now apply these observations to numerous expressions of the Holy Scripture respecting which, if they are accurately understood, no one can refuse to confess, that they either they actually designate, or appear to designate, a plurality in the Godhead. Thus, for instance, the customary name of the Deity, *Elohim*, is for the most part in the plural number, notwithstanding it designates only one God, and therefore is connected with words in the singular number. The original authors of the Hebrew language were not pagans. Abraham was summoned to leave his father's house, when this house had declined to idolatry. according to the history, he found The Canaanites ters not till after J moved with his fa Certainly, then th inally in the He words and expres formity to a belief of God, which tho who first spoke t Now, supposing, time when the He clined to idolatry were introduced, understood were polytheism; yet of the Israelites s connexion with i too soon to have al inated their lang common use of pressions. And have retained thes and rejected their Expressions seem ble to polytheism necessary to a Hel the multitude of which his langua the word *Elohim*, plural number, ni been entirely rej this could not ha still, the use of thi singular number, sanctioned by cust over, this word w monly used in the ber, in Egypt, whe ity of Jacob served the God of their fa ny and strange go was naturally t ed of Moses, th former in case he ally intend to desig plurality of the G ther, that he would

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formly suggest to the mind the idea of God only, and its original and appropriate meaning "*worthy of reverence*" was still continued; so long, one would not hesitate to call men who were and ought to be the objects of reverence by their fellow men, particularly magistrates, *Elohim*, i. e. those who are worthy of reverence, or honor. Moses did so. In the same manner we often give, without hesitation, the title of *Highness*, and *Supreme Highness*, understanding by it the superior, and supreme magistrates of a country; although, we commonly by these expressions, used without any additions, designate the Deity.

Gradually, however, among the Hebrews the word Elohim, *worthy of reverence*, came to be applied only to God. The original word from which it is derived is lost in the Hebrew, and is preserved barely in a foreign dialect, which originated from the Hebrew. In later times, David only uses the word Elohim to designate magistrates; and that, at a time when idolatry was entirely banished from Judea; and in a passage too, which is plainly quoted from Moses, where he uses the word according to its original meaning. All the other Hebrew writers carefully avoid the use of *Elohim* in this sense; no doubt, because by common usage it suggested to the mind the idea of God, or gods only; and among a people, who were already inclined to idolatry, it was necessary to be very circumspect in regard to expressions of this nature.

Similar is the case, with respect to the word מלאך, or *angel*.

Its appropriate meaning is *"one who is sent"* No wonder, then, that this appellation was bestowed on angels, who were regarded as the messengers of the Deity for the execution of his designs; that it was bestowed on Him, who was pre-eminently the Messenger of God, and whose appearance was so eagerly desired —on Him who was the expected Redeemer of men. But since the word מלאך, (angel,) and particularly the Greek term, by which this Hebrew word is translated, ἄγγελος, has lost its original, more generic meaning, in most cases, and has become an appellation by which one is accustomed, almost exclusively to designate *angels*, it has also ceased to be customary to call the Savior, *the angel of Jehovah*, *the messenger of Jehovah*, or *the angel of the Lord*, as Luther has translated the phrase.

Jesus, who often repeated the same idea from the writers of the Old Testament, and applied it to designate himself, does not call himself *Angel* merely, but rather gives us a comment upon the word, and calls himself ὃν ἀπέστειλεν ὁ πατὴρ; ὁ ἀπεσταλμένος ὑπὸ τοῦ πατρός, *him, whom the Father sent;* and *he who was sent by the Father.*

It was customary, then, among the Jews to discard or avoid expressions, that had been in current use, as soon as a hazardous misunderstanding and a dubious use of them were apprehended. That such words as appear to designate a plurality in the Godhead, and yet in fact do not, should have been new coined by the Jews, and still more by the enlightened enemies a ers of idolatry, the the Holy Scripture, inconceivable. To bo foreign nations those sions, which related polytheism, was a thing to a Jew. Our Christ of the present day, fr imitation of the Greek mans, speak of gods; Pallas, Jupiter, &c; beauty, divine intellig of men worthy of being ped; but to a Jew, i known these things abomination. Whoeve to a Jew such a mode of ascribes it from anal cause such a mode is among other nations. maintains, that by the sion *Son of God*, in th of a Jew, nothing more than a king, because th regarded many of their the progeny of the gods ever asserts that the d of Wisdom, by Sol nothing more than a b sonification of a divine he mistakes altogether and customs of this Men so full of hatred idolatry; men. so caut respect to using the God, that they never to pronounce even o name, which God app to himself, and which n sides himself ever be name Jehovah, were not surely, to ascribe divine ties and divinity itself t ing not actually God, o sonify abstract attribute vinities.

(To be continued.)

FRIEND DANGER-LY SICK.

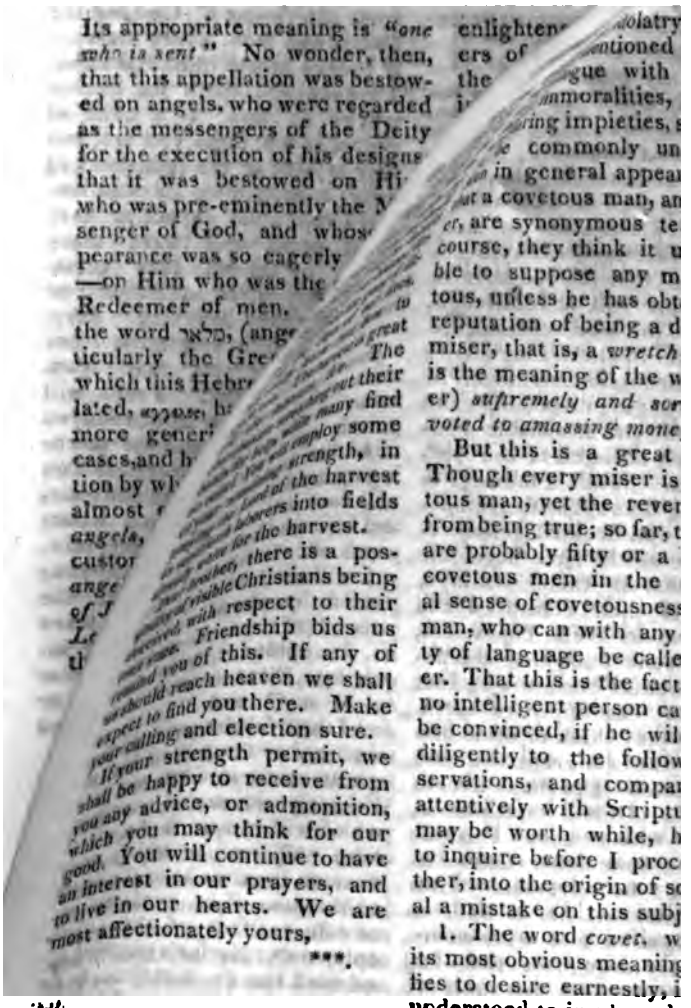
ter was written by stu-y to a brother student, e theological school, in ickness.

Aug. 1810.

her,

terest we hear of d illness. If a line ford you any con-rejoice to gratify ur hearts, and in l private prayers, ffectionate remem- have hoped you e restored to us us in our morning devotions, and to us the delightful truth. But, dear submit to Divine We ask for your lessing which we are not demand. reat Head of the nployment for you department of his has, and he de-sign, we wish to t will be a loss to you, but if your is done, it will be to depart, and to t. 'Tis surely bet-d from an extrem-kingdom, and be you may behold s glory; to leave a rld, and go to be ghtened, and cheer-nediate rays of the teousness. Yes, aven Christ is seen . You need not there e polluted streams, this contaminated drink of the river of life which flows from the throne of God and the Lamb, and from every heaven-ly breeze inhale immortal vigor. To exchange earth for heaven will be no loss. If a child of grace, as we hope you are, you may rejoice at the symptoms of your approaching dissolution. *Here* you must expect to have many pains and heave many sighs; in heaven they cease. *There* the blest inhabitants no more say they are sick. *Here*, to learn a little, you must labor much; *there* you may learn without an effort. Truth will pour in upon the unincumbered mind, like the rays of the morn-ing upon the opening eyelids. You will have only to stand and gaze, and become like him on whom you look. If called home, now, you will not have to quit your present employment. In the pursuit of truth, you will leave us far behind. The grand in-quiries; *What is God? What has he said?* and *What has he done?* will furnish your enlarged mind matter for endless and de-lightful research. We lose you! We see you leave us; we follow you with our eyes, and we ex-claim, "My brother! My brother! Must we then remain prisoners in this gloomy planet while you are released?" But we hear you reply; "O, my brethren! stay and feed the churches; we can-not all be spared." We shall, then, be employed in different parts of the same church. *You* will see it triumph, *we* shall see it in the field. *We* shall be em-ployed in directing homeward benighted pilgrims, you from the battlements of heaven will hail them as they arrive.

We rejoice that you feel will-ing to leave the event of your



Its appropriate meaning is "*one who is sent*" No wonder, then, that this appellation was bestowed on angels, who were regarded as the messengers of the Deity for the execution of his designs that it was bestowed on Hi who was pre-eminently the M senger of God, and whos pearance was so eagerly —on Him who was the Redeemer of men. the word מלאך, (ange ticularly the Gre which this Hebr lated, h more gener cases, and h tion by wh almost angels, custor ange of J Le th

enlighten olatry ers of ntioned the gue with i moralities, ing impieties, e commonly un in general appea a covetous man, an er, are synonymous te course, they think it u ble to suppose any m tous, unless he has obt reputation of being a d miser, that is, a *wretch* is the meaning of the w er) *supremely and sor voted to amassing mone*

But this is a great Though every miser is tous man, yet the rever from being true; so far, t are probably fifty or a covetous men in the al sense of covetousness man, who can with any ty of language be calle er. That this is the fact no intelligent person ca be convinced, if he wil diligently to the follow servations, and compa attentively with Script may be worth while, h to inquire before I proc ther, into the origin of s al a mistake on this subj

1. The word *covet*, w its most obvious meanin lies to desire earnestly, i understood to imply a de obtaining the property of even by unjust and u means. Covetous men ar times guilty of all this; bu by no means necessary character of a covetous that he should even desir crease his property. H be perfectly satisfied wi acquisitions; and never in

For the Panoplist.

ON COVETOUSNESS, OR A RELIANCE UPON RICHES FOR HAPPINESS.

THE nature of that covetousness which is so frequently condemned in the Scriptures, which is pronounced by the mouth of in-

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ly than the one here particularly intended.

3. Another reason why mistakes have been so general on this subject is this: Men are always prone to judge too favorably of themselves, and to think themselves less exposed to the displeasure of God, than they really are. This, added to the preceding reasons, sufficiently accounts for the fact, which was stated above; viz. that there is a general apprehension that no man is properly denominated covetous unless he is an inveterate miser.

I now proceed to describe what I imagine to be the real character of the covetous man, as drawn in the Scriptures; a character which can be described in a few words, and perfectly illustrated by one of our Savior's short parables. Covetousness is, I apprehend, neither more nor less, than *a reliance on riches for happiness.*

In the twelfth chapter of Luke, our Lord took up the subject of covetousness in form, and gave a living, animated example, which will remain to the end of time sufficient to satisfy every anxious inquirer as to the nature of this sin. The occasion was as follows: One of the attendants on our Savior's teaching requested him to interfere in the division of an estate. This was an improper request, and a compliance with it would have been unsuitable to the character and designs of Christ. It afforded, however, an excellent opportunity of giving instruction; and one which was readily embraced by the great Instructor.

Take heed, said he, verse 15

and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. The principal thoughts are contained in the latter clause of this verse; viz. that wealth is not the great end of human existence, and that life is not secured by the abundance of worldly possessions. Our Savior continued his instructions in the following *parable*, or *example:*

Ver. 16. *And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully.* There is nothing in this verse which conveys any unfavorable impression as to the character of the rich man in question. To be rich is not in itself criminal; and surely no method of becoming rich is less suspicious, or less corrupting, than a gradual accumulation of property by agriculture. There is not the slightest hint that the man was fraudulent in his dealings, hard in his bargains, unfaithful to his engagements, a bad neighbor, or unkind to the poor; that he withheld wages from his hired servants, or took advantage of the necessities of others; that he was miserly in his disposition, or sordid in his manner of living. From what follows, indeed, we should judge it most probable, that he was the reverse of all this; that he was hospitable, free in his expenses, and in every respect what the world would call a worthy, reputable, or even honorable man.

Ver. 17, 18. *And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, this will I do: I will pull down my barns and build greater; and there will I bestow all my fruits and my goods.* It is certainly lawful to provide shelter for the fruits which God has given. The precaution of building greater barns would have been proper, for aught that appears, if it had been taken with suitable dependence on God, and not for personal gratification merely.

Ver. 19. *And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.* The word *merry* may lead the mere English reader to suppose, that the rich man was planning a course of boisterous mirth and dissipation. But this word has changed its meaning since the date of our translation of the Bible. The original would now be better expressed by the phrase, *be cheerful* or *enjoy thyself.* So when Solomon says, *A merry heart doeth good like a medicine*, his meaning is *a cheerful heart*, &c. The feelings of the rich man may be expressed in modern colloquial phrase thus: "I have now laid up money enough to support me handsomely the rest of my days. I will retire from business, live at my ease, take comfort, and enjoy myself."

When the rich man comes to develope his plan fully, it appears that the whole fault consisted in relying on his wealth as the grand mean of happiness. He seemed to have forgotten the uncertainty of life, the government of God, his own accountability, and the unchangeable destiny which awaited him in the future world. In short, he made wealth his God. This

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21. *So is he that layeth up
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station conveys an impor-
tant truth, a truth in perfect harmony with the scope of this passage, yet I apprehend a more literal sense to be both more forcible and better suited to the plain character of our Savior's instructions. *Is not rich towards God*, or *for God*; i. e. *does not use his wealth with a primary reference to God; considering that the wealth is in fact God's, and not his own.* The verse may be paraphrased thus: "So foolish and presumptuous is every man, who amasses property for his own gratification, relies upon riches for happiness, and does not employ his wealth in the service of God, as his steward, for the accomplishment of his purposes, and with a solemn sense of accountability for the use of this great talent."

If the foregoing remarks are correct, what a vast number of covetous men are to be found within the circle of every one's acquaintance. What a vast number are exposed to be called *fools* by the God who made them, and to be summoned from all their splendid projects to appear unprepared before his bar! This conclusion cannot be uncharitable; for multitudes shew by their deliberate conversation, by their more deliberate conduct, and by their habitual state of feeling, that they possess precisely the same character with the rich man in this passage. Yet they never conceive it to be possible that they are covetous; and would be highly offended to have it even surmised that they are. Indeed many of them are not covetous, according to their sense of the word. Many of them are even profuse in their expenses, liber-

al in the use of money, kind to the poor; and some are public spirited and munificent to literary and benevolent institutions. Yet, if you attend to their plans and their contemplated enjoyments, you will find that they rely on wealth for happiness with an unlimited confidence. The great object of their lives is to secure to themselves money enough to enable them to *enjoy themselves* and to *live at their ease*. For this many a farmer builds his barns and his stone-walls; many a merchant amasses wealth and looks forward to his splendid country-seat; many a lawyer, many a physician, labors to augment his productive property, and provide a retirement for his old age. But, you will ask perhaps, Is it wrong to lay up a support for old age, or for a family of children? No; it is not wrong to save a part of God's bounty for the purpose of using it in obedience to his commands; and one of his commands requires every man to *provide for his own*. But it is wrong to *rely upon riches*. This is idolatry, and it will be punished as such, unless seasonably repented of. It is a kind of idolatry awfully prevalent in this country; as manifestly prevalent as the worship of images among the Hindoos, or as profaneness among ourselves. It is a national sin; and may be one of the principal means of calling down divine judgments upon us. The scramble after money, for merely selfish purposes, is perhaps as great as it ever was in any country; and our ingratitude to God is peculiarly aggravated, as no other people ever had it in their power to abuse so many blessings.

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head of a family, or a
respectable member

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y be preserved from
covetousness, or a re-
riches for happiness.

A. B.

For the Panoplist.

ORDS THE GRAND EN-
EMENT TO MINISTERS
CHING THE GOSPEL.

l of God, and univer-
ence, unite in declaring
er destitution of holi-
native opposition to
el. This I assume as
ce the inspired pen-
men assert *every imagination of the thoughts of man's heart to be only evil continually;* and that he is *shapen in sin* and *conceived in iniquity.* Moreover, our Savior declares the necessity of a new birth before we can be qualified for admittance into heaven.

This doctrine of the Scriptures, is fully confirmed by the prevalence and degrading influence of idolatry in all ages, and by the opposition to Christ and the Apostles, and to the Gospel preached by them and their successors.

Taking a comprehensive view of man's depraved character, his opposition to God, and the Gospel of his Son I am ready to ask, *What affords encouragement to preach the Gospel?*

The object to be accomplished by preaching the Gospel, is the conversion of sinners; in consequence of which they love God, believe in Christ, and repent of their sins.

To all holy beings the character of God is lovely; his law is holy, just, and good; and the penalty annexed to its violation, is by no means unreasonable. Each individual, comparing his life with the requisitions of the law, brings in a verdict against himself. All wish to escape deserved punishment, to which they are momentarily exposed. In vain they look for help in themselves, for it is obvious, that repentance and future obedience, can no more make amends for past transgressions, than former obedience can atone for present sins. But such is the nature of the atonement, that God, consistently with his justice as moral Governor, and with the honor of his

law can forgive sins and bestow blessings upon transgressors: so that, in view of the atonement it is difficult to say, which shines the brightest, God's justice, or his grace.

Here opens a field for the display of eloquence; and every encouragement is offered to moral suasion. Eternity, to which all are hastening, is exposed to view; the character of Jehovah, the purity and holiness of his law, the penalty to be inflicted upon transgressors, the depravity of the human race, and their consequent exposedness to punishment are topics well suited to the state of man. The atonement and its concomitant blessings here present themselves, which, together with the circumstances of the life, sufferings, and death of Christ, afford the Christian orator scope for the exercise of all his powers, and motives infinite to persuade sinners to turn to God and live. But experience testifies, that moral suasion, accompanied with all the powers of eloquence, has no power to prepare the soul for heaven. This we might expect, from the nature of human depravity. All men being by nature opposed to God, the more his character is developed, the more manifest is their opposition to him. To prove this, there needs no metaphysical discussion, it being the plain dictate of common sense, and the result of experience in the case of convinced sinners. It is hence evident, that the efficacy of moral suasion, the power of eloquence, and even the atonement, without the influence of the Holy Spirit, afford no adequate encouragemen
the Gospel.

What, then, shall
ter resort to, in this
to preserve him fro
despondency?

Opening the word
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of men be baffled, in his
to save a ruined world.

D.

For the Panoplist.

EPING IN THE HOUSE OF GOD.

r. Editor,

ou allow me, through the
n of your excellent pub-
, to complain of a practice
ical to the Gospel, and so

disgraceful to many of our religious assemblies, as that of sleeping in the time of Divine worship? I shall take it for granted in the outset, that to sleep in the house of God is unnecessary. If men cannot labor six days, and then be capable of attention to the worship of God on the seventh, is it not their duty to spend the last day of the week as a day of rest preparatory to the Sabbath? I also take it for granted, that sleeping in a place of worship will not be considered by any as a proper employment for the Sabbath. A practice arguing such stupidity will find no respectable advocate. I shall now simply state a few reasons why I consider such a practice *very improper*, and *very wicked*.

1. It insults a whole congregation. The sleeper says, practically, that the congregation are fools to allow the preacher their attention.

2. Such a practice insults the minister of the Gospel. He asks their attention; he prays for it; he has a right to expect it. Their presence in the house of God, is to him a pledge that they will hear him. In these circumstances is he not insulted the moment they begin to sleep? If a man in conversation with another, should turn his back, or give any other indication of inattention, his conduct would receive this construction. The case is the same with the preacher, and his hearers. He expects the ear and the eye of each individual, as much as if there were no other person in the house. To refuse such attention offers him insult.

3. The sleeper degrades him-

self. None but a clown would recline his head and fall to sleep while a neighbor was conversing with him. And does not the "legate of the skies" deserve as much respect as any other man? What can more impeach a man's understanding, than to see him nodding in the house of God? It implies that he does not think; for a thinking man cannot sleep.

4. Such a practice profanes the temple of God. It was not intended for a dormitory. The pew was not built for a couch. The house is dedicated to God; and he pledges himself to fill it with his glory. In such a place who that possesses reason will dare to sleep?

5. Such conduct offers insult to God. The preacher is his ambassador. If, in the intercourse of nations, those, to whom an ambassador is sent, refuse to attend to his message, they are considered as not only insulting the ambassador but his sovereign also. The same is true in this case. The insult rests not on the preacher, but passes through him and fixes upon his Lord and Master. In short, the sleeper refuses to hear the voice of God.

6. Sleeping in the house of God discourages the heart of the preacher, and does essential injury to his sermons. "O!" says he, "they will not attend, why need I speak? I am laboring in vain, and spending my strength for nought." It is absurd to expect any animation and unction in that sermon which is delivered in the ears of a sleeping people. Every minister, who has tender feelings, knows, that it is impossible to deliver truth, with life and spirit, unless he can *catch* the eyes of his hearers. If this is denied him, he r preach to the rocks an

7. Sleeping in the God is a very fruitful opposition to the Gos will be so likely to sermon as the man dreaming while half o livered. He wakes a half of a propositic taken by parts is untru hears the whole propo none of the argument it rests. It was well p he lost the proof. T trine, thus viewed alo powerful objections. jections were all answ he slept; and ably But in his mind the He proposes them, a means raises objectio minds of others, wh ately unite with him in with the preacher.

8. Sleeping in the God endangers the s person, who thus s Sabbath, will not le truth. Remaining ig the Gospel, he will no to be converted: for G fies *through the truth.* ner has so few Sabbath before he must be ju all should be well emp pecially by those whos tion is such as to induc give the Bible but sn tion through the week.

9. To sleep in the God is a profanation o bath. The Sabbath is as a day of *rest*, but n *fidity*. If a man toil the week, and then sl his Sabbath, wherein differ from the ox that The Sabbath is a type c but in heaven do they i sloth?

RELIGIOUS INTELLIGENCE.

DOINGS OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

AT a meeting of the Board held by adjournment, in Boston, Nov. , 1812, the following Bye-Laws were adopted.

CHAPTER I.

Of the Duties of the Officers.

SECTION 1. It shall be the duty of the President, and, in his absence of the Vice President, and, in the absence of both President nd Vice President, of the oldest member of the Board present, to reside at each meeting of the Board, and to perform such official ts either during the session of the Board, or at any other time, shall be assigned to him by any future bye-law, or any future ote, of the Board.

2. It shall be the duty of the Prudential Committee to carry into fect all votes and orders of the Board, the execution of which all not have been assigned to some other Committee;—to superintend all the missions instituted or patronized by the Board;—to examine, counsel, instruct, and direct, all missionaries approved the Board;—to keep the bond given by the Treasurer to the oard, in pursuance of the Act of Incorporation;—to draw orders the Treasurer, authorizing the payment of all monies which all be expended under their direction;—to prescribe the place here the money of the Board shall be deposited;—to direct the aning of monies, or the purchasing of productive stock, as they all judge most conducive to the interests of the Board;—to ascertain the state of the Treasury at least twice a year, and oftener they see cause;—to appoint, or authorize the appointment of, ch agents at home and abroad, as may, in their opinion, be necessary to secure a safe remittance and a faithful expenditure of onies, and for such other purposes as in their judgment the interests of the Board may require;—and to perform any other duties, which shall be necessary, in their opinion, to carry into effect e foregoing powers, or to promote the interests of the Board, rovided the same shall not be contrary to any vote or bye-law of e Board, nor to the Act of Incorporation.

The Prudential Committee shall appoint one of their number to their Clerk, whose duty it shall be to keep a full record of their ings, and to sign all their orders and other official acts. The cords above described shall be always open to the inspection of e Board.

3. It shall be the duty of the Corresponding Secretary to act as e organ of the Board in conducting the written correspondences tween this Board and similar institutions, and between this Board d individuals, at home and abroad, generally; and to make such

The Rev. Dr. Spring laid before the Board a seal, which had been presented to the Board by Robert Ralston, Esq. Whereupon,

Voted, to accept the said seal as the seal of this corporation.

Voted, that the thanks of this Board be presented to Mr. Ralston for his generous donation.

The Rev. Dr. Lyman and the Hon. Mr. Hooker, were appointed a committee to revise the bye-law respecting the powers of the Prudential Committee.

The Rev. Mr. Chapin and the Rev. Dr. Payson were appointed a committee to report on the case of Messrs. Judson and Rice, who have withdrawn themselves from the service of the Board.

The Rev. Dr. Spring had leave of absence the remainder of the session.

Adjourned till 9 o'clock to-morrow morning.

Thursday, Sept. 16. Met according to adjournment, and the business of the day was opened with prayer by the Recording Secretary.

The Rev. JEDIDIAH MORSE, D. D. took his seat at the Board.

Voted, that this Board consider the relation between this Board, and the Rev. Adoniram Judson, jun. as having been dissolved, on the first day of Sept. 1812, when, in a letter to the Corresponding Secretary, he announced his withdrawment of himself from under our instructions.

Voted, that this Board consider the relation between this Board and the Rev. Luther Rice, as having been dissolved, on the 23d day of October, 1812, when, in a letter to the Corresponding Secretary, he signified, that it was no longer compatible with his sentiments to follow our instructions.

Voted, that the following be adopted as a part of the bye-laws, chap. I. sect. 2.

All applications to be employed as missionaries shall be made to the Prudential Committee; and said committee shall carefully inquire and examine into the qualifications of any applicants; and in case thereupon they are well satisfied of the propriety of employing such applicants, they are authorized to expend any sums of money necessary for fully qualifying the applicants for the mission to which they may be designated, or on which they may be proposed to be sent; and when, in the judgment of said committee, the applicants may be suitably qualified, the said committee are authorized to send them on such missions, as they may think proper.

And the Prudential Committee are authorized to suspend any missionary, whenever, in their judgment, he shall violate the instructions given him, or shall fail to perform the duties reasonably required of him, until the next meeting of the Board.

The Prudential Committee shall regularly report their proceedings to the Board.

At 11 o'clock A. M. attended public worship, when a sermon was delivered by the Rev. Dr. Dwight from John x, 16.

Voted, that the thanks of this Board be presented to the Rev. Dr. Dwight for his sermon this day delivered, and that a copy be requested for publication.

The Rev. Dr. Morse, Mr. Evarts, and the Rev. Dr. Worcester were appointed a committee to carry the above vote into effect.

The Report of the Prudential Committee was accepted.

The Treasurer's accounts were exhibited, as examined and certified by the Auditor, and accepted.

The Rev. Drs. Dwight, Morse, and Lyman, were appointed a committee relative to the connexion between Mr. Eleazer Williams and this Board.

Voted, that Mr. Evarts be requested to present the thanks of this Board to Mr. Duren, and the choir of singers under his direction, for their very acceptable services in the public exercises of this day.

Voted, That the thanks of this Board be presented to the committee of the First Church in Boston, for the use of their church for public religious exercises.

Voted, that the Prudential Committee be directed to make inquiry respecting the settlement of a mission at St. Salvador, Brazil; at Port Louis, in the Isle of France; and on the island of Madagascar.

Whereas it has been stated to this Board by the Prudential Committee, that a gentleman, who wishes his name not to be mentioned, has offered to this Board a printing-press, whenever it shall be needed to publish the Scriptures under the direction of the Board,

Voted, that the Clerk of the Prudential Committee be requested to present the thanks of the Board for this liberal offer, and that the donation be accepted.

Voted, that this Board approve of the measures taken by Messrs. Richards and Warren, as reported by the Prudential Committee; and that the thanks of this Board be presented to Robert Ralston, Esq. Drs. Dorsey, James, Chapman, Hewson, Davis, and Billings, the Rev. Drs. Staughton and Rogers, Mr. Patterson, and others, for the kindness and patronage which they have respectively extended to Messrs. Richards and Warren.

Adjourned till nine o'clock to-morrow morning.

Friday, Sept. 17. Met according to adjournment, and the business of the day was opened with prayer by the Rev. Dr. Payson.

The committee, to whom was referred the case of Mr. Eleazer Williams, presented the following report which was accepted:

That Eleazer Williams, upon satisfying the Prudential Committee with respect to his departure from the course prescribed to him by the Board,* and engaging to place himself fixedly under their direction, may again be received under the patronage of the Board.

Voted, that the Treasurer be allowed three hundred dollars for his official services the last year.

A communication was received from the Hon. Elias Boudinot, Esq. a member of this Board, enclosing, as a donation, a bill of exchange on London for one hundred pounds sterling; whereupon

* He had prematurely joined his brethren, the Iroquois Indians, in New York and Vermont, near the frontiers of the United States.

Voted, that the thanks of this Board be presented to the generous donor.

Voted, that the next annual meeting of this Board be held in the Philosophical Chamber of Yale College, on the Thursday next after the second Wednesday of Sept. 1814, at 10 o'clock, A. M.

Voted, that the Prudential Committee be authorized to allow the missionaries of this Board such incidental and unforeseen expenses, as have been necessary.

Voted, that the thanks of this Board be presented to Samuel H. Walley, Esq. for his services as Auditor.

The Rev. Drs. Morse and Worcester, and Mr. Evarts, were appointed a committee to prepare and publish an address to the public on behalf of the Board

Voted, that it be the duty of the Prudential Committee to compile and publish a report, including the address to the public, the report of the Prudential Committee, a statement of the Treasurer's accounts, such account of donations as may be found expedient, extracts from the minutes of the present session, and such other information as they may deem useful.

During the session, the Rev. ALEXANDER PROUDFIT, D. D. of New York, and Gen. HENRY SEWALL and the Rev. JESSE APPLETON, D. D. President of Bowdoin College, of the District of Maine, were unanimously elected members of the Board.

The Rev. Dr. Miller was appointed to preach at the next annual meeting; and the Rev. Mr. Richards was appointed his second.

Voted, that the Recording Secretary give immediate notice to all the members of the Board, who are not now present, of the time and place of the next annual meeting.

The meeting was closed with prayer by the Rev. Mr. Richards.

The foregoing account of the doings of the Board was compiled from the records by the Prudential Committee.

The Annual Report of the Prudential Committee of the American Board of Commissioners for Foreign Missions, Sept. 15, 1813.

BRETHREN,

When Jesus of Nazareth was going about doing good, despised and rejected of men, little was it expected by the world, and little did it comport with human probability, that he would ascend to the right hand of the Majesty on high, be invested with all power in heaven and earth, and reign until every knee should bow to him, and every tongue confess him to be Lord, to the glory of God the Father. As he himself, on his way to *the joy set before him*, passed through scenes apparently the most inauspicious; so his servants, whom he has been pleased to employ in great designs and enterprises for advancing his kingdom, have generally been subjected, especially in their initiatory attempts, to trials and adversities, painful in their nature, and unpropitious in their aspect. But often has he shewn that his thoughts and ways are not like those of men. Often has he displayed the plenitude of his power, wisdom, and goodness, in

using light to shine out of darkness, in carrying small beginnings into great results, and in crowning designs and enterprises, held for a time under discouraging circumstances, with unexpected and glorious success. Always, indeed, there is perfect safety in confiding in him; and happy are they, whether for the present successful or unsuccessful, who are truly engaged in his cause. Under these impressions, the Prudential Committee now meet their brethren, and submit their report with lively sentiments of gratitude and hope.

It was not until about three months after the last meeting of this Board, that the first intelligence from our missionaries sent out to the eastern world, was received in this country. In the mean time, however, they were not forgotten by the Prudential Committee. As the ordinary intercourse with India was obstructed by the war, it became necessary to establish a special channel, through which communications and remittances might be made with safety. For this purpose, the Committee assigned to Samuel Williams, and Junius Smith, Esqrs. of London, and to the Hon. John Herbert Harrington, Esq. the Rev. David Brown, D. D. and the Rev. William Carey, D. D. at Calcutta, such agencies, as might be requisite in those places respectively for securing remittances to our missionaries, and for furthering generally the objects of this Board. To the gentlemen designated as agents at Calcutta was entrusted, very particularly, the application of the means forwarded to India by this Board, for aiding in the translation and distribution of the Holy Scriptures.

Pursuant to arrangements made by the Committee, a remittance of one thousand dollars for the support of our missionaries, and another of the same amount for aiding in the translation and distribution of the Scriptures, were forwarded by the Treasurer to our agents in London in the month of November. About the same time fifty pounds sterling were remitted to the Rev. George Burder, to refund what had been advanced from the treasury of the London Missionary Society, to Mr. Judson, when in England, in 1811. In February, another remittance was made for the support of the missionaries to the amount of twenty-two hundred dollars. Of the receipt in London of these several remittances, the treasurer has been duly advised; and assurances have been received from our agents there, in terms very gratefully to be acknowledged, of their cheerful acceptance of the trusts confided to them. For the translation of the Scriptures another remittance of about thirteen hundred dollars, (more than five hundred of which were specially appropriated to the repairing of the loss sustained by the fire at the Mission House at Serampore,) was made in May; and another of about a thousand dollars, in July. Of the receipt of these two remittances, it is not yet time to have received advice.

At the meeting of the Board in 1811, a sum, not exceeding three hundred dollars, was appropriated to the purchasing of books for the use of the missionaries. As our brethren, when they were fitted out, were furnished with but few books; the Committee thought

it important to embrace the earliest opportunity of conveying to them an additional supply. Accordingly, as an unexpected opportunity was presented in November, a purchase was made of such books as were supposed to be the most suitable, to the amount of about two hundred dollars. These books were put on board the schooner Alligator of Salem, bound to Arracan; were directed to our agents in Calcutta, and committed, with special instructions, to the care of the supercargo, who was also constituted an agent for this Board. The Alligator sailed from Salem about the first of December; and by her, official letters were forwarded from the Corresponding Secretary and the Treasurer to our missionary brethren, communicating to them such advices and directions as were deemed expedient; and to the Hon. Judge Harrington and Drs. Brown and Carey, respectfully soliciting their assumption of the agencies entrusted to them, referring them to documents accompanying the letters, by which they would be made acquainted with the institution, design, and transactions of this Board, and the instructions under which our missionaries were sent out—and soliciting their good offices in favor of the missionaries, especially in reference to the difficulties and dangers to which they might be exposed on account of the war. These letters, with leave, will be submitted to the Board. From the Alligator no intelligence has been received since her departure.*

The substance of the information respecting our missionaries, collected from the letters which have been received, is comprised in the following statement.

Our brethren were all highly favored in their passages. The Lord had them under his gracious care—kindly preserved their health—rendered their situation on board the ships agreeable—and conveyed them in safety to their destined port. Messrs. Newell and Judson, with their wives, arrived at Calcutta in the Caravan, on the 17th of June, and Messrs. Hall, Nott, and Rice, with the wife of Mr. Nott, in the Harmony, on the 8th of August, 1812. By Christian people there of different religious denominations, they were received in a manner the most courteous and affectionate; and their letters very pleasingly testify their deep and grateful sense of the Divine goodness to them, and of the cause which they had to "thank God and take courage."

Soon after their arrival, however, Messrs. Newell and Judson, received an order from the government, requiring them to return to this country by the Caravan; and signifying, that the Caravan would not be allowed to depart without them. By this order they were thrown into great perplexity and distress. Their Christian friends at Calcutta and Serampore entered with great sympathy into their situation; earnest solicitations were employed in their behalf with the officers of the government; and special and united prayers were offered up to Him who reigns in Zion, and turns the hearts of men. After some time the order was relaxed, and liberty

* It is hardly time to expect intelligence from this vessel.

was granted to the two brethren, to depart, by any conveyance which might offer, to any place, not within the jurisdiction of the East India Company. It then became a weighty question, whither they should go. Respecting Birmah, which had been contemplated by us, and by them, with particular desire and raised hope, as the field of the mission, they had received such information, as decisively to deter them from attempting an establishment in any part of that empire. China, still farther east, they supposed to be absolutely closed against them. Seeing no door open, or likely to be opened, in countries eastward of British India, they had only to turn their eyes westward. While in this state of anxious suspense, they received letters from their brethren of the Harmony, dated at the Isle of France, with the intelligence that the governor of that Island was friendly to missions, and very desirous of having missionaries employed there, and in the neighboring Island of Madagascar. As the Isle of France, Bourbon, and the more easterly Island of Ceylon, are not within the jurisdiction of the East India Company; but belong to the *Crown* of Great Britain, and are under separate governments; in them the policy of the East India Company does not prevail. Messrs. Newell and Judson, therefore, at length concluded to embrace the first opportunity of a passage to the Isle of France; considering that, should they not find it expedient to attempt an establishment either there, or at Madagascar, they would at least be out of the reach of that government, which had hedged up their way, and at liberty to go thence wherever Providence might direct them.

Accordingly, on the 4th of August, Mr. and Mrs. Newell embarked for the Isle of France, in a vessel which could not afford accommodations for any more passengers; and the expectation then was, that Mr. and Mrs. Judson would soon follow them.

Four days after the departure of Mr. Newell, the Harmony with Messrs. Hall, Nott and Rice, arrived at Calcutta. After going through a process, similar to that, to which the two brethren before them had been subjected, these brethren came also to a similar determination. They were providentially, however, detained at Calcutta, until the latter part of November.

This interval of delay was marked with some changes, which should have been little to be expected, and which cast a new cloud upon the affairs of the mission. On the 27th of August, Mr. Judson addressed a note to the Baptist Missionaries at Serampore, informing them that he and Mrs. Judson had changed their sentiments on the subject of baptism, and signifying their desire to be immersed. Accordingly, on the first Sabbath in September, they were immersed. In his note, Mr. Judson says, "It is now about four months since I took the subject into serious and prayerful consideration." Mr. Newell, however, who was his companion on the passage to Calcutta, and after his arrival there until within about three weeks of the date of this note, appears to have left him without any knowledge of the change. His other brethren, also, who were at Calcutta, when he went from that place to Serampore, on

the 27th of August, appear to have been unapprised of the object of his visit there, and to have received their first intelligence on the subject two days afterwards from Dr. Marshman.

In a joint letter, written about twenty days after Mr. Judson's immersion, his brethren, referring to the fact, say, "In consequence of this trying event it has appeared to him and to us, and to those with whom we have conversed, expedient that we should separate and labor in different fields." This letter had the signature of Mr. Rice. About four weeks after this a letter was written by brethren Hall and Nott, in which they say, "You will be surprised to receive a letter written by us alone: we are surprised and distressed that it is so. Brother Rice has been led to change his sentiments on the subject of baptism; and brother Judson and he will probably attempt a mission to Java. What the Lord means by thus dividing us in sentiment, and separating us from each other, we cannot tell. This we know, the Lord seeth not as man seeth; and it ill becomes us to be dissatisfied with what he does. We hope and pray that these unexpected things may not damp the missionary spirit which has been kindled, but that it may burn with a brighter and purer flame." Mr. Rice, in a letter of the same date, professes to have examined the subject, "with prayerfulness, and in the fear of God, and with no small impression of the delicacy and high responsibility of his situation."

Aware of the fallibility of the human mind, and of the frailty even of good men, the Prudential Committee have no disposition to impeach the sincerity of these two brethren. It cannot, however, but be regarded with regret, if they had not, "with prayerfulness and in the fear of God," examined that subject, before so late a day—before they assumed engagements of so high and responsible a character;—before they were placed in circumstances rendering it nearly impossible for them to preserve an equable state of mind, while examining as doubtful, a question which ought long before to have been settled with them, and in regard to which a change of sentiments would entirely change their relations, and open to them new and very different prospects;—before, in fine, they were in a situation, peculiarly exposing them, as the case might be, to mistake impulses for arguments, and an act, in which there would be "a shew of wisdom, in will worship and humility," for an indispensable effort of Christian self-denial. *Nevertheless the foundation of God standeth sure:* and on this foundation, the instances of instability, which we lament here to record, but against which no human foresight could provide, should lead us more entirely to repose our hopes. They shew us that missionaries are but men; and forcibly inculcate the importance of great caution, and great fidelity in examination, on the part, not only of this Board, but of all who would offer themselves for the missionary service. Instead, however, of inducing discouragement, they should rouse the holy zeal, and quicken the pious exertions of all the friends of truth; and should they, in the wisdom of God, be so overruled, as

ıg an accession of strength to the missionary cause, the event be joyous.

ring their stay at Calcutta, Messrs. Hall and Nott obtained nformation, and such views of probable events, as induced to relinquish the design of returning to the Isle of France, hope that they might yet find it practicable to establish them- at Bombay, Surat, or some other eligible place in India. in November, therefore, they engaged a passage for Bom- btained their passport, from the police, and were contemplat- eir prospects with high satisfaction, and encouragement. ere, on a sudden, another trial was interposed. After their s were on board for Bombay, they had notice from the police, was the pleasure of the government to have them conveyed gland, and that a passage would be provided for them in the hen under despatch. They were greatly perplexed; but, as passports were not revoked, they at length concluded, that night be warranted in going on board the ship, in which they regularly entered as passengers, and had paid their passage, wait the event. Accordingly, on the 20th of November, they on board. The ship remained in the river, a little below Cal- five or six days; during which they were not without fear of ordered back by the officers of the police, who well knew o they were; but on the 27th, the ship dropped down the river, n the 29th she was out at sea. This was the date of our last igence from them. Under this date, Mr. Nott writes, "We ow past all the danger which we feared.—As far as we can , if we are favored with good weather, we shall have a pleas- ıssage. We hope soon to have a home. If we do not go to ay, we shall either stay at Ceylon, or go to some place, where ıall certainly stay."

out the time that these two brethren left Calcutta, Mr. and Judson and Mr. Rice took passage thence for the Isle of ce, where they arrived about the middle of January. On the of March, Mr. Rice took passage in a Portuguese vessel for the ils, with a view to return to this country on special business, ıed by himself and Mr. Judson important to their contemplat- parate mission. He has just reached this place from New ; and from him the Board may probably receive some further nunications. He left Mr. and Mrs. Judson at the Isle of France, ng for a passage to Penang, or Prince of Wales's Island, e they intended, if practicable, to effectuate an establishment. r. and Mrs. Newell's passage from Calcutta to the Isle of ce was long, perilous, and distressing. After leaving Calcutta, e 4th of August, they were driven about in the Bay of Bengal month, in which time Mrs. Newell was sick with a fever. re 5th of September the ship put in at Coringa in distress. ıce they sailed, on the 19th of the same month, and arrived at sle of France in the fore part of November.

out three weeks before their arrival, they were called to the rnful office of consigning to the waves an infant daughter,

whom but five days before, they had joyfully received at the hand of God, and whom with mingled vows and tears, they had solemnly devoted to him in baptism. Soon after this, symptoms of a consumption began to shew themselves in Mrs. Newell. The disease baffled all medical skill; and on the 30th of November at Port Louis in the Isle of France, she fell asleep.—"During the whole of her sickness," says her mourning husband, "she talked in the most familiar manner of death, and the glory that was to follow." She wished it to be distinctly made known to her friends, that "she had never regretted leaving her native land for the cause of Christ."—"God calls me away," said she, "before we have entered on the work of the mission; but the case of David affords me comfort: I have had it in my heart to do what I could for the heathen, and I hope God will accept me." When told that probably she would not live through another day; "O joyful news," said she, "I long to depart."

Precious in the sight of the Lord is the death of his saints. Precious to the hearts of many is the memory of this amiable and excellent woman. Her superior and cultivated mind, her enlarged and active benevolence, her solid and elevated piety, her steady and cheerful fortitude, her enlightened and sacred devotedness to the missionary cause, adorned with all the endearing virtues of the female character, had raised her high in Christian estimation, and given no ordinary promise of distinguished usefulness. But He, from whom all these excellences proceeded, and to whom they were consecrated, best knew how long to employ them in this world, and when to raise their possessor to perfection for higher employment in a better. Mrs. Newell neither lived to herself, nor died to herself. Her witness, we believe, is in heaven, and her record on high; and we trust that her fervent prayers, her readiness to forsake all for the service of Christ, and her exemplary life and death, will not be lost to her friends, or to that sacred cause to which she was so ardently devoted.

Her bereaved husband feels her removal as an unspeakable loss; yet appears to bow to the dispensation with a truly resigned spirit, and to be sustained under it with the consolations of God. He will be remembered by this Board in his affliction, with tender sympathy and with fervent prayers; and He, whose servant he is, and who will never be unmindful of him, knows how to make his trials redound to the furtherance of the great design in which he is engaged, and to work for him a far more exceeding and eternal weight of glory.

On the 24th of February Mr. Newell left the Isle of France, in a vessel bound to Bombay; intending to join his brethren Hall and Nott there, or at Ceylon, as Providence should direct.

In regard to the difficulties, experienced by our brethren from the government at Calcutta, it may be proper to state, that they do not appear to have been in any respect peculiar to American missionaries. They were only such as English missionaries have had to encounter; and they proceeded from the general policy of the

India Company, which, on the principle of mercantile monop-
goes, excepting in cases of connivance, to exclude from their
tories all persons, of whatever profession, not licensed by the
ctors at home. To this policy the Directors of the London
ionary Society, in their Annual Report, last May, have repeat-
ference. One of their Missionaries, a Mr. Thompson, on his
to the Missionary station at Belhary, arrived, in March 1812,
adras; where, "when it was found that he came from England
out a license from the East India Company," he received an or-
rom the superintendant of the police as follows:

"Rev. Sir,

am directed to inform you, that the Honorable the Governor in
cil is precluded, by the orders of the Supreme Government,
permitting you to reside in any place under this Presidency;
will, therefore, return to the Isle of France, or to Europe, by the
opportunity."

revocation of this order could be obtained. But Mr. Thomp-
n a letter, says, "I have nothing to complain of the government
, for they act agreeably to the letter of their instructions; nor of
overnment at home, as, when the Charter was given to the
pany, there was little regard to such an accession of territory,
it had no view to the religion of the people: and when the Tol-
on Act was passed, the Parliament did not anticipate that the
sh dominions would be so extensive, or that Christians would
it their duty to communicate the Gospel to foreign lands, and
fore no provision was made for such a purpose."—In refer-
to the case of Mr. Thompson, the Directors of the Missionary
ty, say, "It is impossible not to feel, on this recital, the most
ul regret, that regulations, which were originally made for
ercial purposes only, should now be employed to impede the
ress of Christianity, or place under the control of the East
Company a subject so intimately connected with the present
ternal happiness of many millions of the human race. For
emoval of such unrighteous restrictions, the Society applied
s Majesty's ministers; has petitioned the Legislature; and will
nue importunately to address the Throne of Grace."

the Charter of the East India Company is about expiring, pe-
s not only from the London Missionary Society, but from other
s, and meetings composed of highly respectable members of
Established Church, clergymen and laymen, as well as of other
ious denominations, and in the different parts of Great Britain,
been poured in upon the Legislature; praying, that, in the new
ter, there may be some effectual provision in favor of the
gation of the Gospel in the Company's extensive and popu-
territories. If these petitions have failed, or shall ultimately
f success, the failure will be greatly lamented by the true
ds of the Gospel and of the best interests of mankind, both in
t Britain and in this country.

e information, which our missionaries obtained at Calcutta
cting Birmah, and by which they were deterred from proceed-

ing thither, was probably more particularly detailed, in letters which have not yet arrived, than in those which have been receiv It appears, however, that war, both civil and foreign, was rag in that empire; and that the missionaries, who had been sent thi er from the London, and the Baptist, Missionary Societies, h been obliged to leave the country. These are strong facts; w doubtless will appear to this Board sufficient to justify our bre ren, in relinquishing, for the present, a design which had been e tertained with great fervency of hope, and in regard to which small disappointment is felt. The committee, however, do n abandon the hope, that a door may yet be opened, at no very dist period, for the propagation of the Gospel in Birmah.

Though disappointed in regard to the Birman empire, a obstructed in British India, our missionaries, at their last da were by no means discouraged. They still had hope of obtaini footing at Bombay, or Surat, in a way similar to that in which m sionaries had obtained footing, notwithstanding the difficulties ways presented in different parts of India. And should they f there, they had assurance of being allowed to establish a miss at Ceylon; where a field of no small extent and promise would open to them. Of this island, as a field for missionary labors, t Directors of the London Missionary Society, in their last repo give a very favorable representation. A gentleman resident the as quoted by the Directors, says, "I hope the Missionary Soci and all other societies for promoting the glorious cause, will str every nerve to send some able teachers to this country. Nev was such a harvest, as is here prepared for the reapers."

Our missionaries mention, in very grateful terms, the courte hospitality, and generosity, which they experienced from ma persons at Calcutta, Serampore, and Port Louis. At Calcutta, addition to various other acts of liberality, collections were ma for them, in money, of upwards of seven hundred rupees—mo than three hundred dollars. For these collections, they expr very particular obligations to the Rev. Mr. Thomason, an Episc pal clergyman, who on all occasions had acted towards them t part of a Christian and a friend. And when Mr. Newell left C cutta for the Isle of France, he had a letter of credit, from Dr. C rey to a house in the latter place, to be used, in case of necessi until he should receive from us the means of repayment.

The Prudential Committee have not lost sight of the design this Board, respecting a mission to the Iroquois, or Caghnawa Indians. It is a design peculiarly near to their hearts; but th have to lament, that, on account of the war, it cannot at present carried into effect. May the God of mercy grant, that the pres obstructions may soon be removed; and a door yet be opened f the Gospel to be imparted to our pagan brethren of the wilderne whose claims for commiseration are most unequivocal and affec ing; and in regard to whom, before the great Parent of all, a r sponsibility the most awful rests upon the people of these State

ssrs. Richards and Warren, who for two years have been un-
he particular patronage of this Board, soon after they had
d their studies, a year ago, at the Theological Institution,
, under the direction of the Prudential Committee, to Phila-
hia, for advancement in medical science. They have been in
city about ten months; and have there received marks of cour-
and liberality, which are mentioned by them in terms of for-
gratitude, and which claim the grateful acknowledgments of
Board. From regard to the service to which they are devoted,
have been admitted, gratuitously, to an entire course of lec-
s in the celebrated Medical Department of the Pennsylvania
rersity; and, recently, have been placed in very eligible situa-
, one in the Pennsylvania Hospital, and the other in the Phila-
hia Almshouse—situations not only exempting them from a
cipal part of the expenses of living, but affording them advan-
s for medical improvement, not exceeded, probably, by any in
United States. Besides attending to their medical studies, they
: been employed, for a considerable part of the time, by the
sionary Society in Philadelphia, and have performed jointly, in
city and vicinity, the duties of one missionary: thus favoring
funds of this Board, improving themselves as preachers, and
g good, we devoutly trust, to the souls of many. They will be
y for our service abroad, whenever it shall be judged expedi-
to send them.

Notwithstanding the embarrassments of the times, the liberality
the Christian public towards the objects of this Board, has been
h in the course of the year, as highly redounds to the praise of
rine grace. Our brethren and friends, in the Auxiliary Socie-
in the different parts of our country, have exerted themselves
h very exemplary and animating zeal, and are entitled to the
t affectionate and grateful recognition on this anniversary. The
nations to the Board have been published as they were received.
e amount received from Sept. 1, 1812, to August 31, 1813, ex-
ds eleven thousand dollars, as will appear more particularly by
Treasurer's annual accounts. Several Auxiliary Foreign Mis-
Societies have been formed within the year past; but the ex-
number cannot be stated, as it is frequently some months after
se societies are formed before authentic information is received
them.

In the close of this Report, the Prudential Committee would de-
rately say, that, in a general review, they see no reason for
couragement, or for a remission of activity, on the part of this
ard or its friends; but abundant cause of thankfulness, and in-
ased exertion. If, when we engaged in our great design, we
re not prepared for trials—if we did not lay our account for
currences apparently adverse, and calling for the utmost firm-
s of faith, steadiness of purpose, and energy of action; we had
fited but little by the experience of ages;—had observed to
le purpose the unvaried course of Divine dispensations, and
re but ill qualified for an undertaking of this arduous and me-

mentous kind. Hitherto our trials have been comparatively light; and our encouragements many and great. It is only three years since the first meeting of this Board, then only a voluntary association, feeble, destitute of funds, and unassured of any adequate patronage. It is not time to have achieved much in the pagan world: if any thing has been done in the way of preparation—in giving stability and efficiency to the institution—in gaining the attention and favor of the Christian public to the design, obtaining the requisite funds for its support, and devising and maturing plans for carrying it into effect;—we have not labored in vain, but may reasonably hope to reap in due time. That the heathen world is to be converted to Christ is as certain, as that the word of God is true; that this is to be effected by the instrumentality of Christians is as evident, as the Divine institution of the Christian ministry is unquestionable: that the time for its accomplishment is near, both the word and providence of God unequivocally declare. Preparations for this great event have been commenced upon a vast scale; and, amidst the portentous commotions of the world, are advancing with astonishing constancy and celerity. Not to discern the signs of the times were a proof of most deplorable blindness; not to hail, with grateful joy, the advance of HIM to whom the kingdom of the whole earth belongs, were a fearful indication of inward hostility to his cause; not to be zealously engaged in the great design of bringing all nations under his benign dominion, were to betray a deadness of heart, an unbelief, a devotedness to the world, or a pusillanimity, unworthy the Christian name. With humble reliance on Him, may this Board be *steadfast and unmovable, always abounding in the work of the Lord.*

PECUNIARY ACCOUNTS OF THE BOARD.

The American Board of Commissioners for Foreign Missions in account current with Jeremiah Evarts, their Treasurer, Dr.

To cash paid from Sept. 1, 1812 to Aug. 31, 1813, in conformity to orders from No. 25 to No. 52 inclusive, signed by the clerk of the Prudential Committee, for expenses incurred in the prosecution of the objects of the Board	$8,603 05	
To losses by counterfeit bills received in donations	8 00	8,611 05
To balance carried to the credit of new account, Sept. 1, 1813		8,077 59
		16,688 64

Contra Cr.

By balance brought to the credit of new account, Sept. 1, 1812, as appears by the Auditor's certificate of Oct. 8, 1812		$5,282 46
By cash received in donations, as particularly published in the Panoplist; viz. in the Panoplist for October, 1812, p. 242	$1,500 63	
—— November, p. 285	307 32	
—— December, p. 335	216 00	
—— January, 1813, p. 380	1,815 01	
—— February, p. 425	1,255 50	
—— March, p. 476	641 67	
—— April, p. 528	1,065 46	
Carried forward.	$6,801 59	$5,282 46

	Brought forward.	$6,801 59	$5,252 46
—— May, p. 575		122 83	
—— June, p. 45		1,340 96	
—— July, p. 92		1,835 84	
—— August, (part I) p. 139		285 06	
—— —— (part II.) p. 192, (to be corrected in the number for September, (part I.) p. 238		483 87	
—— September, (part I.) p. 238		465 75	—11,284 90
By avails of a dollar, which proved to be genuine, though supposed to be counterfeit, and charged as such in last year's account		94	
By interest on money lent		150 34	—151 28
			$16,688 64

A STATEMENT OF THE EXPENDITURES OF THE BOARD, FROM SEPT. 1, 1812, TO AUGUST 31, 1813.*

Nov. 10, 1812. Paid for a bill of exchange on London for £261 12 6 sterling, at 14 per cent discount, the avails of which to be remitted to Calcutta toward the translation and publication of the Scriptures, in the vernacular tongues of Asia	$1,000 00	
Jan. 1, 1813. for £343 0 9 3-4 exchange, at 16 per cent discount, to be remitted to Calcutta, viz. for the translations	$759 06	
towards repairing the Serampore loss	521 62	—1,280 68
Jan. 8. for £253 exchange, at 14 per cent discount, to be remitted for the translations	978 48	—2,259 16
Nov. 10, 1812. for a bill of exchange for £261 12 6, at 14 per cent discount, the avails of which to be remitted to Asia, on account of the salaries of the missionaries	$1,000 00	
Feb. 9th 1813. for £600 exchange, at 16 per cent discount, to be remitted on account of salaries	2,213 33	—3,213 33
Oct. 12, 1812. for a bill of exchange for £51 12, at 18 per cent discount, which was remitted to the London Missionary Society, to replace money advanced by that Society towards the necessary expenses of Mr. Judson, while in England, in the summer of 1811		188 03
Aug. 26, 1813. The premium of insurance on the specie sent to Calcutta in the Caravan		99 00
Paid at different times towards the necessary expenses of the law-suit to recover Mrs. Norris's legacy of $30,000		268 70
Expenses incurred in aiding Messrs. Richards and Warren to obtain a medical education		178 00
For books sent to India for the use of the missionaries by the Alligator		191 35
To Mr. John Frost for 29 weeks of service in assisting in the formation of Foreign Mission Societies, at $8 a week		232 00
Necessary travelling expenses of Mr. Frost in the winter and spring of 1813	$61 09	
Travelling expenses of members of the Board, before the annual meeting of 1812, but not discharged till then	38 25	
Travelling expenses of the members in attending the annual meeting at Hartford, Sept. 1812	154 75	
Travelling, and other necessary expenses of the members, in attending the adjourned meeting of the Board in Nov. 1812	12 45	
Travelling expenses of the Prudential Committee, in attending meetings in Oct. 1812, and Feb. 1813	8 37	—277 91
For copies of the Panoplist, vol. iv, new series, presented to Foreign Mission Societies to convey missionary intelligence	52 80	
Carried forward.	$52 80	$7,907 50

* *It was thought better to publish the expenses in this way, than to copy the accounts at full length under their respective dates.*

Brought forward	$ [illegible]
For printing 1250 copies of the third annual report	20 15
For printing documents for the use of Mr. Frost, on his tour	7 66
For stationary	2 29
Trunk for safe-keeping of the Corresponding Secretary's books and papers	6 60
For printing hymns at the ordination of the missionaries in Salem	3 00
Balance of expense on account of the education of Mr. Eleazer Williams	
Postage paid by the Treasurer on account of the Board	$12 69
—— paid by the Treasurer, as the expense of remitting by cartels	5 14
Postage paid by the Corresponding Secretary and others	19 40
Counterfeit bills received in donations	3 00
Commissions for changing money	50
Allowance to the Treasurer for his official services during the year preceding Sept 15, 1812, and his other services, particularly in attending on the Legislature in the winter and summer sessions of 1812, on the business of the petition for an Act of Incorporation.	
	$ [illegible]

AUDITOR'S CERTIFICATE.

Boston, 11th Sept. 18[illegible]

THIS certifies that I have examined the accounts of the Treasurer of the Am Board of Commissioners for Foreign Missions, for the year ending on the 31st 1813, and have found the same correctly cast and well vouched, and that a bal Eight Thousand and Seventy Seven Dollars, and fifty nine cents in notes an remains in the Treasury; which sum is accounted for in the Trial Balance, 31st August, 1813, a copy of which is written on the other side of this paper.

S. H. WALLEY, *Audit*

Balance $8,077 59.

In the Trial Balance above-mentioned, the particulars are given, which comp following sums; viz.

In notes on interest	$5,
Deposited in Massachusetts and Eagle Banks	2,
In the hands of the Prudential Committee to meet contingent expenses	
	$8,

RELIGIOUS SOCIETIES IN NEW HAMPSHIRE.

Extract of a letter from a clergyman in New Hampshire to the Editor, dated the 28th instant.

"Dear Sir,

"OUR annual meetings of the New Hampshire General Association, Bible Society and Missionary Society, were held last week at Plymouth. It was an interesting season. The meetings were well attended. Not only the people in Plymouth, but also numbers from the adjacent towns, appeared to feel a deep interest in the several meetings, and in the business, which was transacted. There was manifested a strong desire to hear the word preached, and to learn the state of religion at home and abroad. The Bible Society and the Mis Society receive increasing pat A spirit of liberality is fast inc among us. The avails of the Cent tution will be $700, or upwards, t year. If missionaries can be ob much more missionary service will formed for our Society the ensuin than in any preceding year. Seven missionaries are to be maintained northern parts of the state.

"The Bible Society is extend operations. An appropriation of has been voted to aid in translati printing the word of God in some language, as soon as our funds ad mit. It is hoped, that a larger priation may be made ere long f same benevolent purpose."

"How interesting is the period in we live! Do we not behold the di

lonsium? How animating is the suggested by Dr. Buchanan, nation may have a large share lessing the world! Let the pages noplist be more and more direct- is grand object. Let us make gorous efforts to promote the good work of the Lord."

of a letter from Mrs. Nott to a Boston, written soon after the narics arrived at Calcutta.

ering the Hoogly," says Mrs. found myself prepared to enjoy enery of its banks. Every thing w to me, in looking back, around orward, that I for a while believ- t dreaming. It was but a little I thought this; for soon heathen ness stared me in the face, and convincing proof, that my ima- never could have painted this

les sacred to the worship of per- ds, were as near each other, as hurches in New England. In the kindness of my heavenly tends me. He has again given and tender friends. I have comfortable in home; but still lepart, that I may be doing the which I left my native shores. ave heard before the reception ur orders from this government. their dominions soon for Ceylon e."

"I believe, (therefore I faint not,) that the heathen are to be the inheritance of the King of glory. The promises of God are only limited by the rising and setting sun."

DONATIONS TO FOREIGN MISSIONS.

Sept. 23. From individuals in Andover (south parish) by the Rev. Mr. Edwards,	$13 25
From the church and society in Mansfield, (Con.) by the Rev. Samuel P. Williams, toward the translations,	22 00
From the Foreign Missionary Society in Sac., by the Rev. J. Cogswell,	9 00
24. From individuals in Pittsfield, belonging to the church and society of the Rev. Wm. Allen, toward the translations,	14 00
From the Piscataqua Branch of the Foreign Missionary Society, remitted by their Treasurer,	90 00
25. From the Female Charitable Society in Williamstown, by their Treasurer Mrs. Betsey Noble,	20 00
28. From Mrs. Elizabeth Breese, Utica, (N. Y.) by the Rev. Dr. Morse,	5 00
	$173 25

OBITUARY.

ngland, the Rt. Hon. Lord BARivy Councillor, and Admiral of ged 88. This nobleman was in gree distinguished by his strictly haracter.

llinois Territory, Capt. PARMEus, murdered in a duel.

lary's County, (Maryland,) the LIAM THOMAS, late president of of that state.

ochegue, the Rev. J. KING, aving sustained the office of pas- ra.

ey, on the 15th ult. Mrs. ABIra, wife of the Hon. *William* of New York, and only daughter n. *John Adams*, aged 48.

t Greenwich, (R. I.) the Hon. t JOHNSON, aged 65, one of the f the Supreme Court of that

At Philadelphia, on the 23d ult. Mr ALEXANDER WILSON, the assiduous and ingenious author of the *American Ornithology*.

At Taunton, on the 26th ult. Dr. JOB GODFREY, an eminent practitioner of physic, aged 70.

At Norfolk, (Vir.) the WIFE of *Cadet Larne*, a Frenchman, murdered by her husband.

At Middletown, (Con.) Mr. AARON PLUM, killed by lightning, aged 74.

At North Yarmouth, on the 29th ult. ELISHA P. CUTLER, jun. Esq. aged 33.

At Hingham, on the 26th ult. Mrs. HANNAH CUSHING, aged 88, having had 140 descendants, of whom 66 were great-grand children.

At Philadelphia, Col. THOMAS LLOYD, Moore, a patriot of the revolution.

At Athens, (N. Y.) Miss SALLY HAMILTON, aged 20, barbarously murdered.

At Concord, (Mass.) on the 5th inst. the Hon. WILLIAM HILLIARD, Esq. Sheriff of Middlesex county.

At New Haven, (Con.) on the 30th ult. ISAAC BEERS, Esq. late president of the New Haven Bank, and for many years an eminent bookseller, aged 71.

At Middleton, the Rev. SOLOMON ADAMS, pastor of the church in that place.

At Andover, Mrs. HANNAH ABBOT, relict of the late Col. *George Abbot*, aged 89, leaving 112 descendants.

At Ashfield, Col. AMES, by suicide, aged 46.

At Fort George, Dr. SHOEMAKER, murdered in a duel.

In France, JUNOT, Duke of Abrantes, one of Bonaparte's greatest generals.

In London, the Right Rev. JOHN RANDOLPH, D. D. Bishop of London.

In Frederic county, (Vir.) the Hon. EDMUND RANDOLPH, Esq. formerly attorney general and secretary of state, in the time of President Washington's administration.

At Hopkinton, the WIFE of Capt. *N. Knowlton*, and, while preparing to attend her funeral in apparent health, her father, AARON GREELY, Esq. instantaneously, aged 74.

At Sherburne, Dr. TAPLEY WYETH, an eminent physician, and member of the H. R. in the legislature of this commonwealth, aged 48.

At Boston, ROBERT S. GREEN, Esq. of Philadelphia, counsellor at law, son of the Rev. Dr. *Green*, President of Princeton College.

This gentleman was possessed of the most amiable manners and great mental endowments, and was just rising into all the professional eminence to which he had aspired. He had more, and more various, knowledge, than almost any young man in this country. He was a firm believer in the Christian revelation, and one of the ablest defenders of it, for his years, that could be found. He was also orthodox in his religious creed, in all important and practical points. Death approached him with so hasty and unperceived a step, that he had little opportunity to disclose his views and feelings at that solemn period.

Also, Mr. CHARLES ELIOT, eldest son of *Samuel Eliot*, Esq. aged 22. He was graduated at Harvard College in 1809, and had been licensed as a candidate for the Gospel ministry.

At Woodbury, (Con.) the Rev. NOAH BENEDICT, pastor of a church in that town, aged 76. He was graduated at Princeton College in 1757.

At Barkhamsted, (Con.) on the 25th of *May last*, the Rev. OZIAS ELS, pastor of the church in that town, aged College, 1779.

At Hebron, (N. H.) the Rev. PAGE, aged 63.

At New York, the Rev. Jesse aged 24.

At Pultneyville, (N. Y.) DAVENPORT PEMLER, aged 66.

At Boston, in July last, Dr ERVING, a respectable physic pious man.

At Wethersfield, (Conn.) JOSHUA BELDEN, aged 80.

In England, Dr. ANTHONY GILL, formerly a physician at left legacies to public institutio land and America.

At Providence, BENJAMIN W LL. D. aged 63.

At Plainfield, (Mass.) on the last, of a consumption, Mrs. Bu TER, wife of Dr. *Jacob Per* twenty-first year of her age.

At Orford, (N. H.) Deacon PALMER, aged 97, a native of (Con.) In his youth he mani profession of religion, and exem power to an eminent degree, a long and valuable life. His dea triumphant; and the expiring enabled to exclaim in the langu Apostle—*I am now ready to and the time of my departure i I have fought a good fight, &c* in the matrimonial state 74 the wife of his youth survives hi descendants are very numerous.

Those who have been eminen ed to God should be had in g membrance. The mind dwells light upon the pious example, life, and joyful death of depart The record of such scenes strengthen the faith, animate t and confirm the hopes of the livi remarks will be illustrated b brief outline of the character Mrs. SARAH BELDEN, wife of *Jonathan Belden*, of Bristol, (Her life was such as might be from one who had been piously and whose heart had been touch Spirit of the living God. As wife, and a parent, she was all could wish. As a Christian, sh who eminently adorned her Those who knew her best can ness to the conscientious regard ifested, at all times, to the wil The rule of her life was the D her object the Divine glory; and hope, Divine mercy. Cheerfu natural to her, but it had no t levity. In prosperity, she could and in afflictions and troubles,

emplified that precept; *In your ossess ye your souls.* As she ne died. Her death, which took he 25th of March, 1812, was a mposure, of peace, and of joy. I that her sickness would prove e remarked; "It is a great ie. Do not think I feel alarmed. ng to die. I have no merits to h! no. My life contains nothing ended on. I am the chef of I have no hope, but in the sove- grace of God." At another observed; "I am now pained t, but I hope to be shortly with , drinking at the streams which right hand. And yet it sur- , that I can entertain such On the day of her death, she I covet any thing more, it is, be able to speak more for God. a short time to continue. God od. For two days I have not to weep. I cannot shed a tear. I shall NEVER shed another."

her private papers was found ing, which shews her early at- that religion which was ever af- ject of her life, and her support, nd joy in death.

taught, with the first dawnings , in an impressive and solemn the distinction between virtue and the consequences of each, I became exceeding tender, at f five or six years. I felt myself nd exposed to the awful punish- everlasting fire. At times, my exceedingly distressed. Being God not only took cognizance of tions, but was perfectly acquaint- every thought of my heart, I se- hed for a retreat, where I might penetrating eye; but was taught e no such place could be found. trong resolutions of obedience, found myself incapable of ob- hem. My anxiety was not per- nit was very often diverted by musements; and, as I grew old- ew more inattentive; though the of self-examination and secret de- ras never entirely forsaken. At of eighteen, and about the first of 1793, for a particular reason, but any special seriousness on my came to a determination to lay ery other book, and attend only to ing of the Bible. I felt no mate- ge in my views for some weeks; eing one evening in a large circle s, our minister came in, and after y recommending to us the choice *ne thing needful*, concluded with g, that several of our gay young had already hopefully set out in pursuit of the kingdom of heaven. I was struck with the information, and from that time my mind became more thoughtful than ever. Not long after, those persons were propounded for admission into the church. My heart then rose within me. I felt myself injured. I thought that God had imparted his grace to those who had not sought it with half the assiduity that I had done, and whose lives had not been so blameless as mine. I thought I could rejoice that they had found mercy, but felt that I was wronged in being left behind.—It was now that I began to taste the wormwood and the gall. The thunders of Mount Sinai sounded in my ears, and, for a short time, made me tremble. My terrors, however, soon subsided, and I found myself borne down under an insupportable weight of sin. I thought my convictions had all left me, and that God had given me up to stupidity and hardness of heart. I ardently wished and prayed that my former distress might return, and concluded I had sinned away the day of grace, when it was suggested to me by a friend, that the greater the crimes of the repenting sinner, the greater would be the display of sovereign grace in his salvation. The consideration of this afforded a ray of hope to my desponding heart. I said to myself; God is a sovereign. He has mercy on none, because he has any complacency in them. Who knows but he may magnify the riches of his grace in saving just such a poor, depraved, sinful creature as I am? I cannot, I must not despair. I will not give over seeking; I can but perish at last.—For several weeks, my mind was deeply oppressed and almost overwhelmed with a sense of my exceeding sinfulness. I felt the force of these words of the poet, which were continually in my mind;

"No bleeding bird, nor bleeding beast,
Nor hyssop branch, nor sprinkling priest,
Nor running brook, nor flood nor sea,
Can wash the dismal stain away."

"Not only my actual sins were set in order before me; but more especially the entire depravity of my nature was felt. My own heart appeared like a viper in my bosom; *deceitful above all things and desperately wicked.* I said to myself; Who can fathom the depths of its iniquity? I felt it would be just in God, to cast me off forever, and assign my portion with those miserable beings, who are shut up to all eternity in the regions of despair and unutterable woe. As yet, I could see no peculiar excellency in the character of Christ. I was told, indeed I had ever been taught, that I must renounce my own righteousness and rely only on that of a

Savior. But alas! I knew not what it meant. To my dark understanding these were words almost without meaning. Sometime in the month of June, or July, I realized an alteration in my views, but so gradual, or rather so faint, was the light which first broke in upon my mind, that I cannot fix with precision upon the day, the important day, when *the day-star arose in my heart*, when *the prey was taken from the mighty*, and *the lawful captive restored*. Indeed, whether Christ was ever formed in my heart, I could never say with any great degree of confidence. But that I had views and exercises entirely different from any I had ever experienced before, I can never admit a doubt. It is imprinted on my memory as with a sunbeam. Then, if I was not deceived, the character of God appeared very excellent, infinitely glorious. His perfections shone with resplendent lustre in every surrounding object. In the moment of his works I thought I could trace the finger of a God. I did not, at that time, have so distinct views of the character of Christ, as Mediator, as some have expressed, and as I humbly hope I have since experienced; but felt myself at times so swallowed up with the perfections of the ONE GOD, that I had little or no concern for my own personal safety. I felt that I was in his hands, whose decisions are infinitely just, and that I had nothing to fear. I thought it a source of inexpressible joy, that *the Lord God Omnipotent reigneth;* and these words were, for several days, in my mouth; *The Lord reigneth, let the earth rejoice.* I was astonished that I could have remained so long blind to the beauties of his character. I felt a strong desire that the whole world should *taste and see that the Lord was good.* But these comfortable frames were comparatively short in their duration; for by far the greater part of the time my mind was enveloped in thick darkness, and God was pleased to leave me to the cruel tortures of the grand enemy of all true peace in the mind of man. For two or three days, I seemed to be given up to all the buffetings which the malice of Satan could inflict. Unutterable blasphemies against that Being, whom I thought I adored with my whole heart, were now perpetually the subject of my thoughts. My situation of mind was then indescribably miserable. I viewed these dreadful suggestions as the spontaneous production of a wicked heart. I knew not what to do. In the midst of my trouble I took up a book, entitled Cases of Conscience, in which the author observes, *that wicked thoughts, if rejected and abhorred, will not be accounted, but are charged to the father of lies, and proper fiery darts of Satan.* This relieved. I recollected those words; *Resist the devil and he will flee from you.* I gave myself to meditation of the Scriptures, found the above passage which quillity soon became the bosom, and I humbly trust I have in believing. The great tal doctrines of the Gospel, been educated, and taught believe, I now felt to be an of comfort. I saw a beauty covered in them before; and not fully comprehend the a persuasion that *what I I should know hereafter.* of September, the same public profession of my and his doctrines, and was full communion in the church tive place. Since which much of the workings heart, and have been left to should one day fall irretrievably dreadful corruptions. There which I feel more forcibly that salvation is wholly of apostate man can never to hope for salvation from righteousness which he has he is saved, it must be by God through a Mediator. will be the highest note through eternity. *Not unto me, but unto thy name*

TO CORRESPONDENTS.

A LAY BROTHER will see compressed the substance of munications into one. The them has not been delayed ence to their contents.

We are obliged to the some time ago sent us a daughter in England to America. The intelligence tains, except what is of a has been laid before the A

A correct copy of the le Buckminster, which was last volume of the Panoplist been handed to us. The not sufficiently important republication of the letter exemplify the fact, that th a manuscript, in passing hands of several careless tr be surprisingly numerous.

BOOKS.

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THE

PANOPLIST,

AND

MISSIONARY MAGAZINE.

7. OCTOBER, (PART I.) 1813. VOL. IX.

RELIGIOUS COMMUNICATIONS.

ave been repeatedly requested to our work the following *Advice hortation*, by the Rev. Dr. Green, ining great practical wisdom; the much study, strict observation of rld, and a familiar acquaintance Scriptures; the whole exhibited most affectionate, engaging, and manner.

ecommendation of the standards ine and government of the Pres- church, which is found in an ge of the *Advice*, &c., has been I as setting up other standards e Scriptures, or in addition to ut it is evident from the whole taken together, that Dr. Green ended these standards only as *arranted by Scripture*," in his ED.

E AND EXHORTATION AD- SSED TO THE PEOPLE OF SECOND PRESBYTERIAN DREGATION IN PHILADEL- A, ON RESIGNING THE PAS- AL CHARGE OF THAT CON- GATION. BY ASHBEL EN, D. D.

ly Dear People,

e dissolution of the pas- slation which I have sus- to you for more than five enty years, I am now to ou my parting advice and ation. These I choose to r to you from the press, than from the pulpit, for l reasons, but especially is, that you may possess permanently, and be able sult them deliberately, and to review them often—that they may, perhaps, admonish and profit you, when the lips which have so often addresed you, shall be silent forever, and the hand which here records my last counsel shall have mouldered into dust. It does not seem unreasonable to hope, that what I may say on this occasion will claim your special attention and remembrance, since it is likely to be dictated by more than an usual solicitude to discharge my own duty, and to promote your best interests. Allow me, then to speak to you in a style of great freedom and plainness—as a father to his children.

You have, I think, a right to be told the reasons why I have consented to leave you—They may all be resolved into this—I have been made to believe, that I should resist the plain intimation of duty in the Providence of God, if I did not yield to the call which takes me from you. My settled expectation certainly was, to live and die in your service. But a minister of the Gospel is, in a peculiar degree, *not his own:* He is *devoted* to the service of Christ in the Gospel, and is bound to forego his own inclinations and plans, whenever the Master and the cause which have a commanding

claim upon him, require him to make the sacrifice. This sacrifice, therefore, it was not for me to refuse: and it seemed the less difficult to make it when I reflected, that you had already had the services (I wish they had been more valuable) of my best and most vigorous days; and that if I should remain with you, the gradually increasing depression of my voice would, probably, before long, render me incapable of satisfying you with my pulpit addresses. On the other hand, if I were at all capable of filling the sphere of usefulness to which I was called, it was, in the estimation of competent judges, of greater extent and importance than the pastoral charge of any congregation whatsoever. These, are in substance, the considerations which have induced me to accept the unexpected appointment which separates me from you; and I hope they will satisfy the candid and considerate. To satisfy such I would not be without concern; remembering nevertheless, that the responsibility which most demands my regard, is not to man, but to God—not to you, but to our common Lord.

I. I shall first call your attention to some duties specially incumbent on you in consequence of my removal; and which will be incumbent, as often as one or both of your pastors shall be removed, whether it be by death or otherwise—At such times abhor the thought of deserting the congregation to which you have belonged, if not urged to it by the most absolute necessity. At other times it may be more allowable to make a new election of the religious society with which you will be connected; mindful however, that a person who, at any time is *given to change* in this particular, is not likely to be either a steadfast or a growing Christian. Under a conviction of this truth, I have never encouragrd, in a single instance, even those advances which have sometimes been made by members of other congregations, to join that of which I was pastor But when a congregation is what we denominate *vacant*, it is then with it a time of necessity. It needs all its strength and resources of every kind, and its members should consider it as highly dishonorable and unchristian to forsake it, unless compelled by motives of a truly conscientious kind.

Let me also remind you, that at such a season it is not only peculiarly important to hold together as a society, but also to cultivate real harmony and unanimity among yourselves. To keep together only to contend, is worse than to separate. The preservation of the peace of the church is ever, indeed, an object of such high importance, that the man who disturbs it can never be considered in any other light, than as either very criminal or very unfortunate, unless the purity of the church itself indispensably calls for the interruption of its quiet. But as the evil of controversies and contentions in a particular congregation, is of the very worst consequence when it is vacant, this evil is then to be specially deprecated and avoided. Remember, as peculiarly applicable to the case

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word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain."

Before dismissing this topic, there is one thing more which I must by no means omit.—It is, that nothing will more contribute to your being "at peace among yourselves," both when vacant and at other times, than keeping strictly to the principles and forms of the Presbyterian Church, as laid down in our public standards of doctrine and government. By these standards, try carefully all doctrines, and conduct scrupulously all your proceedings. Esteem it no hardship or oppression—esteem it as an unspeakable privilege and advantage, that these standards are given for your direction and control: In this light, I most seriously assure you I regard them, after all I have read, heard, and seen, relative to the doctrines, discipline, and order of the Church of Christ. It is my solemn and deliberate conviction, that the system we have adopted, is not only fully warranted by Scripture, but most admirably adapted to the state of society in this country, and, indeed, to the principles of human nature itself. It secures liberty, and it ensures order—abide by it closely, and it will be your guide and your shield.*

II. The choice of a minister of the Gospel, is the next point, in order, which demands your attention. The members of a church and congregation, while

, 5—14, 15, 16.

*I would recommend that every family in the congregation make it a point of Christian duty to keep a copy of our Confession of Faith, &c.

they are vacant, should be much and earnestly engaged in prayer to God that he would send them a pastor, "after his own heart." Pastors were among the ascension gifts of Christ;* and to him should every eye and heart be directed, when one is to be chosen to a particular charge. Infinitely more may depend on this, than on all other means and efforts which can be employed without it. That people who do not receive a pastor in answer to prayer, have, indeed, much reason to fear, that they will not receive a blessing with any one whom they may elect.

In this, as in every other instance, prayer is not only the instituted means of obtaining from God what we desire; but it has also a natural and direct influence on the minds of those who use it, to prepare them for the blessing sought, and to lead them to all the measures calculated to secure it. Whatever we pray for earnestly, we are disposed to seek diligently, and to exert all our vigilance and care to obtain.

It is, therefore, perfectly consistent for me to recommend, that while fervent and continued prayer is used, you should in selecting the man by whose ministry, you and your children are to receive "the dispensation of the Gospel"—infinitely momentous in its consequences—make the following inquiries, in regard to every candidate for your choice.—What is his estimation for piety? Is he not only a man of real religion, but is he eminent and exemplary in religion? What is his character as to orthodoxy? Is he not only considered as generally sound in the faith, but is he free from all suspicious peculiarities, which often increase with time, and at length, in some cases, prove infinitely mischievous? What is the complexion of his public discourses? Does he preach in such a general and equivocal manner, that you cannot clearly discover his sentiments and system? Or does he bring forward plainly, fully, and frequently, the great and distinguishing doctrines of the Gospel, illustrate them perspicuously and distinctly, and apply them powerfully and pungently, and yet discreetly and judiciously, to the hearts and consciences of his hearers? Is he in the habit of digesting well what he delivers from the pulpit? Or are his addresses extemporaneous, loose, rambling, incorrect, and incoherent? Does he instruct and reason in his sermons? Or is he only, or chiefly, a declaimer? Has he a suitable variety in the topics which he discusses? Or are his discourses all of one kind, and in the same strain? Will he be likely to declare to you, "the whole counsel of God" without reserve, or timidity? Is his manner of address in the pulpit agreeable and interesting, and sufficiently popular? Is he a man of a fertile mind? Or is he only a plodder and imitator of others? What is the measure of his general talents and furniture? Has he a considerable fund of knowledge, especially of theological knowledge? Does he make theological attainments the chief object of his pursuit; or is the study of divinity only a by-business with him, while his time and attention

* Eph. iv, 8, 11, 12.

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hostile to the edification of the whole congregation, by keeping it vacant much longer than is necessary or useful. Still the inquiries I have stated, if discreetly used, may be very advantageous. They may serve to direct your attention to those qualities in a pastor, which are the most estimable; and a reasonable proportion and combination of which you ought to require. Piety, prudence, knowledge, diligence and aptness to teach, you should consider as indispensable. Solid and durable qualities are much to be preferred before any which are not likely to be lasting, however they may dazzle and charm for a season.

If a candidate for your choice, as a pastor, has been educated among yourselves, or has lived for a considerable time within the sphere of your own observation, there will, of course, be less difficulty in ascertaining his real character and talents. But if he be a foreigner, or have come to you from a distance, remember that much more reliance should be placed on the information and opinions which you may obtain from others, who shall have known him familiarly and fully, than on any impression which he may have made on your own minds, by a few public discourses and a few personal interviews. The latter are often fallacious, and ought, if possible, never to be trusted, if they do not harmonize with the former. So many instances have occurred of unworthy and insufficient men in the sacred office, gaining the hearts of the people and obtaining speedy settlements in important stations, to the un-

speakable injury of the church afterwards, that I should feel inexcusable, if I did not put you upon your guard against this danger. In all cases, beware of too much haste, in choosing the man to whom is to be committed a trust so important and sacred, as that of your spiritual instruction and improvement.

If you remain a collegiate charge* (and whether you ought so to remain or not, is a point on which, at present, I am not prepared to advise you) one of your ministers, and perhaps sometimes both, may, without inconvenience, be young men. But if you are to have but one pastor, he must be a man of very uncommon powers and activity, if he be able to serve you suitably, till he shall have had the experience and preparation of a number of years in the ministerial life, to qualify him for the weighty charge which so numerous a congregation as you compose will lay upon him. As a general rule, consider it indispensable, in case you have but one minister, that he shall have been a preacher for seven years, before he become an object of your choice.

In electing a pastor, endeavour by all means to be unanimous. On this both his comfort and yours, and even the success of the Gospel with you, will, it is probable, greatly depend. It is not to be expected that the great variety of tastes and opinions, which will always exist among you, can be exactly suited in any one man. Of course there must be a degree of compromise, and it ought to be regarded as a very important branch of Christian charity, for individuals, or a minority of the congregation, to sacrifice their inclinations to the general good. Satisfied that the man to be elected is one who will be faithful to his trust, they ought to receive him without complaint, as the choice of their brethren: and where this has been done, it has sometimes been seen that the dissatisfied individuals have, at length, become strongly attached to the very man whom they would have rejected, and have been convinced that a better choice was made for them, than they were disposed to make for themselves. If, after all, there be any who cannot be reconciled to the choice of the majority—if their consciences forbid them to acquiesce—this will constitute one of the cases, in which it may be proper for the dissatisfied members to withdraw from the congregation, and to seek another, in which they may believe that their edification will be more promoted. But this is always to be done in the most quiet and peaceable manner possible, that while it relieves the grievances

* That a collegiate charge is often difficult to be sustained, is not to be denied. But that colleagues may live together in perfect harmony and confidence (I desire to mention it with humble thankfulness to God) I know by happy experience. With no one of the three colleagues, with whom I have been associated, had I ever a word of difference, or the least difficulty in the discharge of any duty. To him whom I leave with you I take this occasion to express my sincere and warm attachment, as to a man of tried worth, to whom I owe many obligations, and whose friendship I hope ever to possess. While he shall remain with you, you will have a counsellor and guide in whom you may place the greatest confidence. But in part of this address, I look forward to the time when you may be entirely destitute of the advice and assistance of *a living* pastor.

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The clergy are often remind-
ed by the laity *that ministers*
are but men—Let them, then,
remember their own suggestion,
and not load us either with
praise or with blame, which it
belongs not to man to receive,
without danger or injury. If
your minister be popular, he
will know it sufficiently by indi-
cations which cannot be conceal-
ed. Never, therefore, offer him
fulsome praises to his face, nor
utter them to others. If they
come to his ears, and he be as
modest and self denied as he
ought to be, they will only dis-
gust him, and if not, they may
greatly injure him. Give him
solid proofs of your friendship
and affection—show him that
you "esteem him very highly in
love, for his works' sake"*—by
attending diligently on his min-
istry, and endeavoring to profit
by it; by regarding his admoni-
tions and advice; by a ready
gratification of his reasonable
wishes; by relieving his wants
and anticipating his necessities;
by constant kindness and atten-
tion to him and his family; by
assisting him to bear his bur-
thens; by sympathizing with
him in his afflictions; by habitu-
ally and earnestly praying for
him; by letting him see that he
has been the happy instrument
of leading you to the Savior.—
These are the means by which
he is to be encouraged, and your
attachment to him demonstrated.
But all extolling of his powers
and services forbear, out of ten-
derness to him and to yourselves,
lest you render him less estima-
ble, acceptable and useful, by
undue praise; and above all, lest
you offend God, by giving to a

* 1 Thess. v, 13.

creature what belongs to himself alone. If you idolize your minister, your sin may be punished by your being permitted to admire him, without receiving any real profit to your souls. Among the causes of spiritual barrenness we may probably number the improper estimation of means and instruments, to the forgetfulness that it is only "God who giveth the increase." When the Corinthians said*—"Iam of Paul, and I of Apollos, and I of Cephas, and I of Christ," they needed and received the severe rebuke of an apostle.

Recollect, also, on the other hand, that unjust censure of the ministers of the Gospel, as well as an excessive estimation of them, is offensive to their Master, and may draw upon you the manifestation of his displeasure. If a minister of the Gospel be vicious, or act in any way altogether inconsistently with his sacred office, seek to have him deposed or disciplined at once; and I rejoice to say that, in the present state of our church, I think you will not seek it in vain. If he has been, in your opinion, indiscreet, or negligent, or unfaithful, or in any respect blamable, in a particular instance, let some individual go to him privately, and tell him frankly what is thought to be wrong in his conduct.—Tell him with respect, tenderness, and affection, mingled with fidelity and plainness. In many cases, probably, he will be able to satisfy you that you had less cause of offence, than you had supposed; and in some, that you had judged him altogether erroneously, through ignorance or mistake. If he shall have been really to blame, you will have taken the most proper method to reform him; and if of a right temper, he will certainly not only correct his error, but thank and love you for your faithfulness and friendship. But beware of scattering indistinguishable reflections on your minister, to the diminution or destruction of his influence with his people. Remember that the credit of religion itself, and the success of the Gospel, are connected with respect for the ministerial character. Will your children, or others who may respect your opinions, be likely, do you think, to derive benefit from the instructions of a man, whom they shall hear you frequently condemning and reproaching? Or is it probable that you will yourselves†, "receive with meekness, the ingrafted word which is able to save your souls" from one, over whom you are in the habit of erecting yourselves into haughty censors; or toward whom you are continually indulging in fault-finding, and in severe remarks on his performances, actions, and character? Avoid, then, as injurious to yourselves, your family and friends,—as cruel and unjust to your minister, and as highly offensive to the Savior himself, all groundless and unnecessary censures of him who is placed over you in the Lord. Make a reasonable allowance even for real blemishes, imperfections, deficiencies and mistakes. Consider that your pastor's office is extremely arduous and difficult as well as that it unavoidably ex-

* 1 Cor. i, 12.

† James i, 21.

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a young minister. The
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whose opinions on ministerial duty certainly deserved the highest regard, said to me when I was coming into your service—"In ordinary circumstances, never neglect, while you are young, to write one sermon in a week—and never attempt to write more than one, for if you do, you will spoil them all. If you must preach twice, let once be without writing, and with little study; otherwise, instead of doing all well, you will do nothing well."

To a young clergyman then you ought to show much indulgence in the article of preaching, for if he neglect diligent study and laborious preparation for the pulpit in youth, both he and you will probably regret it sorely to the end of his life. For two or three years after entering on his ministry do not expect from him statedly, unless he voluntarily offer it, more than two public performances in a week. As he advances in age and experience your expectations may reasonably increase: and after a number of years he may, if his health permit, preach as frequently as you may desire to hear him. But the health of your pastor ought always to be an object of your regard, as well as of his own—If it be feeble, make candid allowances for it; if it be vigorous, or comfortable, you have a right to expect that his services will be more numerous and with fewer interruptions.

2. Pastoral visitation is another portion of ministerial duty, in regard to which the complaint in congregations is so general, that I never knew but a single minister—an aged man, who in the last years of his life

devoted nearly his whole time to visiting—who did as much of it as his people desired. There certainly has been no part of my duty as a pastor, in which I have so little satisfied myself as in this; and in which, also, I believe that I have so little satisfied you. Yet I can truly say, that I have always appreciated it highly, and that the anxieties I have felt, the resolutions I have formed, the plans I have devised, and the exertions I have made, to perform it more effectually, have neither been slight nor few.* There are several obstacles to the full discharge of this duty in this place, not to be easily surmounted or removed. Many earnestly desire to have their clergymen call on them often, as a friend or companion, who would never wish to see him enter their doors on a visit strictly pastoral; that is, to catechise the family, to inquire into their religious knowledge and the state of their souls, and to address them seriously on their eternal concerns. Yet such, or similar visits, a clergyman is chiefly bound to pay. His time is too precious to devote much of it to ceremony and sociality. A few hours, occasionally, he may properly employ in calls or visits of mere civility and friendship; for these may have their use, not only in relaxing his own mind, but also in gaining the affections of his parishioners. But those who have no disposition to see their pastor on the errands that are the most proper to his office, have the least reason of all to complain of him for the want of attentions of another kind; and yet these commonly are the very persons who are most disposed to clamor against him for not visiting his people.

But the occupations mostly pursued by those who live in this city, and the manner in which the several members of a family are obliged to spend their time, are, in fact, almost incompatible with regular pastoral visitation. Many families can neither intermit their business, nor be seen together, except in the evening—when visits are generally inconvenient to a minister. The most which seems to be practicable, is, that your pastor should see you in seasons of affliction, sickness, and confinement; at times when some of the family are known to be under serious impressions of religion; and when providential occurrences, of whatever kind, may give you a special claim on his attention. If on such occasions you shall perform your own duty, by letting him know what is the state of your household, he will ordinarily be able and desirous to visit you. And if my successor, or late colleague, shall be able to organize a system of regular family visitation and catechetical instruction, I shall, should I live to know it, rejoice in it with all my heart. But you must not forget that this cannot be effected without your

* A consideration which had much influence in determining me to enter on that course of public catechetical lectures, which I have continued through two seasons, was, that this would be a substitute for family visitation and catechising—that in this way I could do what was equivalent to catechising all the youth of my charge, with many of their parents, once a week, for half the year. There is nothing I more regret in leaving you, than that I leave this course of lectures incomplete—Possibly it may yet be finished, and the whole be published.

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afford him of enlarging his acquaintance with men of piety and science, of seeing the habits and customs of different places, and of extending generally his knowledge of mankind——a knowledge as important to a minister of the Gospel as that of almost any other description. A moderate allowance for such absences, therefore, you ought to make, without complaint or reluctance.

On reviewing the three last particulars; I am very sensible that, while they are important to direct you in the treatment of your pastor, they are capable of perversion by him—But there is nothing which may not be perverted; and I hope you will never have a pastor capable of using what was intended for his benefit, to screen him from deserved censure, or to assist him in the practice of imposition. A man disposed to do this, would be likely to be soon banished from the ministry altogether. Every worthy minister of the Gospel will incline to the extreme of over exertion, rather than to that of indulgence. He will often be disposed to regret that he cannot do much more than he finds to be practicable, in a cause so good as that in which he is engaged, and for a Master who has such high and tender claims, as the one whom he serves.

(To be concluded in our next.)

For the Panoplist.

THOUGHTS ON HARVEST.

It is suitable that men, especially that Christians, should direct their meditations to the benefits which they receive at the hand of God, in the different

seasons of the year; and no season calls more loudly for grateful acknowledgments than that of harvest. The people of New England have been greatly blessed with the former and the latter harvests of the present year. The fields have been loaded with the product of our temperate climate. The barns, the granaries, and the cellars of the husbandman, are full, and can scarcely contain the fruits of the earth. It seems to be generally acknowledged, that the New England states have never since their first settlement produced so much, by many thousand bushels, for the support of man and beast, as during the season now drawing to a close; for never before were so many acres sown and planted, and never were crops of all kinds more generally abundant, throughout the whole extent of country above-mentioned.

The season has also been uncommonly pleasant, so that men considerably advanced in life are often heard to say, that the summer past has been the most delightful summer they have ever known. Health has also generally prevailed, though a few places have been visited with sickness.

Another blessing, which deserves to be mentioned with devout gratitude, is that though unhappily at war as a nation, we have enjoyed peace in our borders. The husbandman has not been driven from his home by an invading enemy, nor seen his harvest reaped by others. This reflection will be justly estimated by him, who considers how many of his fellow-creatures have been robbed, plundered, and impoverished by merciless invasions, within his own memory; how large a part of the fairest and most productive regions of the earth have been desolated by hostile armies; and how many millions of lives have been destroyed by unprincipled ambition. What would become of the comfort, the security, the property, of the people of New England, if a hundred thousand armed men, either friends or foes, were to be permanently quartered upon them, to eat up and waste their harvests, to deface and destroy their fences and buildings, and to appropriate to the support of an idle and licentious soldiery, the earnings of our industrious farmers? We have great reason to be thankful, that this is not our wretched condition; and, that we may never be punished for our sins with these terrible calamities, it becomes us to make a religious use of our present blessings. Among the admonitions, which appear to me suited to the present occasion, are the following.

1. It is the duty of all to acknowledge that the late abundant seasons, and all their concomitant blessings, have proceeded from the hand of God, and are expressions of his unmerited goodness. Perhaps this duty will be denied by no one, who is not an avowed Atheist; but, alas, there is a wide interval between not denying a duty and performing it. How few, comparatively, are there, who perform this duty, as it should be performed.

It is remarkable that men should be prone to forget God, in proportion to his abundant kindness to them; and that only

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absent cannot unite in public acknowledgments of that goodness, without which he would be utterly miserable. I need not say, that all public ascriptions of praise should ascend from the heart, as no one will have the boldness to pretend, that any other worship can be acceptable to Him who searches the heart.

Secondly; the bounty of God recently experienced should be acknowledged in the family. Every morning before he enters into the field to gather in his crops, the husbandman should lead the joyful devotions of his family, and ascribe all his prosperity to God, the giver of every good gift and every perfect gift. This his children and domestics should hear and feel; that they may be early taught to know the source and origin of all their blessings, and may early be habituated to just and proper views on this great subject. Every evening should praise ascend for the fruits which the family have been gathering and endeavoring to secure. Thus will the property received be regarded as the property of God, and as designed to subserve those purposes only in which he delights.

Thirdly; whenever the family assemble at their regular meals, a devout acknowledgment of the Original Source, from whence every blessing is derived, should by no means be omitted.

Fourthly; the closet should daily witness devout acknowledgments to God for all his goodness, but especially for favors lately bestowed. The pious soul will not fail to seize this privilege, and to advance in that

high and holy converse with God, which is the proper preparation for heaven.

In these different ways should God be acknowledged as the great Benefactor; and those who thus acknowledge him, will be apt to agree with me in what I am about to say further before I close.

I cannot but stop here to ask the reader, who does not thus acknowledge God, (if such a one should cast his eye on this paper,) if the duties above stated are not reasonable? There are many pensioners on the Divine bounty in this favored country, who do not acknowledge their dependence on God before their families. What is the reason they do not? Let the matter be diligently inquired into; let it be sifted to the bottom; and if there is any good reason, why God should not be thus acknowledged, let it be produced. Let every man who lives in the neglect of this duty, search out a reason to satisfy his own conscience; and let him remember, that it must also satisfy God in the day of judgment, or it will be of no avail. But to proceed:

2. Thankfulness for the late harvest should be manifested by *actions*, as the only proper proof of sincerity in the *words*. It is but a miserable service to confess God to be the source of all that we enjoy, and yet remain selfish, niggardly, hard-hearted, or possibly unjust. Let every man, then, who reaps a harvest, see to it that he pays all his debts, fulfils his contracts, is punctual and faithful in his dealings, and withholds not the hire of the laborers who have reaped his fields. Let him cheerfully pay all lawful taxes, and not shrink from bearing his proportion of the public burdens. After the claims of justice are allowed and discharged, let him lend a favorable ear to the claims of beneficence. Has he no suffering neighbor, relative, or townsman; if a professor of religion, has he no brother or sister of the same church with himself; whose wants a small portion of his abundance would materially relieve? Is there no destitute family within the circle of his acquaintance, to which he might impart a Bible? Is there no new society, formed to benefit and ennoble mankind, to which he does not now belong, and to which he might easily lend a helping hand? Could he not contribute to support a missionary to the destitute settlements of his own country, or to send one to the perishing heathen abroad, or both? Could he not convert a few bushels of his grain into Bibles to be distributed before the next harvest to eager recipients on the banks of the Ganges? Would not some token of his regard be well bestowed on his faithful minister, and not less faithful schoolmaster? If he were to comply with all these invitations to charity, would he ever be sorry in his sober, deliberate moments? Would he not be richer, after all these deductions from his income, than if he had reaped a slender harvest? What was the harvest given for? Is there any prospect of using the fruits of the earth more to the Divine acceptance, than by devoting them to those purposes, which God has expressly approved and will surely accomplish by human means?

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proofs of his parent's kindness and love. "I might have been justly made an outcast," he would say, "but mercy prevailed, and I was spared." During the whole of his remaining days, he would look back upon his former ingratitude, so often as he was reminded of it by renewed blessings bestowed by a parent's hand, and would mingle his lamentations for past misconduct with thanks for so many undeserved favors.

While in this train of thought, the Christian will consider how miserable the state of man would be, if God were not kinder to him than men are to each other. If contending nations were able to withhold harvests from each other, how long would it be, with the present dispositions of mankind, before the earth would be depopulated? If man were as dependent on his fellow man for life and its enjoyments, as all are on God, what a series of apprehensions would pass through his troubled mind, during his precarious stay on earth.

The consideration of the many bounties, which all have received from God, should induce all to be kind to each other. This reflection, if suitably dwelt upon, cannot fail to allay party spirit, and to moderate those attachments and animosities which cause so large a part of our public troubles. Let each one study the things which make for peace, and the things by which he may promote the happiness of others. Thus will he cultivate those heavenly principles, which are the foundation of every thing truly virtuous and praiseworthy in the human character.

4. Let this public blessing, an

abundant harvest, bestowed immediately after some parts of our country had been subjected to great sufferings for want of customary food, become the occasion of the renewed dedication of all that we are, and all that we possess, to the Lord. As to those readers whose consciences testify, that they have never suitably regarded the glory of God, when will a more favorable opportunity be offered them to become truly grateful for the Divine goodness? If repeated and long continued mercies are abused, and the soul grows more averse from holiness and from God, what can be expected but *indignation and wrath, tribulation and anguish?* I would gladly hope better things of many, and exhort all to pray, that recent favors may be the preparation for a more durable gift, even life everlasting. Thus shall temporary benefits form only the commencement of a glorious series of divine blessings, to be received and enjoyed in the world of perpetual and unmixed felicity. Thus shall all the dispensations of God's providence and grace lead to one grand consummation, the happiness of immortal souls in subserviency to the glory of God. A. B.

For the Panoplist.

DOES THE BIBLE CONTAIN ANY DOCTRINES, WHICH ARE CONTRARY TO REASON?

THERE is perhaps no one thing, which is so frequently the occasion of mistake among men, as the incomprehensibleness of Divine subjects. Ignorance of what *we may know* concerning divine things will invo great error. If we refu proach this boundless c take an actual survey, forever remain ignorant character of the Infinite cannot be measured by of our reason. But t incomprehensible natu vine subjects is only the of our mistakes—the *co* be found in the corru human reason.

The true reason why persons do not give t answer to the question, er the Bible contains contrary to reason?—is cause they understand t differently, and partly they *really differ* in r the proper use of reas ceiving the truths of re Some use it only to put ful construction upon wh vealed, leaving the resu ever it be, to be embra humble faith; while othe so explain Revelation by as to leave nothing incon sible.

The answer to the depends chiefly on the of the term *reason*. If by be meant Divine Reas son as it is in God, or in angels, all would alike. None would say ble contains doctrines to this highest kind of The character of God, a and good being, secur gainst a revelation of d contrary to *his own* reaso is immutably wise and g true; and, in revealing to the fallen race of ma not possibly make kno thing for truth, which wa least, inconsistent with

dom and goodness and truth. Thus we have the highest possible authority for believing what God says. Whenever, therefore, we are satisfied of the fact, that any doctrine is revealed by God, we cannot for a moment hesitate to believe it. The examples of Noah and Abraham furnish ample authority for our practice in this respect. The only question with them was, *Is it the word of God?* They never stopped to inquire, whether it were not utterly inconsistent with some views, which they had of the subject? They never argued from the reasonableness of the thing, to the command of God; but directly the reverse—from the command of God, to the reasonableness of the thing.

But here the unbeliever says, will God's declaration make that true, which is in itself false? The question is absurd—just as absurd, as if one should ask, whether God could be ignorant of what he really knew? God is wise, and sees things as they are; he is true, and cannot reveal that, which is false. Reason in this sense, considered as the knowledge or understanding of God, is *right reason;* and no doctrine of the Bible is, or can be, in the least contrary to it.

But there is another very common sense, in which reason is used; viz. *as it really exists in mankind*. Man is a finite, frail and sinful being. His mind is short-sighted, and exceedingly prone to error, through the influence of a corrupt nature. It would not then seem strange, that the Bible should contain many doctrines contrary to the reason of man in his natural state; we say, *in his natural state*—for so far as man is illuminated by the Spirit of God, his reason will be right. That man, in his sinful, unrenewed state, cannot understand divine truth, is abundantly evident from Scripture. *Hath not God made foolish the wisdom of this world? The world by wisdom knew not God. The natural man receiveth not the things of the Spirit of God; neither can he know them, because they are spiritually discerned.* Thus it is clear, that many of the doctrines of the Bible are foolish and absurd to a mind, that is not taught of God.

But we need not go even so far as this, to shew that the human mind is prone to error. Let us inquire, how it is with men's reason about the things of this world? Do they agree? Are the same things alike plain to different minds? Or rather is it not a fact, that that, which approves itself to one man, is utterly absurd to another? Are not the opinions, plans, and conduct of one man reprobated by another, as foolish and absurd? Witness the cases of Abraham and Noah before referred to Was not their conduct, *in every human view*, extremely foolish and rash? Now all these things are exercises of reason, and how happens it, that men do not agree? It is said they do not use their reason *rightly*. True, but they *reason*. They can no more help reasoning in all their conduct, let them do what they will, than they can help using their eyes in seeing. If they cease to use their eyes, they cease to see; so, if they cease to use their reason, they cease to be rational beings.

Since, therefore, the opinions of men respecting the common things of this life are so very different, it follows, that they do frequently reason wrong about these things. The conclusion from the whole is inevitable; if men reason wrong about the things of this world, then there are many truths about *these things* contrary to their reason. But, if this be true respecting these things, then, *a fortiori*, will it be so respecting the humbling doctrines of the Bible.

But is it not contrary to reason to believe propositions, whose terms we do not understand? If a *perfect* knowledge of the terms is implied, we answer in the negative. And if this be absurd, then a thousand absurdities are daily committed by every person. Who does not believe the proposition, that God is eternal? And yet who would presume to have any thing like a *perfect* understanding either of God or of eternity, the terms of the proposition? But it does not follow, that we cannot frame very useful propositions about God and eternity.

The truth is, the difficulty of this objection is only apparent, and arises from confounding the meaning of words with the nature of things. Men use words as expressions of certain things, which they *do know* of a subject; by no means implying, that there are not many things about it, which they do not and cannot know. Yet no one would be charged with absurdity for believing a proposition, when he thus had only an *imperfect* understanding of the terms.

Still, says the unbeliever, what is my reason good for, if not to teach me to reject that, which to my mind is utterly absurd? I open the Bible and read; but according to this notion of reason, a construction of Scripture is not to be received because apparently right, nor to be rejected because apparently absurd. We can only say, in answer to this objector, that the Bible is perfectly plain, if he will read it with a mind rightly disposed. Let the inspired word speak for itself. *The words of wisdom are plain to him that understandeth, and right to them that find knowledge. If any man will do his will, he shall know of the doctrine whether it be of God. He that is spiritual judgeth all things.* The difficulty is not in Revelation, but in the state of human reason. Reason was intended by God to be our guide in searching after truth; and, if rightly used, would doubtless answer this end. But reason in men is depraved; it is not right reason; and whenever the question is, *as to the fact*, whether man, not enlightened by the Spirit of God, will understand divine truth—or in other words, whether the Bible does contain doctrines contrary to his *natural* reason, the answer must be in the *affirmative*. But here the true ground of difference between Christians and unbelievers is to be carefully noted; the former do not complain of the latter "because they *reason*, but because they reason *ill*."

P.

To the Editor of the Panoplist.

Sir,

I send you several short articles. Should any of them meet your approbation, please to insert them in your useful Magazine. O. E.

PRAISE AND BLAME.

ARE moral agents as worthy of praise for exercising holy affections, as they are of blame for exercising sinful ones? Holy exercises as really belong to the subject of them, as sinful exercises to the sinner. Were it possible that we could be under no previous obligation to practise holiness, and avoid sin, we might deserve as much praise for being holy as blame for being sinful. But as we are under the strongest obligations to be holy, the question should receive a negative answer. Suppose A. owes B. a hundred dollars: in paying that sum A. does right. But does he deserve as much commendation for this act, as he would deserve blame for refusing to pay it? and not only refusing to pay it, but robbing B. of a hundred dollars besides?

INEXPLICABLENESS.

THAT every doctrine, which seems inexplicable by the efforts of unassisted reason, understood as it is clearly revealed in the Bible, is still to be so explained as to be made perfectly level to the human capacity, is frequently alleged by some, who profess to believe in the divine inspiration of the Scriptures. And to deny his opinion is said to imply the renunciation of the noblest faculty of man. There are those, however, who have never been convinced, that it is incompatible with reason to believe the words of a Being, perfect in knowledge and veracity, though they cannot reconcile these words with the decisions of their reason; and, if I mistake not, of this character was Abraham. Did the command to offer up his son, aside from its divine origin, appear reasonable? Yet so far from being judged irrational for his compliance with it, Abraham was highly commended.

For the Panoplist.

ON FREQUENT COMMUNION.

I NOTICED a piece in the Panoplist for May last, on the subject of *frequent communion*. As the writer requested to have certain queries answered, and as no one has hitherto attempted it, I shall freely express my views on the subject, with a desire, however, that more able pens may be employed upon it. Relative to the first query I cannot express my sentiments more intelligibly than by quoting a note from Dr. A. Fuller's Scrictures on Sandemanianism, printed in New York, in 1812, p. 186.* The second query, viz. Is the practice of the Apostolic churches to be imitated by the churches in the present generation? does not require much discussion; for it is a fundamental principle with Protestants, that the Scriptures are our only rule of faith and practice; or, in other words, the practice of the first churches, so far as approved in the Scriptures,

*As we have not the work here quoted, and as our correspondent did not transcribe the passage, our readers are referred to the work itself. ED.

ought to be imitated. Shall not Christians in the nineteenth century, on every returning Lord's day, wish to celebrate the dying love of Him, on whom the salvation of their souls rests, and by whose power the heathen are to become his inheritance and the uttermost parts of the earth his possession? "*If ye love me keep my commandments.*"

M. N.

For the Panoplist.

LETTER FROM A YOUNG GENTLEMAN, WHO IS NOW DECEASED, TO A FEMALE RELATIVE UNDER RELIGIOUS AWAKENING.

March 9, 1813.

Your letter, my cousin, has lain by me for two or three days; but it is not because I take no interest in your situation, that it has remained so long unanswered. No; I feel your case to be so critical, that it would prove me to be as insensible as a rock, not to be concerned about the issue—an issue, on which depend consequences eternal as your existence. Should I see you about to make a choice on which your *temporal* happiness merely depended, I could not avoid feeling some degree of concern to know how it would terminate; but when you are hesitating between eternal life and endless woe, what an interesting and tremendous scene does it open to my mind! When millions of ages have rolled away, the effects of a false step in religion will only *begin* to be felt. Only let us think for a few minutes of the condition of those miserable wretches, whose thread of life is *already cut*, whose term of probation is closed forever, and who have perished in their sins. The dread summons has issued consigning their souls to the *blackness of darkness forever*, and they are chained down by the relentless hand of avenging justice. Once, indeed, they had mercy offered, and eternal life was sounded in their ears—but, alas! they suffered the deceitful pleasures of the world and their own corrupt inclinations to delude them, and lull them into forgetfulness. They consented to float down the current of time, amused by the gay and false flowers which grew upon the bank, until they came to the precipice, when roaring waters soon hurried them into the bottomless gulf below. Think you the news of a Savior would not now be glad tidings of great joy to these despairing wretches? But oh! the bitterest ingredient in the cup of their misery is, that it is remediless. This is enough to overwhelm them in the most unutterable anguish. And my cousin, this is and must be the doom of every impenitent sinner; and is it not the very height of folly to give ourselves any rest until we are out of danger? Should we be called away before our peace is made with God, we are undone—undone forever. If any thing is powerful enough to induce us to accept the calls of mercy, one would think this would be sufficient. Could the soul once realize what is meant by a privation of all happiness forever and ever, it would be filled with a terror, which nothing but the love of Christ could take away.

You observe that you have sometimes determined to banish

subjects from your mind, ou might feel at ease. will you purchase a false at so great a price? Could ueceed in some of these ate moments to banish tions from your mind, you think would be able ll them? Will that Spirit, motions you resist, return it you? and if he does not, ise is fixed indeed. You ly upon it, my cousin, you e day see, that these days st interesting ones to you. convictions should leave d you should be permit- rest in a false peace, you ver any more be alarmed xious, but may go so far at you will laugh at these thoughts, which once d you. But when you to the judgment seat— you get behind the veil, covers the eternal things, u will see that at such and ime you strove against the pirit, and finally gained a that sealed your ruin. od grant you may never these truths; but permit emind you there is great of it. And does it not my cousin, that her heart melted by the love of —that she does not feel gratitude to him for his ending goodness? If the not touched by these subjects, how desperate must be its case; how much does it need the influences of God to bring it to a right state of feeling?

I feel glad you were disposed to open your heart so freely to me, and let me know the state of your mind—and I hope you will go to God in prayer, and open your heart as freely to Him—There you may find that aid, which in vain you look for in any mortal friend; and consider that Christ is as willing to listen to your cries as any one possibly can be. Here is a refuge from every danger—How safe will you be in the arms of almighty love! You need not then fear that your heart will deceive you, or that the world will spread its snares and entrap your soul, for Christ will engage in your defence, and finally crown you with glory. Oh think of an unfading crown of glory, and how mean and worthless does every thing the world can give appear. But it is a maxim of Christ's kingdom, *no cross no crown.* If we would wear the crown, we must also bear the cross. Be persuaded then, my dear friend, to renounce all, and take up the cross and follow Jesus;—and that God may grant you that wisdom, which is necessary to direct you in the straight and narrow path of life, is the prayer of,

Yours affectionately,

***

MISCELLANEOUS.

For the Panoplist.

IES FOR INTEMPERATE DRINKING.

No. VI.

in my former numbers, pretty extensive view of the causes, the insidious progress and the terrible effects of intemperance, it is time to inquire, whether any thing can be done to *stay the plague*, and, if any thing, what? This, all will admit, is an inquiry of vital importance.

If every section and corner of our country, were ravaged by a pestilential disease, it would avail but little for the physicians to investigate the causes of it;—to trace its progress and count its victims; unless they could discover and apply suitable remedies.

So in the case before us, it is by no means sufficient to point out the causes, progress and effects of intemperance. To dismiss the subject here, would be to leave the benevolent mind, in a state of the most painful suspence. If the distemper has not progressed so far, as to cut off all hope; if any thing can be done, by way of cure or prevention; it is exceedingly desirable, that the proper remedies should be pointed out, and applied without delay. The idea that "our wound is incurable," must not be indulged one moment. Unquestionably, much may be done to limit, if we cannot wholly prevent, the ravages of strong drink; to lessen the streams, if we cannot dry up the fountain. I shall therefore proceed to suggest the most obvious and practicable remedies, which have occurred to me, hoping that by the blessing of God, some good may result from the undertaking.

1. The first remedy that I would propose, and earnestly recommend, especially to those who have begun to follow strong drink, is a total abstinence from the use of all intoxicating liquors. This may, probably, be deemed a harsh remedy by some; but the nature of the disease absolutely requires it. Men who have been in the habit of using small quantities of spirits, *may* possibly wean themselves gradually, though this wo be the best course even fo But for the drunkard, or t pler, to think of reforming grees, is perfectly idle. persons are in this way a sand times more likely t worse than better, in spite most solemn resolution th form. And even if one in sand should in this way, be retrace his steps, and gra approach the path of te ance, he would every day posed to a fatal relapse. parley with so insidiou enemy as strong drink, i about the same thing as render at discretion. A might the poor bird, charmed by a serpent, thi break the enchantment, by ually withdrawing from th destroyer. "My observa says the excellent Dr. "authorize me to say, tha sons who have been addic the use of spirit, should a from it, *suddenly* and *en Taste not, handle not, tou* should be inscribed upon vessel that contains spirits, house of a man, who wish be cured of habits of inte ance."

It is most earnestly to be ed, that these remarks o Rush may meet the eyes, engraven on the hearts, that class of people, in land, who occupy the n space between strict tempe and habitual intoxication; that must regularly have morning bitters, their e o'clock dram, and their noon sling;—such as are a public occasions, to be merry and talkative, or bo ous and quarrelsome;—al

who are gradually and in- swerving from the path ety.

he evils of hard drinking, very good man deplores, e greatly diminished, by eavy duties on all for- domestic spirits. Some, , strenuously contend, reasing the price has no y to diminish the con- n. Those who love will have it, say they, let what it may. It is true ts and tipplers are not mind the expense, ; as their money and st. But the higher the , the sooner must their be exhausted, and the fficult must they find it re the insidious poison. ertain, that much more uld be drunk, than now could be purchased for ollar a gallon; and much ld be drunk, if the price dvanced to four or five

The same may be said, kinds of ardent spirits, ctured in this country. If uties were laid on all our ies, they would manu- less, and the people rink less. If for instance ce of cider brandy was hree or four fold, by a excise, the farmer who s up his barrel, or hogs- r family use, would be with less than one he quantity. Many a wretch, who now gets drunk with sixpence, for want of more money, d from this worse than lebasement. It is the e of common sense sup- y the testimony of expe- *Diminish* the price, and you increase the consumption; *augment* the price, and you diminish the consumption. So high are the duties, in Great Britain, at this moment, upon spirits manufactured in her own colonies, that the use of rum is almost unknown, among the lower and middling classes of the people. Similar duties would undoubtedly produce similar effects here.

It has been remarked, that a great proportion of the emigrants to this country from England and Ireland are intemperate, and it is generally supposed, that they were equally so, before their emigration. But this last is a mistaken idea. Many of them first begin to indulge in strong drink after they land upon our shores. And the fact is accounted for in this way. Wages are so much higher, in this country, than in the countries from which they came, and ardent spirits are so much cheaper here, that they can afford to drink more freely, and thus are drawn into the vortex, before their apprehensions are excited. Let our general and state governments, impose very heavy duties upon the importer, the distiller, and the retailer, and I am sure, that the fiery deluge which is now rolling its waves every where, would speedily and rapidly subside.

3. That conscientious regard to the public good, which the community has a right to expect and demand, in the appointment of informing officers and retailers of spirits, would greatly check the progress of intemperance. Men of the first respectability, and most advantageously situated, should be selected for grand

jurors, and other informing officers. Under the vigilant eye of such men, the noisy rabble of tipplers would shrink into darkness, and study concealment. A few presentments would go far towards clearing the most thronged grog-shops, and many young men who are beginning to fall, would be saved from utter ruin. As for abuses of licenses, now so common, they might, in my apprehension, be effectually prevented, if the authority of each town, would make it an invariable rule not to renew the license of a man, who has once been convicted of abusing his privilege.

4. A kind of moral test act, declaring every drunkard unfit to hold any office and disqualified to vote in any public meeting, would, it is presumed, give a salutary check to excessive drinking. The lovers of rum, and brandy, and whisky, may very probably start at this suggestion, and deny the right of the general government or any state government, to enact such a law. But if intemperance strikes at the foundations of public, as well as domestic happiness; if an intoxicated man, is alike unfit to legislate, to judge, to execute laws, and to have a voice, in making appointments to office, then it is proper, that the door should be shut against him, even when he is sober. For who can tell, whether he will be capable of acting at all when his services are most needed? and who would be willing to confide his dearest rights to the decision of a drunkard?

That men may rightfully be disfranchised, for making brutes of themselves and ruining their families, as well as for pe or any other crime, I take a sound proposition. And thing could be done, in country, I have not a doubt, that it would save sands from all the debase and woes, and crimes, of i perance.

5. Much might be done t countenance hard drinkin the electors, in every stat town, in the exercise of elective franchise. All the and virtuous might easily a never to vote for a ma whatsoever politics) w known to make too free the bottle, or to buy votes liquor. Let such agreem in larger and smaller circl made, published, and adher and it would have a prodi influence, in diminishing consumption of ardent spiri

6. Much might be don totally excluding the inter ate from all reputable com The melancholy truth is, though it is considered disg ful upon the whole, for a p to be seen intoxicated, wh called *a high scrape*, if it o but seldom, is passed over, kind of venial indiscretion, by no means disqualifies a son for genteel and virtuo ciety. This injudicious t tion, has, I believe done than almost any thing el diffuse the poison among middling and higher ran the community. The love ardent spirits have found, they can habitually drink and occasionally proce downright drunkenness, w intirely losing their standi society; and hence have tak couragement to go on *treas*

th unto the day of wrath, revelation of the right- idgment of God. These out not so to be.

stated, and I believe on uthority, that for a man of nding to be seen intoxica- France, is fatal to his rep- . He is discarded at is a sort of monster in hu- hape, wholly unworthy of nce, and unfit to appear rds in any decent compa- This, to be sure, is carry- a matter to a great length, think none too far. It is, ct, presenting a stamp of to every man's forehead, ind him, what must be nsequences of his swal- the inebriating draught: has unquestionably con- d much to that sparing utious use of ardent spir- which the French peo- ve been highly and justly ended.

the experiment be fairly in this country. Let the rd be discarded as a com- uisance. Let a mark of be set upon him, which g but tears of genuine pen- , followed by a thorough ation, can ever efface. If ungry, feed him; if he is , give him drink; but shun s you would a person yel- ith the pestilence. In- of stooping to lift him out mire, where he insists up- llowing, and placing him decent people, *avoid him, et by him, turn from him, es away.* What though not a hundred of the present f drunkards should be re- d by this pointed neglect, ve every reason to believe, undreds, if not thousands,

would be deterred from entering into their path, and then would an incalculable amount of shame, suffering, and guilt, be prevented.

7. Much might be done to discountenance vice in general, and intemperance in particular, by the formation of moral societies, within convenient limits, and comprising the most virtuous and influential members of the community. They might enter into articles of agreement to discontinue the use of spirits in their own families; to recommend the same abstinence to their friends and dependants; to restrain their children and servants from mingling with the idle and dissolute; and to countenance and aid informing officers and magistrates, in the execution of the laws.

It is a matter of thankfulness, that a considerable number of such societies have lately been formed, in various parts of New England, under favorable auspices. It is hoped, and confidently believed, that many more will be formed, and that, by their influence and exertions, thousands may be prevented from plunging into the gulf of intemperance. I am well aware, that societies of the above description cannot be established and go into operation, without bringing upon themselves the bad wishes, if nothing worse, of corrupt and dissolute men. But no one who loves his children, his country, his Bible, and his God, should be deterred a moment, by the sneers and threats of such men. It is an honor to be opposed by the devil and all his adherents. Let none who wish, and labor, and pray.

for the promotion of good morals *faint or be discouraged. Let us not be weary in well doing, for in due season we shall reap, if we faint not.*

8. Our churches, by a faithful attention to discipline might do vastly more, than is done, to discourage and prevent intemperance. No body denies, I believe, that hard drinking is a disciplinable offence; and yet, alas! how frequently is it tolerated for years, in the household of faith! How many churches wink at the disorderly conduct of their members, in this particular! Thus, not only is Christ wounded in the house of his friends, but many, without, are emboldened, by the example of immoral professors, *to run with them to the same excess of riot.* If church members were universally faithful to exhort one another daily; if the smallest deviations from the path of temperance were followed by tender admonitions, and if the incorrigible were cut off, with all reasonable despatch, from church communion, how happily, and how extensively, would these measures operate, in preventing the use of intoxicating liquors.

9. If farmers and mechanics would agree not to drink spirits themselves, and not to provide them for their workmen; if, instead of furnishing liquor, they would give an additional compensation to laborers, furnishing them at the same time, with a generous supply of nutritious and palatable drink, such as cider, beer, molasses and water, milk and water, and the like, a very large advance would be made towards banishing the fiery product of our distilleries from the field and the shop. And this would be no inconsiderable part of that general reformation, as it respects the use of spirits, which is so loudly called for.

10. After all, the most certain remedy for intemperate drinking, as well as for every other evil practice, is religion. It is this heaven-born principle, which conquers and controls our inordinate desires and appetites. It is this, which restores reason to the exercise of its legitimate authority over man. It is this, which not only teaches men, but disposes them, to preserve their bodies, as temples of the Holy Ghost. In proportion as they love and fear God, they will be temperate. To this grand object, therefore, let the efforts and prayers of all good people be directed. And in connexion with these efforts and prayers, let every remedy that has been here suggested, and every other that can be devised, be faithfully applied. Z. X. Y.

BARON TRENCK'S VERACITY.

Extract of a Letter from Dr. Franklin to his sister in Boston, dated Phila. Dec. 17th, 1789. Taken from the original by the Rev. Dr. Morse, Oct. 1813.

"You tell me you are desired by an acquaintance to ask my opinion, whether the general circumstances mentioned in the History of Baron Trenck are founded in fact; to which I can only answer that of the greatest part of these circumstances, the scene being laid in Germany, I must consequently be very ignorant; but of what he says, as having passed in France between the ministers of that

country, himself, and me, I can speak positively, that it is *founded* in falsehood, and that the fact can only serve to *confound* it, as I never saw him in that country nor ever knew or heard of him, any where, till I met with the mentioned History in print in the German language, in which he ventured to relate as a fact that I had, with those ministers, solicited him to enter into the American service. A translation of that book into French has since been printed, but the Translator has omitted that pretended fact, probably from an apprehension that its being in that country known not to be true, might hurt the credit and sale of the translation."

RELIGIOUS INTELLIGENCE.

AN ADDRESS TO THE CHRISTIAN PUBLIC ON THE SUBJECT OF MISSIONS TO THE HEATHEN AND TRANSLATIONS OF THE SCRIPTURES.

In behalf of the American Board of Commissioners for Foreign Missions, the subscribers, a committee for the purpose, beg leave to solicit the attention of the Christian public to the cause in which the Board is engaged, and for the promotion of which it was originally instituted, and has been since incorporated. We are not backward to state, at the commencement of this address, that we shall lay before the reader, with great satisfaction, some of the facts and reasons, on which our attachment to this cause is founded, and which, we are sure, will not fail to commend themselves to every enlightened conscience, and to make an impression on every pious heart. The cause itself is transcendently glorious, and deserving of the warmest approbation of all men, however imperfectly, or feebly, we may state its claims. To doubt, or hesitate, in regard to the urgency of these claims, and the duty of keeping them habitually in view, would be equally repugnant to our feelings, and dishonorable to our profession as Christians. Can it be a matter of doubt, or of indifference, to any man, who has the Scriptures in his hands, and has profited by perusing them, whether Christianity is to become, at some future day, the religion of all mankind?—whether its transforming power is universally to influence the hearts and the lives of men? whether the word of God is to be read, understood, and obeyed, by the nations now sunk in idolatry and ignorance?—whether this grand consummation is to be effected by the means which men are voluntarily to supply?—or whether there is an imperious necessity that Christians should zealously co-operate in this great work of the Lord?

The object of the Board is *one*—the promulgation of Christianity among the heathen. The means, by which this object is designed to be effected, are of two kinds;—the publication and distribution of the Scriptures in the different languages of the nations; and the

support of faithful missionaries to explain, exemplify, and impress on the mind, the great truths which the Scriptures contain.

In regard to the distribution of the Scriptures, the Board is, in fact, though not in name, a FOREIGN BIBLE SOCIETY; and, under this aspect, we earnestly request that its advantages may be considered by all, who would joyfully place the Bible in the hands of pagans. Confined in its operations to no part of the globe in exclusion of other parts, the Board can extend the sovereign balm wherever there are spiritual maladies to be healed; enjoying the benefit of established plans of correspondence and co-operation, the result of its proceedings can be more prompt, than could otherwise be expected; and having its attention long fixed on the most promising fields of exertion, its agents will acquire a facility of action, which can never be applied to single, insulated, and sudden efforts. Through the instrumentality of the Board, every charitable person, however retired or obscure, has it in his power to send the Bible to those very heathens than whom none of the human race can need it more, and on whom there are peculiar encouragements to bestow it. A known, regular, uninterrupted channel will be kept open, (with the blessing of Providence,) through which the streams of American beneficence may flow into the centre of the pagan world, and contribute to fertilize regions which have long been dreary and barren of all moral good. And shall not these streams increase, till they form a mighty river, flowing with a steady and resistless current, and bearing on its bosom the immortal hopes of restored Jews, and the imperishable riches of converted Gentiles? Will not many of our countrymen esteem it a high privilege, that their contributions, at whatever season bestowed, may, in a few months and without care or trouble to themselves, be so applied, even in the remote eastern hemisphere, as to commence a series of good effects, which shall never end, and the number and magnitude of which no human powers can calculate? A single Bible given to a Hindoo, or a Ceylonese, may be the means of enlightening a family, of arousing the attention of a neighborhood, of withdrawing a multitude from idolatry, leading them to procure the Scriptures for themselves, and turning them from darkness to light and from the power of Satan to the living God.

It is a fact highly gratifying to the Board, that the liberality of Christians has devolved on them the duty of remitting, in the course the year past, bills of exchange to the amount of about *eight hundred and sixty pounds sterling*, to aid in the translation and distribution of the Scriptures in Asia; a sum which will produce as much in India, according to the present rates of exchange from London to Calcutta, as would be produced by remitting four thousand dollars in specie, after deducting from that sum the peace rates of freight and insurance. Though it is a pleasing reflection, that some part of this money may even now have been expended, and contributed to supply the spiritual wants of numbers, yet we are not to forget, that a few thousand Bibles cannot suffice for many millions of inhabitants; that the demand for the word of God will

be more urgent, the more a knowledge of it is disseminated, and that the united efforts of all Christians, in all parts of the world, are demanded, and will be demanded for many years to come, in this single branch of charity.

We might state a multitude of facts, all tending to prove, that the encouragement to distribute the Scriptures in Asia is continually increasing. From the journal kept by Peter, a native missionary of the cross, it appears, that throughout a long journey in Orissa, a part of Hindostan, performed in the Autumn of 1811, he found great numbers of persons, who heard him with attention when he preached, and were very anxious to receive from him copies of the Scriptures. In stating his labors on a particular Lord's day, he says; "Some sat down with me for two hours at a time, reading the New Testament and hearing it explained. Others earnestly intreated for a Testament, or a tract; and when they had obtained their request seemed as glad as if they had gained some rich prize." "At Bhudruka, as well as in the way to it," says the same writer, "I preached Jesus to multitudes. The people seemed so eager for books, that I think I could have distributed a thousand, if I had had them." On a subsequent day, he writes thus: "I sat from 12 o'clock till seven in the evening, reading and explaining the word of God. I gave away many tracts; also two Testaments to two very sensible Ooriyas, [i. e. natives of Orissa,] one of whom appeared very serious and attentive, and, after I had departed to my lodgings, came and inquired very particularly about the way of salvation."

Two other missionaries write thus: "The poor heathen are much surprised to hear the gracious news of eternal life through Jesus Christ our Lord. You would admire to see with what gladness they accept the Orissa Testaments at our hands. They say they never thought the Feringees* had such a good book! We have distributed a considerable number of Testaments in the country, and have had the pleasure of sending one to Pooree, and the Brahmans of Jugunnath [Juggernaut] received it gladly. They wanted to pay for it, but we strictly charged the bearer to present it without taking any thing for it."

Important, however, as the distribution of the Scriptures among the heathen, in their own languages, is held to be by us, and by the Christian public generally, it should never be forgetten, that the *preaching of the Gospel* in every part of the earth, is indispensable to the general conversion of mankind. Though the Scriptures alone have, in many individual cases, been made the instrument of regeneration, yet we have no account of any very extensive diffusion of Christianity, unless where the truths of the Scriptures have been preached. Were the heathen generally to receive the Scriptures, and anxious to learn divine truth, they would, like the Ethiopian eunuch, apply for instruction to those who had been previously acquainted with the same Scriptures; and when asked if they understood what they had read, would reply, *How can we, except*

*"That is, the *unclean*; a name given by them to all who were without caste."

ing scenes were the immediate disciples of our Lord called to
before and after his resurrection? How dark and mysterious
it have appeared, that Paul, with his illustrious qualifications, s
have spent so large a part of his life in prison, and in laboring
his own hands for a support; and should have been so perpe
exposed to the rage and persecution of ungodly men? In the
of the Reformation, also, how numerous were the difficulties
encountered,—and frequently how unexpected,—before the
could be preached with safety in a single nation in Europe?
often did the nations, which had been partially reformed, re
into Popery, and re-kindle the flames of persecution? Whe
ancestors first came to this country, and sacrificed their eas
comfort to establish churches in the wilderness, how many a
rious were their hardships? How often did they suffer und
frowns of Providence, and how severely were their faith and
tried? Yet, in all these instances, God was preparing his p
for success and prosperity. So in most of the modern attem
send the Gospel to the heathen, the discouragements, which a
presented themselves, have been overcome by zeal and pers
ance. If the Moravians had yielded to discouragements, of v
they experienced a great variety, they never could have had, a
now have, one hundred and fifty missionaries, some of them i
most inhospitable climates, and *twenty thousand* hopeful con
If the Missionary Society in England had given over their h
at the loss of the ship Duff, they never could have had, as they
have, missionaries at twenty different stations; nor could the
ceive, as they now do, most gratifying intelligence of the pro
made in communicating instruction, and of conversions from
to Christ. If Zeigenbalg and his associates had been deterr
temporary hindrances, they could not have planted the G
more than a century ago, in southern India; nor could a long
cession of missionaries and pastors have ministered to chur
whose light has shone in that region with double splendor, in
trast with the surrounding darkness.

In estimating the success of missionaries, we must regar
stage of the mission, the difficulties to be met in the beginnin
value of an establishment among the heathen, and many other th
beside the number of converts made by the personal exertio
the first laborers in a new field. The man who shall learn a
language, conciliate the regard of even a few natives to the
in which he is employed, add facilities to the acquisition of th
guage, begin a translation of the Scriptures, and prepare the
for others to labor with greater advantages, may, eventually, b
instrument of bringing more souls to heaven, (though he sh
never be so happy as to see any fruit of his toil with his m
eyes,) than the most honored servant of Christ in a Chris
country.

They who urge against missions to the heathen the small im
diate success, which usually attends the first attempts in a new
gion, would do well to consider, that without a beginning t

[redacted]

be no progress,—without a progress no consummation. And shall there never be a beginning? Will Christians fold their hands, and leave the heathen to grope in Egyptian darkness, without an effort to enlighten them? Or, if this melancholy determination is to be allowed, when shall the beginning be made? Can a more favorable time to institute new missions ever be expected? If this favorable crisis, when the Christian world is awake on the subject, should be suffered to pass away unimproved, who can ensure the return of another? But it will not pass away in this manner; it has already been seized by multitudes who will not relinquish the object. In regard to many missions, the beginning is past; the progress is cheering beyond expectation or hope; and a glorious consummation may be reasonably anticipated.

To those who allege, that little has been hitherto done in the great work, it may be replied, that, in most instances, quite as much has been done, as was expected by any man, who considered the means employed. In some instances, more has been done, than the most enthusiastic ventured to hope. Who would have dared to predict so salutary and speedy a change, as has been experienced at Bavian's Kloof and Bethelsdorp in South Africa, by the wild, ferocious, and besotted Caffres and Hottentots? From a state of the most deplorable ignorance and brutism several hundred families of these degraded people have been delivered by the preaching of the plain truths of the Gospel. Industry has taken the place of vagrancy; honesty the place of fraud and theft; cleanliness and decency have been introduced where the most sordid and loathsome habits prevailed; *the love of Christ has been shed abroad in hearts*, which had been the residence of stupidity, sin and guilt; and the Christian graces and virtues have supplanted the selfish, malignant, and sensual passions and vices.

When Carey planned and entered upon a mission to Hindostan, but twenty years ago, he did not believe it credible, in his most sanguine moments, that his own eyes would ever witness such a progress as they have already witnessed. It appeared to him an object worthy of the most strenuous labors of a whole life to translate the New Testament into a single language; an object, which, if he might live to accomplish it, would furnish ground of everlasting gratitude and praise to God. What then must be his emotions, to see translations now carrying on in ten languages, in an establishment of which he was the founder; to see the publication of the New Testament in several languages, and a third edition of the whole Bible printing in one? What ought to be the emotions of Christians generally, while beholding these things, and the kindred efforts of other individuals and associations aiming at the same great end? How animating the thought that translations of the Scriptures are commenced in thirty Asiatic languages? Though we have to lament the early death of a Leyden, and a Martyn, yet others will be raised up to supply their places, and complete their benevolent designs.

The progress which has been made in obtaining a knowledge of the religious character of the Asiatics, and of the necessary qualifications of a missionary; in ascertaining the manner in which many classes of the heathen are disposed to treat Christian instructors; and in establishing the fact, that the great doctrines of our holy religion produce their proper benign effects, wherever preached in simplicity,—may be regarded as highly important and satisfactory. The most common and popular objections to missions are found to be utterly groundless; and the day seems to have nearly arrived, when, with all *who love the Lord Jesus Christ in sincerity*, there shall be but one opinion on the practicability and duty of engaging in missionary enterprises.

Are we to reason, and act, as though all these advances were unworthy of consideration? Is the progress already made to be accounted as nothing? Is it nothing, that missionaries are stationed in New Holland; at many places in Hindostan; in Ceylon; at five or six places in Africa; in Tartary; in South America; in Labrador and Greenland; and in the islands of the Pacific ocean? Is it nothing, that such a man as Dr. Buchanan has travelled, and published the result of his researches, in order to show the progress of Christianity in the east, and to press upon Christians the duty of activity in this great work? Is it nothing, that the caverns of the Inquisition at Goa have been thrown open, and the wretched captives suffered to go free? and that this victory of religion over superstition has been achieved in consequence of the benevolent attempts to extend the light of the Gospel to Asia? Is it nothing, that we are enabled, by intelligence received while we are writing, to celebrate the triumph of the friends of missions in the British Parliament? a triumph which unbars India to the missionaries of the cross? Is it nothing, that the executive government of Great Britain is strongly in favor of communicating religious instruction to sixty millions of Asiatic subjects? Is it nothing, that the voice of the English nation was raised, in the course of three months, to a louder note of intreaty in favor of sending Christianity to the east, than it had been raised for a century past, on any moral or political subject whatever, not excepting the abolition of the slave trade for which the nation struggled twenty years? Is it nothing, that nine hundred petitions loaded the tables of each House of Parliament, signed by nearly half a million of individuals,—a greater number than ever before offered petitions in their own hand-writing, for one common purpose, to any government on earth? Is it nothing, that these petitions flocked together from every part of England, Ireland and Scotland, as if moved by the same impulse; that they were every where encouraged by the wise, the considerate, the benevolent, the pious; and that their success was earnestly desired by all classes of persons from the prince to the peasant,—from the learned divine to the amiable child?

We are anxious to fix your attention, Christian brethren, on the great object of evangelizing *all* nations;—an object more glorious, more worthy of the universal patronage and admiration of the peo-

ple of God, than the tongue can express, or the heart conceive; and an object of sure and no very distant accomplishment. To this object the eyes of Christians in many countries are already most earnestly directed. The Christian world is now, for the first time, reaching forward to its attainment, and even grasping it by anticipation. In Great Britain, the promulgation of true religion in every part of the earth, and the publication and distribution of the Scriptures in every language, are topics of general and familiar allusion, as though these stupendous events were at hand, and were even now hailed with demonstrations of joy. When we notice that the wisest and the best informed men in that empire, and in our own country, partake of these joyful anticipations, and that a similar crisis in the state of the church has never before been known;—when we observe, that this tone of public feeling has been excited not by a sudden impulse of enthusiasm, but by a patient comparison of the word of God with his providence, of prophecy with history, by an attentive consideration of the peculiar *signs of the times*, and by the gradual operation of causes above the powers of man to contrive or combine;—we are forced to believe, that God has great things to be accomplished by the men of this generation, and that, after punishing the nations for their sins, he is about to deliver them from the wretched bondage in which they have been held. To this day the ancient prophets looked forward with holy rapture; for this day the persecuted congregations of the faithful prayed, during the gloomy reign of Popish superstition; for this day the Reformers labored and suffered; for this day the most devout aspirations of pious souls have in every age ascended. Shall we, who are so happy as to see this day, neglect to do *our* part? Other times have been times of preparation; the present age is emphatically the age of action. Shall we remain idle in this 'harvest time of the world?'

Some may inquire, What shall we do? What are the duties peculiarly incumbent upon Christians at the present time? To these questions the following answers are respectfully submitted.

Christians should pray constantly and fervently for the advent of the latter-day glory. This topic should never be forgotten in the public assembly, the social circle convened for prayer, the family, nor the closet. It is uniformly in answer to prayer, that Christ appears in his glory to build up Zion. It is in consequence of prayer, that spiritual blessings are ever to be expected. Were it possible, that prayer should cease to be offered for the millennium, that blissful period would never arrive; and the creation would groan under the prevalence of sin without hope of deliverance. Daniel understood *by books** the time appointed for the restoration of his captive countrymen to their native land, and set his face to seek the Lord God by prayer and supplication. So Christians should understand by the *sure word of prophecy*, the time of general deliverance, and should engage in earnest and united prayer. They should

* Dan. ix, 2.

pray, in order to awaken their sympathy for the immense multitude of sufferers throughout the world; to enkindle their own zeal, and stimulate others to the good work of the Lord; and to prepare themselves for all the sacrifices and active services, which the momentous crisis demands. They should pray, that Christians may all be united in the greatest effort, which ever claimed their aid; and that smaller points of difference may be forgotten in the great contest between Christ and false gods. They should pray, that all Missionary Societies, and all individuals who have an influence in the direction of missions, may be prudent, faithful, and guided by Infinite Wisdom; that the Missionaries whom they send may be humble, prayerful, courageous, and persevering, full of faith and of the Holy Ghost,—and may happily exemplify the doctrines which they teach; that a great and effectual door may be opened for their entrance among the heathen, and that Christ may speedily become *the power of God and the wisdom of God* to many who shall believe through their instrumentality; and that a divine blessing may rest on all who contribute by their influence, their example, their property, or their personal labors, to extend the limits of the true Church, and gather Christ's wandering sheep into the one fold.

We take the liberty of stating, in this place, that many Christians in Great Britain have, since missions were fitted out from that country, observed the first Monday evening in each month, as a season of peculiar prayer, both social and secret, for the success of missionaries and the spread of the Gospel. The same time has been devoted to the same purpose, by Christians in some of our towns, since the mission was fitted out from this country to Asia. Concert is pleasing in the pursuit of any desirable object. Let Christians, who are accustomed to assemble for social prayer, consider whether this concert may not be further extended. But whether this season be equally convenient for all, or not, we earnestly urge upon all the duty of stated, particular, persevering prayer for missionaries and those to whom they are sent. Let Christians raise their voices in unison, and adopt the language of the prophet, *For Zion's sake will I not hold my peace, for Jerusalem's sake I will not rest; until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory.*

Another obvious duty, binding upon all Christians, is to show the sincerity of their prayers by their practice. None, who have read their Bibles, ought to be ignorant, that they are stewards of whatever they possess; that all their means and opportunities of doing good are recorded in the book of God's remembrance; and that an account must be rendered of the manner in which this stewardship has been exercised. Who, in this favored land, can say, that he has not been entrusted with at least *one* talent? Who can be willing to hide that talent in a napkin? How many are there, who have their five, their ten, their fifty, their hundred talents? And how unhappy will be their case, if all this liberality of Providence shall be found at last to have been wasted upon them; to have produced none of

a good to which it ought to have been applied; and to have proved a earthly possessors guilty of unfaithfulness to the rightful Proprietor?

The proportion of his property, which each Christian should devote to public and charitable purposes, differs according to the different circumstances, in which he is placed, and must be left to the decision of his own conscience instructed by the word of God. But however difficult it might be to determine the exact amount which each one should give, there can be no hesitation in declaring, that it should, in all circumstances, and at all times, be so great as to be really valued by him who gives it, and thus be a real sacrifice in his estimation. For a poor widow to give her two mites, was *all her living*, is a great sacrifice; but for a wealthy man to give an hundred mites can be no sacrifice at all; for it would not cause him a moment's uneasiness, nor be considered as a loss worthy to be mentioned, if he were to lose ten times that sum in the bottom of the sea. That Christians may act with system, and yield to each charitable claim its proper regard, they will do wisely to ascertain, each one for himself, how large a sum he ought to bestow from year to year; always remembering, that it is safer to err on the side of generosity than on that of parsimony; that few err in giving too much, many in *withholding more than is meet*; and that his decision is to be re-examined at the *judgment-seat of Christ*.

Still less would we venture to intimate the proportion which is due to the various charitable purposes now existing in this country. We are confident, however, that where the public have the means of information in relation to such purposes, where no invidious comparisons are made between the claims of different charitable associations, and no rivalship exists but that which provokes to love and to good works, there is reason to believe that Providence will direct to a proper distribution of pecuniary means. There are many charitable institutions, on each of which every good man ought to implore the divine blessing. Perhaps no one of them receives so much patronage, as it deserves, and might very usefully employ. Let it be the endeavor of the particular friends of each to increase the general stock of benevolence, trusting, that if this is done, *all* benevolent designs will receive a rapidly increasing patronage.

There is one objection to sending missionaries abroad so common, and so plausible at first view, that it ought to be mentioned here. It is this: That many ministers of the Gospel, more than can at present be supplied, are imperiously needed at home. This objection states a melancholy truth, but proceeds on a mistaken principle. If the apostles had argued thus, they never would have quitted Judea; the Gentiles would never have heard the Gospel till many ages after the Christian era; our ancestors in Britain would never have been converted. The same objection could have been applied, nay was applied, to sending missionaries from Connecticut and Massachusetts to our new settlements, when the domestic Missionary Societies first began their operations.

But not to dwell on this consideration, there is another which settles the debate at once; which is, *That the readiest and most efficacious method of promoting religion at home is for Christians to exert themselves to send it abroad.* On the most thorough examination this position will be found strictly and literally true. When missions to the heathen were first contemplated in England, the above objection was strongly urged, and with as great plausibility as it ever can be urged here. What has been the event? The number of evangelical preachers and professors of Christianity has been increasing in that country, in an unexampled manner, during the whole time since the first missionaries sailed from England. The increase of faithful preachers alone has more than twenty-fold exceeded the whole number of missionaries sent abroad.

When it was objected on the floor of the Senate of Massachusetts to the act for incorporating the Board in whose behalf we speak, that it was designed to afford the means *of exporting religion, whereas there was none to spare from among ourselves;* it was pleasantly and truly replied, *that religion was a commodity, of which the more we exported the more we had remaining.* However strange this may appear to some, it will not seem strange to him who considers the import of these words: *There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. He that watereth, shall be watered also himself. It is more blessed to give, than to receive.* The government of God is a government of benevolence; and is intended to convince us, that he, who does good to others, is most secure of receiving good himself The same remark, which was made respecting the increase of religion in England, will apply to this country, so far as it has been in similar circumstances.

The only remaining duty, which our limits permit us to urge upon Christians, in relation to this subject, is, *That they use all the means in their power for obtaining information respecting the wants of the heathen and the encouragements to support missions.* Without information no person can act understandingly; but when in possession of a simple statement of what has been done, and what is doing, with the motives for perseverance, Christians can act vigorously, unitedly, and to good effect. To be ignorant of the state and prospects of the Church, at this day, is criminal; especially as the means of information are within every person's reach.*

We are unwilling to conclude, without addressing a few words particularly to our brethren in different parts of the country, who have associated in Foreign Mission Societies, and have committed their funds to the disposal of the Board.

* The committee would particularly recommend the Rev. Dr. Dwight's sermon, delivered in Boston, at the annual meeting of the Board on the 16th ult.
Besides the religious magazines, the History of Missions, by Mr. Eleazer Lord, is highly worthy of perusal.

Beloved Brethren,

We consider it as a token of great good to our own country, and as a pledge of success in the attempt to convert the heathen, that so many ornaments of our churches and pillars of civil society, have united in devoting a yearly tribute to extend the knowledge of Christ in foreign lands. In every great cause union is necessary; in none more evidently so, than in the one to which all our remarks have reference. Union in this cause is peculiarly productive of happiness. We appeal to your own experience, brethren. Is not the thought of joining in a work of vast importance to the souls of men with multitudes of your fellow Christians, widely scattered through the world, a thought which dilates the heart with joy? which prompts to Christian activity? which animates to prayer and praise? which ennobles the soul, and powerfully reminds it of the *love of Christ which passes knowledge?*

The multitudes among us who have lent their influence, and their property, to assist in the mighty enterprise of converting the heathen, could not direct their operations to effect unless they had some common bond of union,—some centre of action. If the American Board of Commissioners for Foreign Missions, secured as it is by an act of incorporation, can furnish this bond, and can so far be the servants of all, as to direct the offerings and benefactions of all to the end for which they are designed, the satisfaction thence arising will be a rich reward for the care and labor which so weighty a concern demands. That the Board shall in no case err, it would be presumptuous to engage; but that their designs are in a high degree interesting to all the disciples of Christ may be safely affirmed; and that the measures adopted by them will, with a divine blessing, be greatly conducive to the happiest results, may reasonably be hoped.

It is respectfully recommended to Foreign Mission Societies, that this address be read at their next annual meetings, unless peculiar circumstances render it inconvenient.

The worthy and pious females in our country, who have associated to contribute to the funds of this Board, are deserving of particular and affectionate remembrance. Nor would we pass over other females of like character, whose situation does not permit them thus to associate, but whose cordial regards to the cause have been expressed by individual donations. From the time of our Lord's crucifixion to the present day, probably from the patriarchal ages, the larger proportion of his most faithful and devoted followers have been found in the female sex. Here is a scene of action, in which women may take a lively interest without overstepping the limits, which a sense of propriety has imposed on female exertion. Here is an occasion, in which thousands of pious females may express the same affection with which the heart of Mary overflowed, when she anointed the feet of her Savior, and wiped them with the hairs of her head. *She* did it to honor the person of her Lord *before his burial; they* are invited to show the same affection, by fur-

nishing the means of calling *to spiritual life in* HIM *those who are dead in trespasses and sins.*

To conclude; the Board are deeply sensible that they need, and are earnestly desirous to receive, the cooperation, the good wishes, and the prayers, of the numerous friends of Christ, who have embarked in this cause. The considerate public will readily allow, that to examine the comparative claims of many distinct heathen countries, to select the most promising fields of action;—to judge of the qualifications of missionaries;—to meet unexpected trials with fortitude and undiminished resolution;—to anticipate and supply the wants of distant laborers in the vineyard;—to keep up an extensive foreign correspondence;—to make prompt and regular remittances, in the changing state of the world; to instruct missionaries in all the unforeseen and difficult cases which may occur;—to manage with skill and prudence the pecuniary affairs of the institution;—in short, to discharge with fidelity, and care, and from love to Christ and his disciples, all the various duties imposed upon the members, and especially upon the officers, of this Board, is an arduous work; a work fraught with high and solemn responsibility, which requires much thought, constant attention, and frequent labor, and which makes it proper that they, to whom so weighty a charge is committed, should solicit the affectionate remembrance of their brethren, whenever they draw near to the mercy-seat. Enjoying this consolation amidst their cares, and relying on this source of strength and wisdom, the Board may hope to contribute something to the advent of the happy period, when God shall extend peace to his church *like a river, and the glory of the Gentiles like a flowing stream.*

JEDIDIAH MORSE,
SAMUEL WORCESTER,
JEREMIAH EVARTS,
} *Committee.*

Boston, Oct. 25, 1813.

CHRISTIANITY IN INDIA.

WE have been of the invariable opinion, that, at the expiration of the East India Company's charter, the door would, in some way or other, be opened for the admission of Christian teachers into India. Whether it would be in consequence of a refusal to renew the charter, or a legislative provision in the act of renewal, or an irresistible impression upon the minds of the Directors, or their Eastern Governors, made by the voice of the nation, seemed not very material. It has seemed good to the Almighty Ruler of the nations to secure this desirable object by a legislative provision in favor of those who wish to reside in India for the purpose of communicating moral and religious instruction to the natives. The act passed the last stages and received the royal assent, about the 20th of July. We cannot give the exact purport of the section here alluded to; but it may suffice to say, that the friends of Missions were perfectly satisfied with it, and the enemies of Missions opposed it with great zeal.

The conductors of the Christian Observer, after mentioning the names of a vast number of places from which petitions had been poured in upon Parliament on this subject proceed, as follows:

"But we hasten to congratulate our readers, not only that the public sentiment has been thus honorably and extensively expressed; but that it has not been expressed in vain. On the 22nd instant, [June,] Lord Castlereagh, in a speech replete with sound sense, and enlarged and liberal views of policy, proposed to the House of Commons the adop-

following Resolution, which eviously agreed to in a Com- e whole House, viz.

t is the duty of this country to e interest and happiness of the bitants of the British domin- ions, and that such measures e adopted as may tend to the mong them of useful knowl- religious and moral improve- nt, in the furtherance of the ts, sufficient facilities shall be law, to persons desirous of ad remaining in India for the ssmoptishing those benevo-

ed always, that the authority governments, respecting the of Europeans with the interi- ountry, be preserved, and that les of the British government, e natives of India have hither- the free exercise of their re- ously maintained.'

esolution was supported, in a nt and argumentative speech, lherforce, ably seconded by ath and other gentlemen; and Sir H. Montgomery, Mr. r. Pendergrast, Sir Thomas

We hope to be able, in our r, to give our readers a con- of this great argument. Suf- e mean time, we say, that the hristianity has signally triumph- resolution was carried by a 53; 89 voting for it, and only it.

ove resolution having been ted to the House of Lords on ng day, was taken into the on of their Lordships on the

It was moved by Lord Buck- e, after some able prefatory s, and, we rejoice to add, as a e no less gratifying to the ho- nourable to their Lordships, hout a single dissenting or dis- voice, both in the Committee, ards in the House.

rding this most grateful event, all on every individual whose ruse this page, to unite with kful acknowledgments to the all good, for this signal instance . To Him who alone can or- nly wills and affections of men it, that the opposition attempt- extension of his Gospel has feeble and unavailing. But ur with humble gratitude to Author of this dispensation, let at the great, though subordi- tion, which we owe to his in-

To his majesty's ministers in is the Christian Church, is Great Britain, is India, indebted for this noble recognition of the claims of our holy religion. God will reward them. Their achievement is beyond the reach of human recompense; although, if there be a luxury of enjoyment attainable here, they would surely possess it could they behold, or could they image to themselves, the swellings of gratitude which dilate the hearts, and the tears of joy which silently moisten the cheeks of the thousands and tens of thousands in this land, whom they have made glad by this act, and who on their bended knees are imploring, in their behalf, the blessing of heaven. It would be endless to particularize the individual members of Parliament, whose able and assiduous labors have contributed to produce the result, which we are now contemplating. We are unwilling, however, to overlook the memorable part, which the nation at large has taken, on this momentous occasion. About nine hundred petitions, signed probably by near half a million of persons of intelligence and respectability, sufficiently testify the deep interest, which the thinking part of the British population feel, in a question so intimately involving the honor of God, and the happiness of our fellow men. Their petitions to the Legislature have been, doubtless, accompanied by innumerable aspirations to the Throne of Grace; and to these, far more than even to the influence of the public voice on the great council of the nation, are we disposed to attribute the decision, in which we now rejoice with so much heart-felt satisfaction.

LAUS DEO."

DONATIONS TO FOREIGN MISSIONS.

Oct. 5. From Gen. Huntington of New London - - - - -	$50 00
From Mr. Hall of Lyme, (Con.)	4 00
7. From Mr. Samuel T. Armstrong of Boston. - - - - -	7 25
9. From the Foreign Missionary Society of Springfield and the neighboring towns, by the Hon. George Bliss, their Treasurer* - - - - - -	66 00
	$127 25

* *Of this sum Mr. Abner Pease of Blanford gave* $45.

HAMPDEN BIBLE SOCIETY.

We gladly publish the Constitution and Circular Letter of this Society, and may

probably publish the Address in a future number. The Address is well adapted to the purpose for which it was written. The plan and design of this society are recommended to the particular attention of our readers. Unless we are greatly mistaken, a similar society is needed in almost every county of this Commonwealth. If such societies were generally formed, every destitute family among us would soon be provided with a Bible; many who are able to purchase would be induced to do so; and all might then direct their charity to the destitute in neighboring states, to the southwestern parts of the Union, and, in short, to any place where the pure word of God is wanted, and would be gladly received.

It is hardly necessary to say, that the establishment of these local societies may take place without diminishing the funds of any charitable institution now existing; may further, while the means of every religious charity are increasing.

The following letter was written by an officer of the above named society.

To the Editor of the Panoplist.

Sir,

Believing that, to a great portion of your readers, the accounts that are given of the formation of Bible Societies are deeply interesting, and may be generally useful, I send you herewith the Constitution, Address, and Circular Letter of the Hampden Bible Society: and if you think proper you may publish the whole, or any part of them, in your useful work.

This society was instituted at the beginning of the present year. The primary object of the association was to provide an adequate supply of Bibles for the inhabitants of the county of Hampden, by inducing those to purchase them who were able, and at the same time to contribute to a fund for supplying with Bibles those who were unable, and also to distribute them *gratis* to the destitute and indigent.

Wherever thorough investigation has been made very great deficiencies have been found, not only in the very poorest classes of society, but also among those who were in fact able to purchase Bibles.

The efforts that have been made have produced a general attention to this interesting subject. The society held its first annual meeting the first day of September ult. The greatest harmony prevailed among the members present. Persons of different religious sects, and opposite political parties, cordially united in support of the institution. Upwards of $600 had then been paid into the hands of the Treasurer, and 744 Bibles and a considerable number of Testaments, have been purchased and are already distributed, or in a train for distribution. The Circular Letter of the Directors of the Society contains particular instructions which may perhaps be useful to other similar societies.—This county, it may be noted, embraces about one third of the old county of Hampshire.

Oct. 9, 1813.

THE CONSTITUTION OF THE HAMPDEN BIBLE SOCIETY.

Article I. The society shall be styled The Hampden Bible Society. The distribution of the Holy Scriptures, in the common English version, without note or comment, shall be its only object. In the first place, they shall be distributed among the inhabitants of this county, till they are supplied. But the society shall be at liberty to unite with any other similar institution, as an auxiliary, or otherwise, that may be extended so as to include others as members, and to embrace such other persons to supply with the Bible, as they shall hereafter select.

II. The annual payment of one dollar, shall constitute a person a member, so long as he shall pay that sum. Twenty dollars, paid in advance, shall entitle a person to be a member for life, without further payment. Every settled minister of the Gospel, of every denomination of Christians, in the county, shall ex-officio be a member.

III. Any sum of money, either larger or smaller, than is sufficient to constitute a person a member, will be thankfully received, and religiously applied to the objects of this association.

IV. There shall be annually chosen, a President, Vice-President, Treasurer and Secretary, and a Board of Directors consisting of five persons, of which the President and Vice-President shall ex-officio be members. Said Directors shall have the superintendence of the purchase and distribution of Bibles and Testaments, and may, at their discretion, either give them gratuitously, or dispose of them at reduced prices, but never to exceed the prime cost; and they shall have the appointment of committees in the several towns to solicit subscriptions, and to examine into the wants of the poor, and to distribute Bibles and Testaments, subject to the order of the Board of Directors. The said Directors, or any three of them, may draw the money of the society out of the treasury, and shall annually examine the Treasurer's accounts, and exhibit a statement thereof, and of their own proceedings, to the society at their annual meeting.

V. Every person who shall subscribe and pay one dollar, may receive one Bi-

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f the annual meeting, and may
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TLEMEN,

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of the Hampden Bible Society,
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have established the following
s for the committee, viz.

he committee meet as soon as
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ain the object of the institution,
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and unable to purchase, and to whom it would be proper to bestow a Bible or Testament gratis; noting also the names of such as need a Bible or Testament, or both, and yet are not so indigent but that they can pay for them the prime cost, or a part of it, and what part. This class of persons ought to be particularly attended to, as it has been found, where practised, that paying the prime cost, or a part of it, for Bibles, has a better effect, where the persons are able, than giving them away—besides, the committee will guard against admitting any into this class, who are able to purchase at the stores and ought to be subscribers.

When the committee have performed this service, they will meet and make such corrections as they shall think proper. The chairman will then make a list of the subscribers with the sums, whether donations or annual subscriptions, annexed to their names; also the names of those who choose to have a Bible according to the 5th article of the constitution. Also, lists of those to whom it will be proper to give a Bible or Testament, or both; and of those who will take and pay the first cost, or a part of it.

So far as these lists may be completed, it is requested that they be returned to the Directors by the first Tuesday of April next, the day appointed for the annual meeting; and such as are not then completed, as soon after as may be.

The terms on which persons may become members are so extremely favorable, that it is hoped very few who are able will decline subscribing.

Notice should be given that the subscription papers will be left with the clergyman of the parish, so that any who decline subscribing when the paper is first presented, may have an opportunity of subscribing at any future period.

The prosperity of the institution will depend almost wholly on the diligence and activity of the respective committees. The labor we request you to perform we know will be considerable; but will not the reflection, that you are laboring in the service of our blessed Redeemer be [to you an abundant reward?

We are, respectfully, yours, &c.

JOSEPH LATHROP,
BEZALEEL HOWARD,
JOHN HOOKER,
GEORGE BLISS,
EDMUND DWIGHT,
} *Directors.*

Springfield, Feb. 3, 1813.

The following gentlemen were chosen officers of the Society, at the annual meeting on the 1st ult. viz.

Rev. JOSEPH LATHROP, D.D. *President.*
Rev. BEZALEEL HOWARD, Vice-Pres.

Hon. John Hooker, Esq.
Hon. George Bliss, Esq. } *Directors.*
Edmund Dwight, Esq.
Rev. Samuel Osgood, *Secretary.*
Dr. William Sheldon, *Treasurer.*

REVIVAL OF RELIGION IN STOCKBRIDGE, (MASS.)

From the Vermont Adviser.

It appears, that God, in his great mercy, had been preparing the way, for some time past, for the great work, which he has of late been carrying on amongst us. For two or three years past, he has been graciously pleased to excite the minds of some of the people to unusual concern respecting the things of religion: And several had been, hopefully, brought out of darkness into the light. A rather uncommon spirit of prayer seemed to have been given to God's people, particularly, as I have reason to suppose, to the female Society in this place instituted for prayer, animating them to peculiar earnestness, in their supplication for an increasing revival of his own glorious work. In the fall of the year our assemblies, on the Sabbath, were large, and peculiarly solemn and attentive. On the first Sabbath in January, thirteen were received into the church: to three of them baptism was administered at the time. The scene was affecting; and it seemed as it were, to *strike the smoking flax into a flame.* From that time forward the awakening, and attention to the concerns of their souls increased among the people, beyond any thing we have before known—an almost universal solemnity prevailed. Soon numbers were found to be under deep and pungent conviction: And hopeful conversion presently began to take place, and to increase. A divine and supernatural power and agency were so visible, that very few mouths were opened against the blessed work.—This good work continued without interruption, and the number of converts almost daily increased. None of these made a public profession, until the last Sabbath in June. Early in that month the church had meetings, and spent two afternoons in examining into the qualifications of such as offered themselve for communion with the church. Accordingly, the next Lord's day, *Seventy* were propounded for admission into the church. *Sixty-seven* only were, however, received—two or three feeble persons being then too unwell to come out. *Twenty-eight* of these received baptism at the time. The scene was exceedingly solemn and affecting. Amongst those, who were received into the church, there were of all ages, from *fourteen* to *seventy*—some few of them were persons, who hoped they had experienced religion, some for one, and some for several years before.

There are now, I believe, not less than sixty more in the town, who hope they have experienced a work of saving grace, and will, probably, most, or all of them, ere long, make a public profession—And, through the sovereign, wonderful mercy of God, the number is constantly increasing.—Sometime in May, the good work seemed rather on the decline; but of late, God has been graciously pleased, again, much to revive it: And it *is* thought there are nearly as many under special awe, many of them, deep impressions, as there have been at any particular time since this blessed work has been graciously begun amongst us. Instances of apparent conversions are now frequent. God grant that the gracious influence, which produces such happy effects, may still be continued. The number of praying persons and praying families is much increased: And such as make mention of the Lord, it is hoped, will not keep silence, nor give him rest, till he establish, and till he make Jerusalem a praise in the earth. Not less, probably, than a hundred and twenty have been the subjects of divine saving influences, (as we hope,) since the the first Sabbath in January.—And God is still carrying on, as we trust, his own gracious and glorious work. My own labors, and those of Mr. Swift, my worthy colleague, have been greatly increased—*his* have been abundant; much beyond what *I* was able to go through, at my advanced age. I esteem it a great blessing that I have had, and still have his assistance. But God's grace does all.

It may, perhaps, be useful to mention some particular instances, in which the hand and power of God were more peculiarly visible, than in others. A man of upwards of seventy years of age came, within two or three years past, to live amongst us. He is a man of peculiar ingenuity in the business which he follows—of better mental abilities than common—has travelled—been in England and France—and, while in France, took lodgings in the same house with the noted Thomas Paine. There he imbibed the religious, or rather *irreligious* sentiments of Mr. Paine, and became a thorough and established infidel.—With these sentiments he came into this town. Some time in the winter past he fell sick.—Soon his confidence in his infidel principles began to be shaken. Expecting that he should not probably survive that sickness, he soon fell into trouble of mind—his distress became exceedingly great.—Some religious people, who visited him, thought it exceeded any thing they had before seen.

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ve great reason of thankfulness,
that good order and regularity have been observed, notwithstanding so much emotion and agitation of mind as have been excited among the people.—And that, amidst the political dissensions so prevalent at the present day, a spirit of harmony and unanimity respecting this glorious work has been very apparent. In the manifestation of his saving love and mercy God has made no distinction between the different parties in politics, there are amongst us: But he shows himself to be sovereign; having mercy on whom he will have mercy, and whom he will, hardening.

We feel, though in a far less degree than we ought, our obligations of eternal thankfulness and praise to the great God and Savior for his great and very wonderful mercies to us. And such as are indeed the children of God, will bless his glorious name, to eternity, for the rich and undeserved mercies he has graciously bestowed upon us.

That this brief narrative of God's glorious work, and the great things he has done, and is still doing for us, may be for the glory of God, the edification and quickening of all the good people into whose hands it may fall—And that it may awaken the attention of sinners, and be the mean of convincing them of the need they stand in of being the subjects of a saving work of the Spirit of God—And, also, that it may excite the gratitude and praise of Zion's friends, and be the occasion of many thanksgivings to God, is the desire and prayer,

Of their Friend and Servant,

STEPHEN WEST.

ORDINATIONS.

ORDAINED, at Lebanon, (Conn.) the Rev. JOHN H FOWLER.

At Sheffield, (Mass.) the Rev. JAMES BRADFORD.

At Tunbridge, (Ver,) the Rev. JACOB ALLEN.

THE INQUISITION AT GOA.

INTELLIGENCE has been received in England, that the Inquisition at Goa has been abolished; and its caverns have been thrown open for the inspection and abhorrence of the people.

THE INQUISITION IN SPAIN.

THE Pope's nuncio in Spain remonstrated to the Regency against the decree abolishing that horrid tribunal, the Inquisition; and, not satisfied with

open opposition, addressed private letters to the higher orders of the clergy, advising them not to read the decree in public, as they had been ordered to do by the regency. As soon as these proceedings were known to the regency, a manifesto, or public order of government was issued against the nuncio, commanding him, in the most decisive terms, to abstain from any such measures in future. The decree to abolish the Inquisition is the more worthy of observation, as the President of the regency, who intends the decree shall be faithfully executed, is an Archbishop of the Roman Catholic church.

THE JEWS.

It is stated in the foreign newspapers, that the Jews have experienced an extension of their privileges in Bavaria. Every circumstance in the history of this interesting people should be regarded with attention.

LITERARY AND MISCELLANEOUS INTELLIGENCE.

NEW WORKS.

THE enlargement of the Church of Christ in its firm and durable state, illustrated and applied in a Sermon, delivered at Norwich (Con.) before the Foreign Mission Society, of Norwich and the vicinity May 18, 1813; at the first annual meeting of the Society. By Levi Nelson, pastor of a church in Lisbon. Published by request of the Society. Norwich; R. Hubard.

A Sermon preached before the Eastern Consociation of Fairfield county, and the First Church and society in Danbury, at the installation of the Rev. William Andrews, June 30, 1813. By Samuel P. Williams, Pastor of the Presbyterian Church in Mansfield. Danbury, (Conn.) Nathaniel L. Skinner.

The Ministry of Angels: a Sermon, preached at Northampton, before the Hampshire Missionary Society, at their annual meeting, Aug. 19, 1813. By Theopolus Packard, A. M. Pastor of the Church in Shelburn: To which is annexed the annual report of the Trustees. Northampton; William Butler.

FRAGMENT SOCIETY.

AT the Annual Meeting of the Fragment Society, on Monday the 11th inst. it was thought that the publication of the following extract from the Report of the Directors, would be interesting to those subscribers who were unable to attend:—

"In discharging their duty the Directors have carefully endeavored to ascertain the *characters* and *necessities* of every person they have assisted, and to distribute your charities in such a manner as might best answer the design of the Society; and while they regret that they have not been able to relieve *all* who have been recommended to their attention, they have reason to hope that your liberality has alleviated the sufferings of many, who were deprived of the comforts and even necessaries of life.

"This Institution was founded Oct. 19th, 1812. The number of subscribers is 660, whose annual subscriptions amount to $960 60. Besides this there have been received in donations of money $704 75; also donations in books, stationary, printing, &c. for the use of the Society, estimated at $60, and several valuable donations of bedding and wearing apparel: for which they take this opportunity of thanking the generous donors. They at the same time would most gratefully acknowledge a donation of *fifty dollars and eighty cents*, from a Commercial Association, whose sympathy in the distress of the objects of this Institution, evinced by their kind remembrance of them at this time, does honor to this Society and to themselves.

"*Five hundred* families have been relieved from the most pressing want by the distribution of 3706 articles of clothing. The sufferings of the sick have been greatly mitigated by the loan of bedding, apparel, &c. and though these have been extended to 72 families, they have, (except in two instances,) been carefully returned. The persons assisted have generally manifested a grateful sense of their obligations to the Society; those who were able, have made their own garments, and the Directors have given employment to the recipients as far as practicable.

"As soon as means can be procured for hiring a room for the purpose of a Treasury (the Treasurer having been put to very great inconvenience the last year from the want of one) the subscribers will be informed on what days she will attend to the wants of the recipients. Until this can be obtained, donations may be sent as before to No. 2, Middlecot Street, where the *oldest* garments of every description, will be received with gratitude, as well as

of articles of clothing, which opkeepers may be disposed

s and orphans are daily mul- d us in consequence of our ities, it is earnestly recom- members and patrons of the e their influence to obtain nd donations. And it is be- who have the means of con- perceive, that the morality, d consequently the security e greatly promoted by such of the poor, as will protect he temptation to crimes. njunction of our Savior, *"lay ure in Heaven"* be urged at a peculiar force, when the erty is every where else so

s are desired to direct those they wish should be assisted , to the Directors, who con- as the last year, (with the two who have resigned)— requested to ascertain as the *characters* and *necessi-* hom they recommend, and formation to the Directors." er, 1813.

articles given away by the iety, as appears by a memo- ed with the above extract, r of stockings, 237 pair of r of shoes, 541 gowns, 203 irts, and a great variety of suited to the wants of chil- n of both sexes.

ION FOR THANKSGIVING.

tion, issued by the Chief of Massachusetts for the an- iving, breathes so excellent is in all respects so worthy of , that we gladly insert it in

LENCY CALEB STRONG, GOV- IE COMMONWEALTH OF MAS- , A PROCLAMATION FOR A BLIC THANKSGIVING AND

; year has again brought us in which we have been so- nite, in offering our public nksgiving and Praise to the ng, for the gifts of Provi- ed upon us. And though in sure He permits our Coun- involved in the calamities of as not left Himself without ng us good, and giving us aven, and fruitful seasons, filling our hearts with food and gladness. It is our duty, then, reawedly to present our public and grateful acknowledgements to Him, from whose bounty all our blessings are derived; to implore the forgiveness of our sins, which have caused his anger to fall upon us; and beseech Him, that He would support us under the adversities we meet with, by His Almighty Power, and guide us in the way we should go by His unerring Wisdom.

I DO, therefore, with the advice and consent of the Council, appoint THURSDAY, the *Twenty Fifth Day of November* next, to be observed by the people of this State as a Day of Public Thanksgiving and Prayer. And the Ministers and People of each religious denomination are requested to meet together on that day, that we may unite in paying our humble adoration and praise to the Great Parent of the World, for the display of His goodness in the works of Creation and the ways of Providence: For the protection afforded to the People of this State, from its first settlement: For the numerous favors which he has vouchsafed to them, in the course of the last year: For his blessing on the labors of the husbandman, and the provision that is made for the supply of our wants: For the measure of health which the People have enjoyed in the course of the year; and that they have been exempt in so great a degree from the terrors and devastations of War: For the delights of friendly intercourse, and the preservation of so many of those with whom we have been intimately connected by the ties of friendship or relation: For His kindness to us as individuals, and the support He has afforded us, from our infancy, in the various stages through which we have passed: For the numerous deliverances from dangers and distress, which He has wrought for us; and all the temporal blessings conferred upon us, which are more than can be numbered: And especially for the Gospel of CHRIST, which is designed to purify and exalt our nature, which inspires and inculcates the love and practice of righteousness, and opens to our view the prospect of a glorious immortality.

AND while we thank the Author of our mercies for all the benefits we have received, let us confide in Him for all that we want; and entreat Him, that He would still be merciful to the People of this State, and cause His anger towards u to cease: That by His former kindne s to our Forefathers and to us, we may le encouraged to trust in His mercy, and honor Him by our sincere and faithful obedience; and that a deep conviction of His constant and universal agency may al-

ford us consolation amid the fearful and perplexing changes which are taking place in the world: That we may be grateful in prosperity, and resigned in adversity, and acknowledge the wisdom and goodness of God in whatever he bestows, withholds, or inflicts: That He would save us from the power of the sword, and from the ravages and alarms of War, and give us quietness and safety in our borders; and that the People may be at peace among themselves, and, if it be possible, live peaceably with all men.

That He would preserve the Union of these States, and that our rulers may be governed by a spirit of wisdom, moderation, and justice, and be guided by the mild influence of that religion which breathes only benevolence and peace: That He would guard us against any fatal injury from foreign connexions or partialities: That the War in which we are involved may be speedily terminated, and the hearts of all who are engaged in it be disposed to peace and justice: And that He would give us true repentance for all our sins, and especially for those which have occasioned the calamities we suffer; and convince us of our errors by the mischiefs they bring upon us, so that neither interest, prejudice nor passion may hinder us from discerning the truth.

That He would put an end to the sanguinary war which has overspread the whole Christian world, and that every contending nation may impartially inquire upon whom the stain of blood guiltiness lies: That He would change the hearts of oppressors by His grace, or restrain their malignity by His power; and reclaim from the error of their ways all those who are engaged in unrighteous War: That he would be gracious to those countries which are made desolate by the sword of an invading enemy, and cause the influence of the Gospel of Peace to be extended to every nation: That he would enlarge the borders of the Redeemer's Kingdom: That exalted honors may every where be paid Him, and all the ends of the earth look unto Him and be saved.

And the people are requested to abstain from such labor and recreations as shall be inconsistent with the religious services above recommended.

Given at the Council Chamber, in Boston, this eighth day of October, in the year of our Lord One Thousand Eight Hundred and Thirteen, and the Thirty Eighth year of the Independence of the United States of America.

CALEB STRONG.

By His Excellency the Governor, with the advice and consent of the Council.

Alden Bradford, *Secry.*

God save the Commonwealth of Massachusetts.

OBITUARY.

The deaths in Denmark and Norway, during the year 1812, were 59,450; the births, legitimate, 76,134; illegitimate, 6,166. The births exceeded the deaths by 22,900. This is a much smaller excess than has hitherto been observed in the United States. The great number of illegitimate births proves the state of morals to be deplorable.

Died, in Chatham county, (N. C.) Mr. Henry Norwood. He was one of a party in pursuit of two runaway negroes, who had carried off swords, &c. About break of day, one of the party, mistaking Mr. N. for one of the negroes, fired at and shot him dead.

At Philadelphia, Sept. 29, Nicholas Waln, formerly a distinguished member of the Philadelphia bar, and latterly a preacher among the Friends.

At Lymington, (Me.) Mrs. Mary, aged 20, wife of Mr. *James Murr.* Her clothes accidentally caught fire, and she was burnt to death.

At Keene, (N. H.) Mr. William Smith, aged 30, and his wife Sukey, aged 25. Mr. S. was taken sick the day that his wife died, and died himself within six days after. Having within a year lost their two children, the family has become extinct.

TO CORRESPONDENTS.

We have received two anonymous reviews of *Dr. Parish's Sacred Geography.* Our correspondents are respectfully informed, that we can never insert a review, unless we know the writer of it, or have been able to examine the work reviewed for ourselves. The reason is too obvious to be mentioned. We regret that our want of leisure, and want of room, have retarded us in the publication of the review of *Bellamy's Works;* and have here such as to prevent our entering upon a review of the *Sacred Geography,* Mr. *Lord's History of Missions,* Mrs. *Mary's Christian Morals,* Mr. *Waterman's Life of Calvin,* Mr *Orie's Life of Knox,* and many smaller works. We know enough, however, of all the works above-mentioned to wish them an extensive circulation.

We thank W. for his interesting memoirs of Miss Sarah Smith. They will appear soon.

THE

PANOPLIST,

AND

MISSIONARY MAGAZINE.

). 8. OCTOBER, (PART II.) 1813. VOL. IX.

RELIGIOUS COMMUNICATIONS.

CE AND EXHORTATION ADKSSED TO THE PEOPLE OF E SECOND PRESBYTERIAN NGREGATION IN PHILADELIA, ON RESIGNING THE PASRAL CHARGE OF THAT CONEGATION. BY ASHBEL EEN, D. D.

(Continued from p. 299.)

der to your improvement r the ministrations of your r, I recommend a careful tion to the following things. Expect and desire him to re to you "all the counsel d." Do not indulge in a that he should keep back, al or disguise, any part of evealed system. Be wilhat he should bring it all rd, and in all its strength vided that he does it with le explanations and in just rtion, dwelling most on topics which are most imnt and most practical. r quarrel with your minisfor dealing plainly with from the pulpit, and enring to come as closely as n to your consciences and . Remember that he is l to do this, both that he leliver his own soul and be mental to your salvation. hall avoid coarseness and vulgarity, (which he ought to do as a matter of duty as well as taste,) he cannot be too plain, practical and pungent, in his addresses. Let it be deeply imprinted on your minds, that it is not to be amused or entertained, it is not merely to be instructed, that you hear the Gospel—it is *that your souls may be saved.*— Alas! what would it avail you, though your pastor were as wise and as eloquent as Paul, if he were not honored to win your souls to Christ. Oh, that my successor may be far happier in this respect than I have ever been! Oh that he may see many seals of his ministry, beyond what I have witnessed! And that this may be realized, be not wanting to yourselves; honestly, heartily and wholly, seek to be made wiser and better, whenever you hear him preach.

2. Do not treat both your pastor and yourselves so unjustly, as not to attend constantly and regularly on his preaching. It is not in human nature to speak with earnestness to deserted seats. You, therefore, not only sustain a loss yourselves, but you sink the heart of your minister, and disserve those who are present, when you are unnecessarily absent from

church. Against that most unchristian custom, which has begun to shew itself among you, of neglecting public worship in the afternoon of the Lord's day, I desire here to enter my pointed testimony. It has its foundation unquestionably in the love of sensual indulgence and conformity to the world; and so long as any individual allows himself in it, I seriously affirm that I have very little expectation, that he will profit by the morning service, on which he attends.—A conscientious, careful, prayerful, and constant attendance on public worship, I do most earnestly recommend to you all, as you value your eternal well-being. And though I must not dwell upon it, yet I cannot be content without urging, in a word, upon those who have not yet approached to the table of the Lord, not to withdraw from the church during the administration of the holy sacrament of the supper, but to remain till the conclusion of the solemnity; and reverently to meditate on what they witness. Thousands have dated their first deep and effectual impressions of religion, from what they saw and heard at the Lord's table, before they had ever been admitted to it as communicants.

3. Receive the private admonitions, and even rebukes of your pastor, suitably administered in the discharge of his official duty, with temper, candor, submission and thankfulness. To admonish, reprove and rebuke individuals, is an undertaking to which a Gospel minister is commonly disposed to be sufficiently reluctant, without any special discouragement. Yet it is one which he is not permitted wholly to refuse; and when seasonably, discreetly, tenderly and faithfully performed, it may be of the greatest use.—It may, under the divine blessing, save a soul which might otherwise be lost. View it, therefore, not as an insult, but as it is in reality, an instance and proof of the truest and highest friendship; and be persuaded that you will act, not meanly and pusillanimously, but nobly and wisely, as well as dutifully, in meekly receiving and profiting by "the wounds of a friend."—"Open rebuke is better than secret love."*

4. Fail not to send your children statedly to receive the catechetical instructions of your pastor. Prepare them for these instructions at home, by carefully governing, teaching and praying with them, according to your solemn baptismal vows; and as recollecting what I have often inculcated, that family government, family instruction, and family religion, are the only sure and solid foundations of all that is excellent either in church or state. With much regret I have observed that there has been, for a year or two past, a lamentable and increasing remissness in the duty of sending your children to be taught their catechism, and those little forms of devotion which have been prepared for their use. The cause of this, as I am satisfied that I do not mistake it, I must not forbear to expose.—It is the criminal neglect of parents to teach their children in their own families. Giving them little instruction there, they are at first ashamed to expose their own unfaith-

*Prov. xxvii, 5.

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no good, unless God con-
fer his blessing on them; and it is only in answer to prayer that you have a right to expect the blessing. Therefore, pray for your pastor and for the success of his ministrations—I had almost said—whenever you pray for yourselves.

And here you will permit me to put in a request, that I may still be specially remembered in your addresses to God, though my pastoral relation to you be dissolved. Give me this proof of your attachment and affection, and I will esteem it as the most precious which I could receive. Pray that I may be directed, assisted and blessed, in the arduous trust which I am about to assume, and for the right execution of which I feel that I need both wisdom and strength which can come from God alone.—Pray that I may be made the humble instrument of promoting our Redeemer's cause to the end of my days; and that then, through his infinite merits and prevalent intercession, I may be permitted to enter on "the rest which remaineth for the people of God."

IV. It only remains that I make a few remarks on the relation which we have sustained to each other; offer some special exhortations; and commit you and myself to the great "Shepherd and Bishop of souls."

In the review of my ministerial life, I see innumerable shortcomings, deficiencies and imperfections, which I, sincerely lament, and for which I earnestly implore, through Jesus Christ, the divine forgiveness. Yet my conscience does not accuse me of the want of general fidelity. I believe that my labors, on the

whole, have been equal to my strength; and that "I have not shunned to declare unto you all the counsel of God." My first sermon after ordination was grounded on 1 Cor. ii, 2.—"For I determined not to know any thing among you save Jesus Christ, and him crucified." The apostle's resolution, as expressed in the text, I then proposed to adopt as my own; and I now "take you to record" that in my humble and imperfect measure, the fulfilment of this resolution has been exemplified in my preaching, and in my other labors among you—I trust "I am pure from the blood of all men."

On your part, I certainly have not only no complaint to make against you as a congregation, but abundant cause to be satisfied and thankful, for the manner in which you have received my ministrations, and for the affection, respect, confidence and kindness, which you have manifested towards me. Often have I borne testimony in your favor in these respects, and even "boasted of you to others."—I have indeed loved you much, and I have every evidence that you have loved me in return. To many individuals I owe obligations of which I cannot think without emotion, which I can never expect to return, and in view of which I can only pray that God may be the rewarder of those who conferred them. But let all be assured that while I live, though my pastoral relation to you will have ceased in *form*, on my part it is likely, in a measure, to remain in *fact*.—I must still have *pastoral feelings* towards you; and every service which I may be able to perform, either for the congregation at large, or for any individual of it, you may at all command, with the cer that it will be rendered b with unfeigned pleasure.

It is our duty to make providential occurrences t mote our own improvemen that of others; and the s tion of a pastor from his c is surely an event in provid which calls on both partie cerned in it, to turn to good account. It was thi sideration which determine to make this address; and situation in which we st this mutually interesting p may serve to give more im sion than usual to what I say, I would fain not lose th portunity of doing any which is thus offered to Allow me, then, in addit what I have already addres the congregation at large, rect a few words in particu three descriptions of pe among you.

1. To the professors of gion. Your situation, my brethren, in this populou dissipated city, is, at once, t and important, in no ord degree. It is trying, be you are exposed to snare temptations—to a tide of ionable vice and folly—not k and felt, in an equal degr most other places. At the time, these very circumst render your situation the interesting and importan found faithful, you will inst yourselves a brighter crow eternal glory; you may be i mental not only in prese your children from ruin, b forming them for distingu

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ces and associations
r. Avoid as much as
you can religious controversies
—they often destroy vital godli-
ness. But hold fast the truth
as it is in Jesus, in opposition
to prevailing heresies and er-
rors. Avow your faith unequiv-
ocally and distinctly, and never
be ashamed of the Gospel of
Christ. Labor to show an exam-
ple of true evangelical piety, in
all its purity and in all its love-
liness.

Consider that the eyes of the
congregation are turned on you,
and that your conduct is often
considered as a warrant for any
doubtful practice. Be watchful,
therefore, lest you become
stumbling blocks to others—
how intolerable the thought
that you should be instrumental
in precipitating an immortal be-
ing toward destruction! In the ob-
servance of all the laws of Christ
endeavor to be unblamable: In
all social and relative duties
show a pattern which others
may safely imitate: In the dis-
charge of all moral obligations
be scrupulously exact: in all
congregational concerns let your
temper and your actions teach
others to be conciliatory, and to
consult the general good more
than private gratification. En-
courage charitable designs, and
all suitable measures for the
propagation of the Gospel—
take the lead in these, and en-
deavor to draw the congrega-
tion after you. Prosperity, even
in this world, is likely to attend
the community, as well as the
individuals, who are ready to
serve God with their substance.
"These things, I give you in
charge, that ye may be blame-
less."* Finally, brethren, fare-

* 2 Cor. xiii, 11.

well: be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you"

2. Some of the congregation to whom I have been preaching during the whole of my ministry, or the larger part of it, are apparently yet "in the gall of bitterness, and in the bond of iniquity"—To these, I am extremely anxious to say something at parting, which may possibly be useful to them if God peradventure may yet give them repentance unto life.

My dear friends—on the supposition that I have been faithful in delivering to you the messages of the Gospel (and in what degree I have been so, let your own consciences testify) then is your guilt before God such as may well give you the most serious alarm. Recollect that where he "hath given much, he will require the more," and that, consequently, to slight the full dispensation of the Gospel for five and twenty years, is to incur a most tremendous responsibility to your final judge. Attempt not to excuse yourselves and to soothe your consciences, with the thought that it is only *omission* with which you are chargeable. It is against *omissions* that some of the severest denunciations of the Gospel are pointed. The tree which bore *no* fruit, the lamp which had *no* oil, the unprofitable servant who made *no* use of his talents, are there exhibited as emblems of peculiar criminality, and examples of the severest condemnation. The sentence which our Savior represents himself as pronouncing at last on those who shall be found on his left hand, is grounded wholly on *neglect*. When the apostle, trembling at the thought of being "a savor of death unto death" to some who had heard the Gospel from him, exclaimed—"Who is sufficient for these things?" it still appears that the guilt he contemplated arose from *neglect*. And shall it at last appear, that all the warnings and intreaties which I have delivered to you, shall be "a savor of death unto death" to your souls,—that the whole effect of my ministry on you shall be only to aggravate your final condemnation! Insupportable thought! God forbid it! is your exclamation, as it is my own. Ah, unhappy men! but this event will not be forbidden, it will assuredly take place, if you do not speedily fly by faith to the Savior, in whose atoning blood your "crimson and scarlet" stains may be washed away.—Are you yet disposed to plead for delay? How often have I reminded you of its dangers and delusions? How often have I admonished you that any future time would, probably, find you less inclined than the present, to enter on a life of piety and holiness? I now put it to your consciences if, at this moment, you are not, yourselves, examples of this very truth. Cannot many of you look back to a period, at which you were more disposed than you now are, to attend to the concerns of your immortal souls? And what is to be the end of this delusive course? Does it not present to your view a most fearful issue? Verily, between you and the precipice of eternal ruin the steps seem to be but few. Take

ot—oh infatuated mor-
te them not I beseech
op, and turn, and speed-
ice your way, and you
be saved. Shall it not
that you will obey this
lay I not hope that the
my leaving you shall do
re good than all my past
ions have done—that
you were proof against
ther warning, yet you
to the last? Then, if
ed to "enter into the joy
ord," I shall yet, in his
e above, number you a-
the children that God
en me." In the name
avior before whose judg-
eat I am soon to meet
all the happiness and by
orrors of eternity, by all
ty of the declaration that
sin abounded, grace did
more abound," I charge
jure you, to turn imme-
from your sins, to em-
ie offered salvation, and
ne the triumphant mon-
of redeeming love.

m shortly to address the
the congregation—

ous Youth—

ien I think of the num-
you whom I have baptis-
catechised, to whom I
ight forms of devotion
vered lectures of pious
ion; when I call to mind
en I have fondly looked
u as the best hope of my
ial charge; my soul is
be melted within me at
pect of losing my pas-
nexion with you. But
ught which most afflicts
which I wish may most
ou, is—that I leave so
proportion of you unrec-
to God through Jesus Christ. Of those to whom I have administered the sacrament of baptism, alas! how few are there that I have had the pleasure of admitting to the other sacrament—the symbol with us of a profession of being truly and unreservedly devoted to the Lord. Yet there are many of you whose years would entitle you to this privilege, if your hearts were duly prepared to receive and seek it. It is, indeed, an anticipation that consoles me, that he who shall enter into my labors may, at some future period, reap what I have sown—that my successor may see a large harvest gathered from among you, for the granary of heaven. But why should this prospect be remote? Why should any of you risk the danger of perishing forever by trusting to the future? Why may not my separation from you be the occasion, in the dispensation of God's providence and grace, on which a multitude of you may be brought to lay seriously and savingly to heart the things which belong to your everlasting peace? The thought is so grateful, that I know not how to abandon it. My dear children! compel me not to abandon it. Your own eternal advantage pleads, in concert with me, that you should not. If the event shall prove that my ceasing to instruct and admonish you (to take place at the end of this address) did so rouse you to an attention to your spiritual state, did so seriously remind you of your neglected duty, did so affectionately urge upon you the importance of becoming immediately what I have so long wished and prayed to see you—that

with one consent you pressed into the kingdom of God, taking it by holy violence, you will eternally rejoice; and I shall hope to rejoice with you, in this happy consequence of my removal.

That I should combat, at this time, the pretences and temptations by which the young delude themselves, and are deluded by the great adversary of souls, into the neglect of religion in early life, as it is not practicable, so I think it cannot be necessary to you. Often, and at length, have you heard me detect these fallacies. You have only to exercise your memory and your candor, and you will, I flatter myself, admit that I have demonstrated to you incontestably, that youth is infinitely the most favorable time to enter on a life of piety; that such a life, truly understood and exemplified cannot be gloomy and cheerless; that on the contrary, it is favorable to every pleasure worthy of a rational and immortal being; that the sacrifices which it requires are far outweighed by the enjoyments which it insures; that the sense of unconditional safety in all events, which it produces, gives a serenity and peace which nothing else can bestow; that true spirit, genuine honor, real dignity, amiable tempers and gentle manners, are its legitimate offspring; that it enjoins industry and fidelity, and thus leads to prosperity on earth as well as to happiness in heaven; that in short, and in the language of infallible truth,* "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." In this manner I have endeavored, you recollect, to remove your prejudices against a devout and holy life. But to remove prejudice is not enough—the life itself must be entered on; and other and still more interesting considerations, are usually blessed by God to incline men effectually to engage in it. These considerations, therefore, I have been accustomed to press; and would to God that I could now press them effectually on every individual of you. Would to God that you might now receive and feel as you ought the solemn and momentous truths, that you are sinners by nature and by practice, and that till renewed by the power of the Holy Spirit and united to Jesus Christ by lively faith, you are every moment in danger of perishing forever—in jeopardy of hopeless and inconceivable misery. From this danger and jeopardy I entreat you to flee, as knowing that your flight is for the life of your souls. And I point you to the Saviour as the ark of safety, and testify that if you truly and penitently look for his grace and mercy you shall not fail to find them, and be led by them to safety and salvation. Young as you are, you have no time to lose in attending to this great concern. Some of your companions, whose hold on life was as firm as yours, you have seen sinking suddenly to the grave. You have, therefore, proof incontestable and alarming, that your youth affords no security against the immediate arrest of the king of terrors. And if it did, the continuance of life without true religion, or

*1 Tim. iv, 8.

irable. If terminated
the space afforded
be to you the oppor-
reasuring up wrath
day of wrath." Or
ast, as "brands pluck-
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d much anguish in
and a diminution of
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which early piety
been your complete
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youthful lusts;" be
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volent and just to
you shall be spared
will be preparing to
appiness and honor;
ver period you shall
ce, you will assure
to yourselves the reward "of the good and faithful servant."

Nothing now remains but to commit myself, and you my people to Almighty God our common Father.—

O most merciful God and Savior, who hast condescended to make known and to endear thyself, to thy church and people, by styling thyself "the Shepherd of Israel;" graciously vouchsafe to receive from thy unworthy servant, whom thou hast been pleased to honor with the office of an under pastor in thy church, the resignation of the charge of that flock, of which he has been from his youth an overseer—Called, as he believes by thy providence, to another station, he resigns into thy merciful hands, whence he received it through the ministry of his brethren, this important and precious trust, which thou hast favored him so long to hold—And oh! through the blood of the everlasting covenant, through the prevalent intercession of the great Advocate on high—through the infinite and effectual mediation of his adored Savior—he earnestly prays that thou wouldst freely pardon all his ministerial sins; and not less that thou wouldst forgive the transgressions of this dear people, since they have been under his pastoral care. Sustain and bless thy servant still, in the arduous duties which may be before him. Make him faithful unto death, that he may receive a crown of life. And may this people be ever thy peculiar charge. May they recollect and regard the instructions and exhortations which they have received from

any of their pastors, whether living or dead. May thy special blessing rest on the endeavor now made by thy servant, that they may have their duty "always in remembrance after his decease." May he who is still their pastor, be abundantly prospered and succeeded in his public labors, and abundantly comforted in his own soul. May this people never want pastors "according to thy heart, who shall feed them with knowledge and understanding." May they ever hold fast the truth in the love of it—the truth as it is in Jesus. Save them from all heresy and error. Save them from barrenness and unfruitfulness under the cultivation of thy hand: Save them from hardness of heart and blindness of mind: Save them from all discord and dissension. Make them an example of all Christian excellence. Pour out upon them copiously the influences of thy most Holy Spirit, that many may be born and taught of God; that converts may be greatly multiplied; that thy church may be greatly enlarged; that thine own people may be greatly comforted;—yea, O Lord, if it be thy holy will, that not one of this flock may be wanting, in the day when thou shall make up thy jewels. And when "the chief Shepherd shall appear," may they and their pastors receive his plaudit, and be permitted to rejoice together forever, in the kingdom and glory of their Lord. Grant these things, O most merciful Father, for the sake of thy best beloved Son Jesus Christ, to whom, with thee and the Holy Ghost, one glorious and eternal God, be praises forever, AMEN.

For the Pr

ON THE MISCONDUCT O
PESSED CHRISTIANS, A
USE WHICH IS MADE
BY THE MEN OF THE

I PERUSED with great a
the essay inserted in the
plist for September, (p
from the Edinburgh C
Instructor, in which the
proves very satisfactorily
the misconduct of pro
Christians is much exag
by the enemies of the
There are, however, mat
ics connected with his s
which that writer omitted
tice, and some of which
leave to suggest for the
eration of the public.

1. Men of the world, generally inclined to dep
the worth of all who
strict religion, do never
show, in the most incont
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character. That I am co
these observations will

First, from the fact, th
men of the world place g
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with what avidity any im
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l by worldly men, as a ete justification of *their* ıet. If a professor of strict ın yields in a single in- to their wishes, and cross- boundary line, which a n regard to his salvation luced him to mark out, parture is never forgotten. instance he should be so ret as to attend the thea- t once, this example would ed to sanction an habitual nce, if not to give coun- e to all the abominations place of licentious amuse-

Sometimes, indeed, such mple is urged only to si- he remonstrances of other ians; but frequently those ge it discover plainly that lace great reliance upon his very important fact o make religious persons lingly cautious with re- to all their conduct; as a wrong step, or even an ious timidity, may be the n of continuing many in irreligious courses, and ning them in stupidity.

ndly; men of the world rtently show, that they at- great importance to the ter of Christians, by mak- ofessors of strict religion lard in their comparisons. ften do we hear expres- ike the following. "Is it e, that he has deceived should have as soon dis- Parson such a one, or such a one. It cannot will not believe it without llest evidence." On in- it will generally be found, s Parson, or Deacon, or ch a one, is a professor t religion. There are, ost every town, some per- sons of this character, whose names are used very frequently as standards, because a long course of unimpeached integrity has given them an undisputed authority.

Thirdly; the same fact is often proved, by attempts which are made to depress Christians generally, by comparing them with some one very eminent Christian. There are in the world a few Christians of great worth and distinguished piety, around whom God has erected a bulwark, and whose characters are suffered to remain unassailed. Very probably they are not better than many others, whom God sees proper to exercise by exposing them to the malice and persecution of the world. However that may be, the admitted excellence of some one of these favored few, is often used to depress other Christians, in language like the following. "If all your religious people were like Mr. such a one, I should think there is something in your strict pretensions. No one speaks evil of him. You see, therefore, that if a man lives according to his profession, he receives the full credit of it. But as for the great body of your pretenders to religion, their conduct too plainly shows, that there is nothing in all their cant." Now, what does such language amount to, but to prove the high value and the convincing nature of a Christian example? And if the objector were pressed, it would often be difficult for him to point out any real difference between the persons whom he has selected as a rare example and many other persons of a like profession, except per-

haps the latter have been more calumniated than the former.

Fourthly; men of the world very frequently confide in professors of strict religion, to the marked exclusion of others. This takes place in reference to their most important interests of a worldly nature, and in such a manner as to evince, that they place a real confidence in Christians. They often send their children to be educated by persons of this character, whom they had previously reviled, thus giving unequivocal evidence of their real opinions, however their hearts may dislike a strictly religious example.

Fifthly; when worldly men become religious, as they sometimes do to the glory of God's sovereignty, they generally confess, that the example of Christians always struck them with peculiar force; and that, whatever their words may have indicated, they really believed that the professors of strict religion were the subjects of intrinsic excellence. These confessions are so numerous, and made by persons in circumstances so various, that they afford very strong confirmation of the principal fact here attempted to be proved.

2. In comparing Christians with others, it is common to select the worst traits in the character of individuals who profess strict religion, or the worst actions of their whole lives, and compare them with the best traits of character, and the best actions, to be found in the best individuals among men of the world. In a comparison thus instituted and carried on, what reason is there to hope for a fair result? As well might you undertake to compare the strength of two men, by taking one when he was so sick as not to be able to stand, and the other in prime health and spirits. A resort to such a method of comparison would sufficiently prove, that those, who could condescend to make it, were apprehensive that they should suffer by a fair trial.

3. It is to be observed that Christians, and those who are not Christians, must necessarily resemble each other, in many points relative to their external conduct. They must lay plans, and labor, for the support of themselves and their families, to secure their property, and to defend their dear interests from injustice and aggression. These things, and others of a similar character, must occupy much of their time, and many of their exertions. With such things as these the world is principally conversant. The actions, in regard to which Christians must resemble other men, are in their nature public, while many of the peculiar duties of Christianity are of a retired and private, and some of them of a secret, nature. The real difference between Christians and others does not appear, therefore, to human view, as it does to the eye of God. I have often heard objections made to persons of professed piety, which were founded on conduct no more decisive as to real character, than the mere act of eating or drinking. Thus to one man it is objected that he is worldly-minded; and the evidence is, that he is very industrious. Now it is plain that a very industrious man may be

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A. B.

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S. S.

For the Panoplist.

HE FEAR OF GOD.

haraoh, under the pres-
ivine judgments, *cal-
loses and Aaron, and
them, I have sinned
the Lord is righteous,
l my people, are wicked.
the Lord, (for it is
that there be no more
hunderings and hail,
l let you go, and ye
no longer;* how could
a his reply, affirm, *I
t you will not* fear *the
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ared already?

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ed, the Psalmist testi-
y *have no fear of God
ir eyes. Amalek smote
l* feared *not God;* and
t judge has this indel-
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d God, and prayed al-
ob feared God and es-
il.*

it is plain, that the fear of God, so frequently enjoined and commanded in the Scriptures, is an affection never exercised by the wicked. This fear, is consistent with perfect love—with that devotion, which the inhabitants of Heaven express by casting down their crowns before the throne—and equally consistent with consummate joy in God; nor is there only a *consistency* between these different affections, but an indissoluble connexion. Fear is proportioned to every other Christian grace, and indispensably necessary to spiritual communion with the Father and the Son.

It is founded on an incontrovertible principle. The principle is this—God is the rightful Governor of the Universe. This principle cordially admitted, as necessarily produces awe, and reverence of God, as any effect follows its cause. Examine the principle for a moment. He is Universal Governor; then he has Almighty power. He does all his pleasure. None can hinder his operations. He has given me life—He can take it away—He has imparted to me reason, and he can extinguish it. He has kindled within me the spark of immortality, and he can quench it—Shall I not fear *Him?* He is able to disappoint all my expectations. Knowing my very thoughts, he is able to detect and expose all my secret sins: Shall I not fear Him? The Government is his by *right.* He has not usurped it. He does not manage its concerns improperly. He has published his laws with their penalties.—He will proportion punishment to the magnitude of the evil, and no sinner will escape with impuni-

ty. Shall I not fear Him? All nature declares Him munificent and kind.—He is perfectly benevolent. So far as I am faithful to him, and obedient, I enjoy peace and quietness, and am encouraged by the expectation of final glory, to struggle against sin. Shall I not fear Him?

Any one, that knows the anxiety felt by an ingenuous mind to avoid giving just offence to a highly valued friend, may form some idea of that fear which the Christian cultivates towards God. A wound given to the feelings of one we love, either by our carelessness or folly, cannot fail to occasion us pain.—We shrink from striking another, when conscious that the blow will fall with double force on ourselves. An affectionate child will far sooner deny himself any gratification, than dishonor his father by disobedience. He is afraid to gainsay a parent's commands in exact proportion to his estimate of that parent's worth.

Of such fear, the wicked are ignorant. Entirely undervaluing the excellence of the Divine character, and estimating their own importance according to a standard of their own construction—abandoning the principle that forms the basis of godly fear, and assuming that their lips, their actions, and their hearts are *their own*, and that no one is Lord over them, *they cast off fear, and restrain prayer.* Thus it was with Pharaoh. His contest with God concerned the Supreme prerogative. The claim to govern as he saw fit, which God urged, Pharaoh denied. The acknowledgment that God demanded, Pharaoh refused. The grand po disagreement between G sinners was here at issu honor, the reason, the he conscience of Pharaoh, successively addressed suade him to yield the but no—*he feared not th*

However destitute may be of *holy* fear, they without a fear which is t ing in its nature, and a to indescribable anguish raoh's extorted confessio tioned in the opening o remarks, is a sufficient p this; his multiplied and b fiances of God to the c notwithstanding. *A d sound was in his ears.* judgments of heaven lik of thunder, startled hi his throne, and in spite o self threw him prostrate Jehovah.

Trouble and anguish sinners tremble. H they may vaunt the against God, in seasons o terrupted prosperity, an at fear, while vengeance layed, terrors sooner or la take hold of them like a man. Let the arm of th be evidently stretched gainst them—let sickne them, and the grave, w judgment seat of Christ, its dread accompanime presented to their eyes; assured, like Pharaoh, th cry, *I have sinned;* a Belshazzar turn pale, whi *knees smite together.*

This kind of fear, if it manent, results from a tion of ill desert, with corresponding regard to vine mercy, to which th Spirit invites. Such is

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PHILOSOPHICAL
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should take upon him human nature, and in this lowly form converse with men, is inconceivable. To every reasonable man it must appear an impossibility, an absurdity. Again; as to the supposed union of two natures in one person, every body knows that a true body and reasonable soul is a complete person. There must, therefore, be, in the supposed constitution of Christ, not only two natures, but two persons. For when was it known that two spiritual natures were so united in animating one body, as to constitute but one person? Indeed, who can have any conception of such a union?"

These objections rest entirely on two principles. 1. That a thing is not credible unless we can have a clear conception *how* it can be. 2. That it is not credible if it is uncommon, or out of the ordinary course of things. For if the objector could conceive the possibility of the doctrine under consideration and knew the union asserted in it to be a common fact, his objections would vanish.

Will the objector then say, that he will receive nothing as true, unless he can clearly conceive *how* it can be? If so, he will find few truths in the Universe. He will find himself surrounded with impossibilities and absurdities. He cannot conceive how it is that the phenomena of the natural world take place; nor how it is that the world exists. He cannot conceive the manner of the Divine existence; nay, of his own existence. The manner of the union between his own soul and body is also utterly inconceivable. These, then, are not realities.

Again; is nothing to be received as truth which is out of the ordinary course of things? No evidence, then, can establish the truth of miracles. Upon this principle, we, who have never witnessed the creation of matter from nothing, can have no sufficient reason to believe that this world was created from nothing. Perhaps also those celestial spirits, who beheld the creation of the world, might have said, 'Lo, this is new!' and have had reason on this account to doubt the reality of what they saw.

The above objections are termed *philosophical.* But if we consider the object of true Philosophy, they will appear altogether unphilosophical. The proper business of the philosopher is, not to discover *how* things can be; not to decide on the truth of propositions from abstract reasonings concerning the natures and modes of things; but to look at what actually appears and takes place, and thence draw his conclusions. Nor does he reject a thing because it is uncommon. Having sufficient evidence that the fact exists, he admits it without hesitation. The same course is taken in Natural Philosophy and in the Philosophy of the mind. The actual phenomena of matter, or of mind, must be first ascertained; and then all conclusions in these branches of science are drawn from them. Those, who take another course than this, are acknowledged to grope in darkness. This course leads the philosopher to conclusions in which he rests with entire confidence. The truths he discovers are, indeed, in many cases, quite inexplicable; they often appear impossible; and in some cases contradictory; but this does not in any degree stagger his belief. His method of ascertaining facts varies according to the nature of the case. Some facts he ascertains by his own consciousness, experience, or observation; others by means of testimony. The evidence of testimony, if attended with such circumstances as render it credible, he receives with full confidence.

I will now inquire, how, on the principles just stated, we are to determine, whether the doctrine of Christ's Incarnation, or of the union of two natures in the person of the Redeemer, is true or not. In the first place, then, we are not to consider whether it is possible; nor to ask whether any thing like it has ever been known. Philosophy teaches us to look at these as questions which, since we are not able to settle them, do not at all affect the truth of the doctrine. It also directs us to look to proper evidence, in order to discover what is true in fact respecting the things asserted. Now it is plain, that, at this day, all our knowledge concerning the person of the Redeemer must be derived from testimony. The truth or falseness of the doctrine depends then on testimony. But, as the case is, we have the testimony full and complete of Him who knows all things, and who cannot lie; in whose testimony therefore we can confide with the most perfect assurance; that Christ is both God and man—that in his person there is a union of two natures, the divine and human. This is indeed a truth incompre-

and astonishing. But
principles of true Phi-
this is no objection: in-
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the doctrine is complete;
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For the Panoplist.

ON HUMILITY.

Editor,
een often disgusted with the
pearances of humility in some,
cked with the daring boldness
umption of others, I have been
to prepare the following re-
which you are requested to pub-
your valuable miscellany, and
ch oblige
A CONSTANT READER.

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as naturally odious, at-
with a mortification of
lisposition to exalt our-
It proceeds from a knowl-
our entire unworthiness
and dependence on God for ev-
ery thing we enjoy; from a sense
of the transcendent beauty and
glory of the objects of religion.
It is a permanent principle, and
has its seat in the heart. Though
it is an internal quality, it always
discovers its nature and efficacy
in the external conduct. As it
is seated in the heart, it will ex-
tend its influence over all our
actions, and guide every effort
of the understanding. The hum-
ble man is more eager to listen
to the voice of instruction from
others, than to speak himself.
When he is obliged to reprove
others, in the discharge of his
duties, he does it with anxious
solicitude and trembling. Envy
and resentment have no resi-
dence in his bosom. He is now
brought to prostrate himself be-
fore an offended but merciful
God. He voluntarily renounces
himself and his own righteous-
ness. When he perceives to
what an awful extent sin has
polluted his soul, and how un-
worthy the service of his Maker
he is rendered, he abases him-
self in the dust. He now for-
gets the *greatness* and *purity* of
character, which he once attrib-
uted to himself; and humbles
himself, while he exalts God
alone. In the deepest exercises
of humility, shame only for his
great want of love, occupies his
attention. Such feelings proceed
from a clear perception of the
incomparable beauty of the
moral perfections of the Deity;
which feelings are experienced
in consequence of the renovation
of the soul by the Holy Spirit.

The *propriety* of humility in
man, is very apparent from the
description of its nature. That
man should be entirely actuated

by pride is not only folly and presumption, but ruin. Between us and God there is the most interesting and important of all relations. By his power we were created moral and intelligent beings. By his goodness every faculty of the mind and body is preserved. His bounty supplies our wants. Should he for a single moment withdraw from us his protection, and remove the tokens of his kindness, we should instantly perish. Should his sustaining power be no longer exerted towards this earth, should it barely escape his notice, an event which we rejoice will never happen, the whole race of man, all his works of art and usefulness, the beauties of creation, and that mysterious harmony in which the present system of things move, would all be destroyed. As we are thus dependent on Him, all our conduct must be regulated by his laws. These establish every principle, which should guide our intercourse with God and our fellow beings; and mark out every duty we owe to both. Before a Being of such unbounded goodness, love and compassion, such transcendent excellence, in whose hands are the destinies of nations and of the universe, *who spake and it was done;* before such a Being, it becomes the most glorious seraph to be humble, to veil his face and turn aside from a view of the incomprehensible God. If such is, as the Scriptures declare, the humility of the highest created being in heaven; if the whole celestial host cast down their crowns at the feet of their Lord, how deep, how sincere must be that humility, with which we should walk before the Most High?

Should there be a faithful developement of man's character, as he stands related to his heavenly Father, no hesitation could remain about the propriety of his humility. This Almighty Being, distinguished no less for the holiness than the goodness of his nature, created man after His own glorious image, and but a little lower than the angels, and still surrounds him with unnumbered blessings. But man disobeyed, revolted, destroyed the holy image of his Maker, and united himself to the enemy of his Benefactor He exhausts the vigour of his life in despising the goodness, and rebelling against the government of the Author of his being. The counsels and admonitions of heaven he regards not. The everlasting covenant of pardon and mercy is trampled in the dust, and forgotten, and the blood of the Anointed esteemed a vain thing.

Under such circumstances, what must be that revolution of disposition, that will render us suitable objects of the favor and affection of Him whose anger is kindled against us? The entire annihilation of pride must be effectuated. This passion has already bereft us of the favor of our heavenly Father, and urged us on to the most injurious and fatal of all rebellions. Shall we still cherish its growth in our bosoms, and bear about with us the instrument of our own destruction? This blind and ruinous passion must be utterly exterminated. Our only language should be that of humility. This is that expression

heart, which can first reach
r of mercy. This must be
l. Whoever heard of a
ısation of mercy, that ex-
l to those who did not ask
ıercy, and who despised
ıe gift and the Giver.

writer of this article is
ware, that they who make
nors and pleasures of this
heir idols and gods; that
ho vainly attempt by their
ason, to resolve the mys-
s organization and inscru-
economy of the universe,
ate and fixed laws and
ties of matter, may deride
spise this humility. Neith-
e unconscious, that they
untingly say, that this feel-
the peculiar and privileg-
osition of a sickly soul;
is the distinguishing char-
tic of soft and effeminate

Such persons may boast
fire and splendor of their
enius, the dignity and lof-
of their own feelings, the
nd comprehension of that
, which deprives the uni-
of a God, and blinds the
sor to a discovery of that
gence, wisdom, and perfec-
hich are every where dis-
over the face of creation,
nay pretend, that should
haracters be endued with
ace, all their magnificence
ning and their grandeur
ception would be annihi-
that the generous affec-
nd noble passions, which
in their bosoms, would be
ed. Though these men shall extol the dignity of their own natures, till they scorn to tread this base earth, and are lost amidst the clouds, yet in a day Lucifer may fall.

Place this miser, this votary of ambition and sensuality, this disbeliever of every thing divine, into some deep and impenetrable forest. Leave him here alone, far from the residence of man, to walk in this solitary wilderness; let midnight darkness hover over the woods in terrific gloom; let a solemn silence reign around. Then should all the wild beast of the deserts and mountains, in an instant commence their nightly howl; should that insatiable spirit of carnage, with which they pursue their prey, lead them near our *hero's* path, announcing their approach by a hungry yell and the glare of fiery eyes; should an impenetrable cloud now envelope the heavens; the air be rent with a tempest, and the oaks fall prostrate by the fury of the blast on every side; should the Mightiest put forth his voice in thunder from the skies; and the lightning descend in unceasing flashes into every part of the forest; would not horror seize his soul, and the belief of a God be extorted from his lips? Would he now arise and bow before his own majesty and reverence his august destiny? Confess O! man, that thou appearest *as a flower, fleest away as a shadow, and continuest not.*

MISCELLANEOUS.

PLAN OF A GENERAL BIBLE SOCIETY.

To the Editor of the Panoplist.

Dear Sir,
If you shall think the following communication worthy a place in your useful magazine, you will please to insert it. M.

The attention which the religious public, in this country, have paid to the subject of distributing the Sacred Scriptures among the destitute, is a cause of joy to all, who wish for the happiness of their fellow men. But will not all admit that as yet the American Churches have done but very little in this good work, compared with their ability. The United Kingdom of Great Britain and Ireland expended the last year, in aid of this blessed object, nearly four hundred thousand dollars. The most that we have collected in the United States, in the same term of time, amounts but to a few thousands. No doubt the resources of our several Bible Societies are gradually increasing; but by no means in proportion to the increasing wants of the destitute, which are exposed to our view, even in our own country.

Several months have elapsed since a representation of the destitute state of the numerous French Catholics, in the State of Louisiana and the Missouri Territory, was made known to the managers of several of our Bible Societies in the different states. It is ascertained, that between 40 and 50,000 Catholics reside in that portion of our country, and that nearly all of them are destitute of the Sacred Scriptures. It is likewise known, that the Catholic Bishop, and the principal Priest of the same order, residing in New Orleans, approve of the circulation of the Scriptures in their several parishes. The Bishop, at the time of the formation of the Bible Society at the last named place, expressed his willingness to contribute in favor of the institution. At the same time, there were many applications for the Bible in the French language by the Catholics. But no Bibles were to be found in the city, either for gratuitous distribution, or for sale. There were a very few copies of the Testament, the prime cost of which might have been 50, or 75 cents. These sold at four dollars a copy. There was no prospect that the wants of the needy could be supplied, unless by the active exertion of the Bible society, whose funds were considerable. The above statement, as has been observed, was some months since made to the managers of several of our Bible Societies; but what has been done worthy the character of these religious charitable societies, the writer is not able to say. He cannot learn, however, that any step has been taken, which promises to relieve the necessities of the inhabitants residing in the portion of country now under consideration. And it still remains a question, whether, with the resources of our numerous Bible Societies, established in almost every state in

ion, we have the disposi-
r ability, to obtain 4 or
:opies of the Scriptures
French Language, to be-
a partial supply for the
50,000 French Catholics
re destitute; many of
ıre ready and anxious to
such a treasure. Four
ıd copies of the Scriptures
purpose, printed in this
, would cost, perhaps,
ollars. The same num-
:opies might be obtained,
ely, at a lower rate by
g to the Directors of the
and Foreign Bible Soci-
This supply of Bibles
ɔe printed here, or ob-
from abroad, as should
ght expedient. At the
time, to accomplish our
we have to go or send to
:ral Bible Societies from
to Georgia; and to wait
re receive information
e directing Committee.
ve, or six months must
and perhaps a year, be-
are able to make a re-
ınd by this time the most
le opportunity for distrib-
ıe Bible may have passed
ınd although it may be
hat we are possessed of
o effect the desired ob-
t if we are obliged to
in this way, we shall be
ible to be defeated; and,
our efforts, we may have
to the Directors of the
and Foreign Bible Soci-
uesting that *they* would
donation of Bibles for
ply of the destitute with-
mits of the United States.
American Churches are,
resent time, called upon
the destitute, in a cer-
tion of our country, with
the Bible. Although these peo-
ple are called Christians, they
have not the Bible in their pos-
session; and of course are not
acquainted with its contents. We
may reasonably expect, that ap-
plications of a like kind will be
made, if not from within the lim-
its of the United States, from
other parts of our own conti-
nent. A large extent of country
will probably be opened in New
Spain for the circulation of the
Scriptures, in the Spanish lan-
guage; and, no doubt, pres-
sing applications from that
quarter, will shortly solicit our
attention; even before we have
suitably noticed those which are
now before us.

To the writer it appears a per-
fectly plain case, that as a Chris-
tian nation we are not likely to
labor at all according to our abil-
ity, (I would charitably hope we
shall not want a disposition,) for
the relief of the needy in our
own country and abroad, until
we have some general bond of
union; and can, upon an emer-
gency, as circumstances may
direct, bring some portion of the
resources of our several Bible
Societies to one point. By this
mean we may be enabled to ac-
complish with ease, that which
in our present disjointed state,
costs us so much labor, and is
attended with so much delay,
and perhaps, eventually, with
a disastrous defeat.

At this time, Sir, permit me
to present to you, and through
you to the public, the sketch of
a plan, which, it is hoped, if
adopted, will enable Christians
of the different religious denom-
inations among us to act in char-
acter upon the subject under
consideration.

I would propose the formation of a *General Bible Society*, open for the admission of all persons, of whatever religious denomination, in the United States, who are disposed to take an active part in this good work.

A day should be appointed for the formation of the Society, and delegates be requested to attend from the several religious denominations.

It would, most probably, be thought expedient, that the Society should be formed in Philadelphia, or, at least, that the Directing Committee should belong to that city.

The time for the first meeting might be in the month of May, at or near the time of the sitting of the General Assembly of the Presbyterian Church, which place and time would accommodate many of the delegates, who might be appointed to attend.

The Institution now contemplated should not interfere with any Bible Societies already established, though it is hoped, should it succeed, its funds would be increased by donations from these societies.

It might be provided that delegates, after the formation of the Society, should be sent annually from the several Bible Societies in the different states.

I will now enumerate some of the reasons, which have occurred to me in favor of the proposed plan.

1. The destitute portions of our own country from the north-eastern to the south-western extremities of the Union, would be more fully known to the religious public; as the information would be contained in the Reports of the several Bible Societies and included in the Report of the General Society.

2 By means of this information, funds might be collected to a greater amount, and a more general distribution of the Bible be effected.

3. Bibles might be obtained at a lower rate, and executed in a better manner, by combining our efforts for this purpose.

4. Should an opportunity present itself for the distribution of the Sacred Scriptures, in any other than the English language, either within or without the limits of the United States, we should be able to ascertain our ability, by applying to the Directing Committee of the General Bible Society.

I would hope, that as a friend to the kingdom of the Prince of peace, as a friend to the immortal souls of my fellow-men, their temporal as well as their eternal felicity, I have been constrained to offer the preceding thoughts upon this greatly interesting and important subject.

For the Panoplist.

ABUSE OF THE LATE HARVEST.

When I wrote the paper which was inserted in the last number of the Panoplist, on the late harvest, I was not informed of a most enormous abuse of the fruits of the earth, which had then but just begun to be practised on an extensive scale, and which has now excited the alarm of all considerate persons, especially of the pious and conscientious. The abuse alluded to will be anticipated by every reader to arise from the distilla-

grain and other valuable
ions of the soil into nox-
ent spirits.
irst reflection which oc-
the mind is, that such an
a heinous act of ingrati-
God. It will not be con-
I suppose, that rye and
are converted into
as a medicine, and from
egard to the health of
mmunity. If this *should*
d, it will be admitted by
the quantity necessary as
ine is extremely small;—
l that a single distillery
upply all the apotheca-
ops in the United States.
rs, then, that the distilla-
immense quantities of
spirit from grain, which
ntifully given to support
an act of heinous ingrati-
God Whatever might
of conducting distilleries
n on a small scale, it is
all question extremely
ous, when the business is
to such an extent, as to
e price of provisions, fill
retailers' shops with a
liquor, and furnish the
with the means of ruin-
mselves and their fami-
What can be done to rem-
s evil is not so easy to
as it is to estimate the
ude of the evil itself. In
t beginnings, the price
ral most important arti-
food was nearly doubled.
ould progress as it has
a very large proportion
ndustrious and temperate
rs of society will be se-
straitened to procure
or their families; and all
er one of the most abun-
asons which this country
perienced.

Let us seriously consider how odious and abominable it must appear in the sight of God, that the rich supplies of his bounty should be immediately converted into the means of sinning against him—into the means of increasing and perpetuating sin and misery without limit and without end. The sound part of the community should see and lament this ungrateful and unnatural conduct;—they should regard it as a national calamity of no ordinary magnitude, and as a national sin which sheds a melancholy gloom over our future prospects. From a share in the guilt no individual can be free who does not engage zealously in every promising scheme of counteracting and suppressing so great an evil. It is difficult, as has been intimated, to prescribe adequate remedies for so dangerous a malady. The following are suggested as the only practicable means of effectuating a change for the better, which have presented themselves to my mind.

1. All who regard this evil in the same light with the writer should unite in petitioning Congress to lay a heavy tax on domestic distilled liquors. If a tax should be imposed, it would operate to some extent at least to suppress the evil. I take it for granted, that the tax now imposed upon stills is so extremely small, as to have scarcely a perceptible effect. If the petitions should not be successful, they would at least awaken the attention of the public to the nature of the subject; and this would of itself be a great achievement.

2. Moral Societies should be formed, wherever they can be

formed, with an express intention to discountenance and prevent drunkenness and every approach to it; and particularly to discountenance the manufacture and the use of domestic spirits.

3. Every method should be adopted, which promises to expose to public view the greatness and odiousness of the evil. It should be pourtrayed in all periodical publications; tracts and sermons against it should be published and extensively circulated; and no expedient should be left untried to represent its true character.

4. Christians should earnestly intreat, that God would bring about a national repentance and reformation; that all our evil passions may be subdued; that no abuse or perversion of the Divine bounty may be found among us; and that we may not provoke our merciful Creator to withhold from us those supplies which are necessary to our comfort, and even our existence.

A. B.

REVIEWS.

XLIX. *A Sermon delivered in Boston, Sept.* 16, 1813, *before the American Board of Commissioners for Foreign Missions, at their fourth annual meeting. By* TIMOTHY DWIGHT, D.D. L.L.D. *President of Yale College. Published by request of the Board.* Boston; S. T. Armstrong, pp. 34. Price 25 cents.

We are peculiarly happy to announce the publication of this discourse; a discourse heard from the pulpit with profound attention by a very large and respectable audience, and calculated to make a lasting impression in favor of missions. As a deliberate and solemn testimony to the truth on this important subject, borne by a highly respected minister of the Gospel who presides over one of our most favored literary institutions, it is extremely valuable; as an exhibition of superior and cultivated mental endowments, employed on a noble and most delightful theme, it is entitled to great distinction; and as a specimen of persuasive eloquence, prompting to beneficent action, it will rank high among the best writings of modern times. As we design to enrich our pages with copious extracts, we shall not deem it necessary to enter into a particular examination of all the parts of this sermon; nor to dwell upon its many excellencies, as a composition. Of these, the prominent one is the natural flow of elevated thoughts from a grand and ennobling subject of contemplation.

The text is found in John x, 16. *And other sheep I have, which are not of this fold. Them also I must bring; and they shall hear my voice; and there shall be one fold, and one Shepherd.*

This beautiful passage of Scripture is explained with great felicity, and at considerable length, as teaching, that 'Christ had other disciples beside those of the Jewish nation and of the time when he was speaking; that to collect them from every part of the world

ıe of the great duties of
fice; that when he calls,
vill know and acknowledge
ıs their Shepherd, and
fully obey the summons;
ıere shall then be one fold,
le church, a single assem-
his disciples, one in their
:ter, their life, and their
ation; and that he will be
ood, the only Shepherd.'
, 5. In dwelling on this
nation, and after stat-
at the "visible and glori-
nion of Christians," which
:en previously described,
not, indeed, be perfectly
ıplished, until *the heavens*
be no more, the preacher
sses himself as follows:

l, the period is advancing; it is
ng; in which Christians will be
ıonorably united in the present
The morning is even now ap-
ng towards the horizon, and at no
period will actually rise upon this
orld, when all distinctions of party
t, of name and nation, of civiliza-
d savageness, of climate and color,
ally vanish. The day is approach-
en the traveller, who takes his
over the globe, will find Christians
y clime, inhabiting every city, and
in his course. Churches will ever-
re gladden his eye; and Hymns of
ı'brate upon his ear. From *Zem-
Cape Horn*, from *California* to
the heralds of Salvation will re-
astonished audiences with an en-
g voice the story, brought from
to the Shepherds of *Bethlehem:
you is born in the city of David
ior, who is Christ the Lord.*"
ghout this vast extent, the happy
dium, united in a single, solemn
ıe, will exclaim, "*How beautiful
mountains are the feet of them,
ing good tidings; that publish
that bring good tidings of good;
blish salvation; that say unto Zi-
by* God *reigneth*"!" pp. 7, 8.

e *other sheep* of Christ are
represented as being, in
tural language, *a great
tude which no man can num-*

ber, and the gathering of this multitude into *the one fold* is exhibited as being the very end for which Christ was constituted *head over all things unto his Church*. The plan of the sermon is next developed by proposing these three questions: *What things* are to be done to complete this glorious end? In *what manner* are they to be done? and *By whom* are they to be done?" p. 9. In answer to the first of these inquiries, the preacher very eloquently discusses these propositions. "1. The *views* of mankind concerning religious subjects are to be extensively changed. 2. A mighty change, also, must be wrought in the *disposition* of man. 3. The change will not be less in the *conduct* of men."

We quote the whole of what is urged, under the first of these heads.

"It will not be questioned, that Truth is invariably an object of the Divine complacency; and Error, of the Divine reprobation. As God *rejoices in his works*; so it is impossible, that he should not be pleased with truth; which is only a declaration of the state of those works, of his agency in accomplishing them, and of his character, displayed in that agency. Error, which falsifies all these things, must, with equal evidence, be odious to him. As little can it be questioned, that truth is the instrument, through which we are *sanctified, and made free from the bondage of corruption*. Beside the passages of Scripture, to which I have directly alluded, there are others, too numerous to be mentioned at the present time, which are equally express and decisive. "*The Gospel*," says *St. Paul*, "*is the power of* God *unto salvation, to every one that believeth.*" "*Of his own will begat he us*," says *St. James*, "*by the Word of truth.*" "*Who were born*," says *St. Peter*, "*not of corruptible seed, but of incorruptible, by the Word of* God." Hence, *to know the truth, to walk in the truth, to be of the truth, to believe in the truth, to receive the love of the truth, and to abide in the truth*, are

phrases, synonymous with the character of Christians, or good men; or, in other words, with Evangelical virtue: while the contrary phraseology is adopted every where in the Scriptures, to denote, in the same definite manner, the opposite character of sin. Nor can it be doubted, that truth, with respect to every subject, is one thing only; like its Author, *the same yesterday, to-day, and forever.*

"But the views, which mankind have hitherto entertained concerning religious subjects, and those of the highest importance, have been endlessly various and discordant. Among the western heathen Philosophers, *Themistius* declares, there were more than two hundred sects, widely differing from each other concerning these subjects. *Varro* was acquainted with two hundred and eighty-eight different opinions, adopted by these persons concerning the supreme Good; and with three hundred, concerning God. Many volumes have been written, and many more might be written without repetition, for the single purpose of reciting, and explaining, the different apprehensions of this class of mankind concerning things, of high moment in the religious system. Among the various schemes, adopted by these men, with respect to each religious subject, it is mathematically certain, that one only can be true. The rest, beyond debate, are mere collections of errors. These errors, also, are in many instances radical: and those, who hold them, cannot, so long as they hold them, be united to the flock, or gathered into the fold, of the Redeemer. Into this flock, into this fold, no man, who is a worshipper of *Jupiter, Venus,* or *Bacchus,* can enter. It is impossible for a man to make his way to Heaven by the oblation of human sacrifices; or by religious suicide. He, who prostrates himself, before a calf, or a cat, or finds his god in the stock of a tree, cannot, without an entire revolution in his character, be accepted by Him, who hath said, "*Confounded be all they that worship graven images.*"

"When *Pilate* proposed to the *Jewish* rulers and nation to release Christ to them; they said, "*Not this man, but Barabbas.*" When he said again, "*What will ye then, that I shall do with him whom ye call king of the Jews?*" They exclaimed, "*Crucify him; crucify him.*" When *he washed his hands before the multitude, and said,* "*I am innocent of the blood of this just person;*" they all answered, "*His blood be on us, and on our children.*" To this day, the same spirit is retained by their descendants. They are, still, more hostile to Christ *than* to any other person, and to Christ*ianity* than to any other religion. The very curse, which their ancestors invoked, appears still to rest upon them: and their hardness of heart is, according to the prediction of their great prophet, a *by-word, and an astonishment, to every nation, whither they have been driven.*

"The glorious person, who was so grievously persecuted by this unhappy nation, declared to his persecutors, "*If ye believe not, that I am he, ye shall die in your sins.*" It cannot be doubted, that this declaration extends its terrible efficacy, with equal certainty, to every subsequent generation. The *Jews,* therefore, can never be brought into the fold of Christ, until they renounce their unbelief, and essentially change their views concerning the Savior of men.

"The *Koran,* so far as it is not copied from the Jewish and Christian Scriptures, is a mass of falsehoods; and its author was by way of eminence *the false prophet;* the most successful, and the most mischievous, impostor, who has ever attempted to pervert the faith of mankind. Whenever men *are turned unto fables, they turn away their ears from the truth.* Even the sound doctrines, which their leader derived from the Bible, and pronounced to be the word of God, *Mahommedans* appear, from the beginning, to have universally disregarded, and forgotten; and to have continued their faith to the miserable inventions of the deceiver. Christ, acknowledged by *Mahommed* to be a prophet from God, they have entirely disbelieved. His doctrines they have rejected from their creed, and his precepts from their moral code. Their faith, hope, and obedience, they have restricted to the instructions, promises, and precepts, of the Koran. This, indeed, is far from being strange. *The iron and the clay,* although they may seem to be parts of the same *image,* can never be united. The doctrines of *Mahommed* are only hostile to those of Christ. He, who receives the one class, will, therefore, certainly reject the other. Besides, a judicial sentence has gone out against the impostor, and his followers. "*If any man,*" says *St. John,* "*shall add unto these things; God shall add unto him the plagues, that are written in this book: and, if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life.*" A change, therefore, a mighty change, must be made in the views of the *Mahommedan* world, before its millions can be numbered in the flock of Christ.

Of the *Antichristian* doctrines it cannot be necessary to make a very particular mention at the present time. The idolatry of the *Romish* church is even more

ble than that of the heathen; fed with all the pollution, at- the Scriptures to that of the e idols are, here, set up in the Jon; at the foot of the mercy distely before the Urim and ; and in the very skirts of the

The idolatry is practised be- gross; and openly insults the the Savior. The endless ternal services also, in which of Religion is placed; *the vain the incense*, that *is an abomi- e new moons, and sabbaths; of assemblies*, which GOD *can- with; the solemn meeting, iquity; the appointed feasts, soul hateth*, and *is weary to* absolutions, and indulgencies, ie hierarchy *exalts its throne stars of* GOD, and says, "*I will Most High;*" force upon us an conviction, that these *Augean* must all be washed away, be- *emish* world can become clean t of the Creator.

It necessary to dwell, here, up- *n and deceitful philosophy of hich is after the traditions of he rudiments of this world; and Christ.* The Atheist must be- there is a GOD; the Sceptic, is truth, of infinite importance are well-being; the Deist, that Revelation; the Materialist, that ul, accountable and immortal; list, that there is good superior enjoyment, which must be l found, if he is ever to be hap- the grave; and the Practical , that he must not only assent, also, and obey with the heart; er can be blessed in this world, d in that which is to come.

, the same change of views must a Protestant nations. All the an doctrines, which the inge- labor of man, which the pride phy, the love of sin, the wish to it with quiet and safety, and st desire to blunt the stings of here, and to escape from a tribution hereafter, have forced invent, or violently compelled tures to declare, will all vanish with the *idols* of the Heathen, *the moles, and to the bats;* se, who hold them, can be as- h the fold of the Redeemer. st be acknowledged, not only as , but as a Savior; not only as ple, but as our propitiation; not r forerunner into the heavens, r intercessor, also, before the GOD; not only as *come in the s over all*, GOD, *blessed forever.* With *Paul*, men must *determine to know nothing*, as the way of salvation, *but Je- sus Christ and him crucified;* and Min- isters must feel the tremendous import of the anathema, denounced against him, *who preaches any other Gospel, than that which Paul preached.* Men must cease to create meanings for the Scrip- tures; and permit GOD to speak for him- self. Universally there must be through- out the world *one Lord* acknowledged, *one Mediator, and one faith.*

"This change in the doctrines of men is indispensable to the great end, men- tioned above, because the character will ultimately accord with the doctrines which are actually believed, to such a degree, that no man is better, and almost every one worse, than the doctrines which he embraces, declare; because truth only, conducts the heart to righteousness, while error leads it only to sin; and be- cause truth is the sole instrument of our sanctification." pp. 9—15.

At the close of the discussion of the change to be effectuated in the conduct of men, the fol- lowing vivid description of the general influence of religion is so admirable, that we are unwil- ling to omit it.

"Then *Religion* will resume her proper station; and no longer be subordinated to pleasure, gain, and glory; to frantic scram- bles about place and power, and the ag- grandizement of wretches, who steal into office by flattery and falsehood, in order to riot on peculation. From Heaven will she descend, *clothed with a cloud, and a rainbow upon her head: her face, as it were, the sun; and her feet, pillars of fire.* In her hand she will hold *a little book:* and that book will be opened to the eyes of all the nations of men. On its pages they will read, in lines of light, "*Now is come salvation, and strength, and the kingdom of our* GOD, *and the power of his Christ.*" GOD *himself will dwell among* the great family of *Adam, and be their* GOD; *and they shall be his people.* The joy, which is kindled in heaven over re- penting sinners, will be renewed, not over one solitary convert, but over *nations born in a day.* The path to Heaven will become the great highway of mankind; not wandered over by now and then a lonely traveller, but crowded with hosts: while the broad road to perdition will be untrodden and desolate. *The skies will pour down righteousness; and the earth open, and bring forth salvation.* Above,

phrases, synonymous with the character of Christians, or good men; or, in other words, with Evangelical virtue: while the contrary phraseology is adopted every where in the Scriptures, to denote, in the same definite manner, the opposite character of sin. Nor can it be doubted, the truth, with respect to every subject, one thing only; like its Author, *the same yesterday, to-day, and forever.*

"But the views, which mankind hitherto entertained concerning subjects, and those of the highest importance, have been endlessly discordant. Among the wisest Philosophers, *Themistius* [illegible] were more than two hundred, widely differing from each other. *God is* to be these subjects. *Ver* [illegible] with two hundred [illegible] ent opinions, adv [illegible] concerning the [illegible] three hundred volumes hav [illegible] more migh [illegible] for the sh [illegible] plaining this cla [illegible] high [illegible] Ame [illegible] ther [illegible] sat [illegible] or [illegible] d [illegible]

by the Jews of the truth of Christianity; *that* this conviction will be succeeded by a divine influence, *which* will convert to God this long estranged people; and *that the* restoration of the Jews *to their* own country will awaken *in all* nations a conviction of the reality and excellence of Christianity,—a conviction to be followed, in like manner, by a divine influence, under which the world shall be rapidly and universally renewed.

The whole of the answer to the third question, which is necessarily much more brief than we could have wished it, is as follows:

"The third question; "By whom are these things to be done?" admits but of one answer. They are to be done by Protestant nations; and, extensively, by Us. In other words, they are to be done by those, to whom God has given the means, and the disposition.

"On this subject there can be no debate. The time for doubt is past. The very cure, [illegible]. Missionaries already in appears [illegible] have run to and fro and knowledge [illegible] increased. per [illegible] Gospel of the Kingdom is already [illegible] in *Greenland*; in *Labrador*; *Tartary*, in *Hindostan*; in *China*; in *New Holland*, in the Isles of the *Pacific Ocean*, and the *Carribbean Sea*; in *Southern America*, and in the *African* deserts. *The voice of Salvation, the song of praise to* JEHOVAH, echoes already from the sides of *Taurus*, and trembles over the waves of the Ganges. The Bible has travelled round the Globe. The *Esquimaux* now turns over the pages of the Gospel, written in his own tongue: the wild inhabitant of the *Cuban* has dropped the Koran; and reads with wonder, hope, and joy, the tidings of the Savior: and the poor wanderer of *Caffraria* listens to the hymn, sung from heaven to the Shepherds of *Bethlehem*. From land to land, and from sea to sea, *the Word of* JEHOVAH *runs, and is glorified;* and throughout its divine career sheds, like its Author, light, and life, and happiness, on this benighted world.

"In such an enterprise, *all, who engage in it, must be united.* Consider how vast the work is; over what an extent of the earth it is to spread; what countless millions it is to reach; what a multitude of hands must be employed; what a multitude of hearts; what a multitude of prayers; what extensive contributions are necessary to supply the expense; and how many heralds of salvation must proclaim *the glad tidings of great joy.* In such a work, should all Protestant nations unite; and all the individuals, which those nations contain; how imperfectly sufficient would their labors appear to the human eye, for the successful accomplishment of an enterprise so vast, a consummation so divine?

"If Christians do not unite their hearts, and their hands, they will effectuate nothing. Solitary efforts will, here, be fruitless. Divided efforts will be equally fruitless. Clashing efforts will destroy each other.

"It is a shame, for those, who wear the name of Christians, not to unite with other Christians in such a purpose, as this. It is not the purpose of a sect, a party, or a name. It is not a purpose of superstition, bigotry, or enthusiasm. It is a purpose of God; an object of the highest complacency to Infinite wisdom. Shall not those, who *have been made to drink into one Spirit*, show themselves, while professing to aim at such an object, to *be of one accord, and one mind?* Shall not forms, and modes, here be forgotten; and, so far as the attainment of this mighty end is concerned, all names be lost in that of Christian, and all diversities amalgamated by the piety and benev-

ospel? Shall not those, who Christians, prove by their is divine undertaking, that ed, the flock of Christ; that one fold; and that they are pherd?" p. 22—24.

reat our readers to l the *universality* of which is so forcibly on the conscience, in ing paragraphs. Let us unite in this great enlightening the na- hem unite with a zeal y proportioned to the and glory of the cause; nion will make the as well as delightful. public spirit were to print the Bible, t missionaries, cate- schoolmasters among n, as has been mani- great communities, in the world, to support uip fleets, build cities, m other great works, w to extend national or gratify national all, who give satisfac- nce of being real , should with one heart ublic spirit in the ser- ir Lord, equal to that xhibited by the men of in the prosecution of which is valuable in nation, a new and glo- would at once dawn kind;—an era infinitely all preceding times, enevolent associations, d conducted on a large concerned. Good men iently view charitable necessarily confined to ttracted scene of oper- They seem never to cted, that the expense rting a thousand mis- and schoolmasters, is not greater than that of support- ing a thousand soldiers in active service. The second and third rate nations in Europe, have al- ways felt able, in modern times, to keep a military establishment of from fifty thousand to one hundred and fifty thousand reg- ular troops. What sums might be raised to extend the domin- ion of the Prince of peace, if a proportionate zeal were in oper- ation to support the soldiers of the cross.

On the subject of the univer- sal obligation to diffuse a knowl- edge of Christianity, we shall now introduce a paragragh from the speech of Mr. William Smith, delivered in the British House of Commons, on the act which opens India to the labors of missionaries. He had stated, and commented on, some of the enormities of the Hindoo wor- ship, when he proceeded as fol- lows:

"Facts like these convinced him not only of the necessity of some step being taken to meliorate the condition of such a people; but when he recollected that these barbari- ties were probably performed under the eye of the British Government in India, it was indeed a lamentable and most culpa- ble indifference not to put forth a helping hand, and attempt to prevent it. Prefer- ing, as he did, the mild and rational sys- tem of Christianity, and strongly depre- cating the pernicious system of Hindoo superstition, he could not persuade him- self but what it was the duty of the Brit- ish Legislature, of every body of men, of every *individual*, in a country professing itself to be Christian, to seek, by every prudent means, to bring about that im- provement, which must inevitably, though gradually, abolish the exercise of rites so shocking to reason and humanity." Ch. Ob. for Aug. 1813. pp. 494, 495.

We have quoted the forego- ing sentences, not on account of any peculiar vigor of thought, or expression, contained in them, but to present our readers with

the deliberate opinion of a grave statesman, who had his mind principally intent upon the temporal improvement of the Hindoos. If such a man thought it the duty of *every individual* in a country professing itself to be Christian, to promote the happiness of pagans in this life, by laboring to proclaim Christianity among them, how much more will this duty be felt, if the mind be directed to the everlasting glory of which all genuine converts from idolatry will participate.

The remainder of the sermon is occupied in urging 'the motives to engage in this honorable enterprise.' The first of these we cannot abstain from quoting entire.

"1. *The work to which you are summoned, is the Work of* God.

"My brethren, it is the chief work of God, which has been announced to mankind. It is the end of this earthly creation. It is the end of this earthly Providence. It is the glorious end of Redemption. It is the subject of the first prophecy, ever delivered to man. It was repeated in the second. It was reiterated in the long train which followed, in a thousand varieties of sublimity and rapture. The eye of the seer, extending a divinely enlightened vision down the vale of futurity, beheld, at an immense distance, this glorious object, dimly ascending above the horizon. Remote as it was, and obscurely as it was seen; it warmed his mind with wonder and transport. The prophet Isaiah, sublime beyond any other writer, accustomed to thoughts, fresh from heaven, and speaking with a tongue which emulates that of Angels, rises, whenever this subject is presented to his view, above himself; and lifts his wing for a loftier flight towards the angelic world. And shall not we, to whom this dispensation *is nigh, even at the doors*, catch a portion of his fire, and glow with a share of his ecstasy? We profess to love God. Shall we not unite with all the heart, to further the divine purpose, for which he made the earth and the heavens? We profess, that we have believed in Christ. Shall we not advance with our utmost powers the exalted end of his labors and su
Here, *He, for whom are all thi
by whom are all things, in bringi
sons unto glory.* Here the Red
multiplying the trophies of his g
the many crowns of his final
This is the great harvest of the w
is now about to *send his angels,*
his elect from the four winds
would not unite himself with
ers in such an employment?"

The second motive
stated: "*The present is the
time for this glorious
ing.*" The preacher havi
served, in substance, that
all judicious commentat
gree, that the millennium
be very distant; and
sketched out, with a m
pencil, some of the pr
features of the wonderful
formation to be experien
mankind; bursts forth in
lowing eloquent strain, d
tive of the universal piet
witnessed on the Sabbath

"How astonished must the
how delighted the heavens, to b
Sabbath dawn with serenity and
on *Japan;* and moving slowly,
emnly, round this great world,
evening lustre upon *California;*
the earth, one vast altar, and th
magnificent temple of Jehovah;
with incense, offered up by the
congregation of man? Who doe
cern, that the centuries, which
before the specified date, will be
period for the accomplishment
work as this? Who will not re
take courage, when he hears it p
from heaven concerning this ve
'I, Jehovah, *will hasten it in it*
p. 27.

This passage is succe
additional reasons for co
ing the present as the
time. They are worthy
most diligent attention.

"The present is the proper ti
because this work is actually be
begun upon an astonishing scale.

hat so many persons should have
; that such persons should have
; that they should have rooted
ich Christian catholicism; that
ejudices, which have hitherto
, and spots, on the divine re-
ligion, should have disappeared;
otions should have been so ex-
so liberally, so ardently, made;
rs should have mingled in one
plication from a thousand lands;
ble should have traversed the
the flight of an Eagle; and that
s should already have proclaim-
gs of eternal life to the four
the earth? The streamlet has
ome a river: the river will soon
o an ocean. Should these
se; should this spirit expire:
generations of men may pass,
same mighty advantages will
ore even the attempt may be

is a crisis in all human affairs.
almost ensures success: if lost,
is lost with it. Sow in season;
ill reap a rich harvest. Sow
n; and you will reap nothing.
at purpose before us *the pres-*
that crisis. Look at these
summoned them together.
ir efforts. God inspired them.
heir success. The blessing
ted it descended from God.
of his Providence, *powerful*
Majesty, calls to us, "*Go for-*
. 28.

hird motive is found in
essity of this work."
discussion of this topic,
cupies five pages, and
s the discourse, we
ch at a loss which part
. The first of the fol-
paragraphs closes in a
so eloquent, so im-
and so perfectly de-
of the real state of
and of the encourage-
missionary labors, that
fixed upon it. The
xpatiates on the value
ingle immortal soul.
d describes the great
ation of successful at-
save the heathen, and
sublime conclusion of
y admirable discourse.

"*The whole world,*" says *St. John*, speaking of his own time, "*lieth in wickedness:*" lieth, (for such is the indication of the original,) as a man slain lies weltering in his blood. How extensively is this strong picture a portrait of the world at the present moment? Cast your eyes abroad over this great globe, and mark how vast a portion of its surface is, in the moral sense, an immense field of death; a place of graves; a catacomb, where souls are buried, to wake no more. Look narrowly. Not a limb moves; not a bosom heaves. Listen. Not a sound trembles on the ear. Life has vanished: and solitude, and silence, brood over this receptacle of departed men. Who would not obey the voice, which commands, "*Take ye away the stone from this cave;*" *while the* Son of God stands before the entrance, ready to call to each of its slumbering inhabitants, "*Lazarus come forth!*" " pp. 28, 29.

"The great duty before us is to rescue men from sin and perdition. All numbers halt; all comprehension, beside that which is infinite, sits down in despair; when the worth of the soul, and the import of its eternal happiness or eternal woe, are to be estimated. Ascend on the wing of thought to the world of life. Station yourselves before the throne of infinite Greatness. Behold there an immortal mind, no longer a rebel against its Maker, no longer an outcast from his kingdom; but a child, *an heir of* God; *a joint heir with Jesus Christ* to the heavenly inheritance: its sin washed away in the blood of the Lamb: its conflicts ended: its victory achieved: its crown of glory won: and its career of transport commenced, to improve and brighten forever. Weigh this mind, and the blessings treasured up for its enjoyment, with the silver and the gold, the pains and the labors, which you, and all others, may be supposed to contribute for the accomplishment of its salvation: and you will pronounce them all *nothing, less than nothing, and vanity.* Weigh against such a mind, the world, which we inhabit. Weigh against it the universe, with all its worlds, and suns, and systems: and you will pronounce them, *the drop of the bucket, and the small dust of the balance.*" pp. 30, 31.

"You are not to rejoice merely in beholding the renovation, virtue, and happiness, of a world. You are not merely to follow in thought a single sanctified spirit, or millions of such spirits to the realms of glory. The day is on the wing in which we, and they, shall *hear the voice of the Archangel, and the trump of* God, summoning *all who are in their graves to*

come *forth*. What thoughts will it then awake in the soul; with what emotions will the bosom heave; when the eye looks round upon the divine assembly of perfect minds, re-united to bodies, raised in incorruption, power, and glory; to be conscious, that even one immortal being has been rescued from the second death, and placed in the possession of endless life. How will the heart labor; how will the soul expand with vast conceptions; when it beholds, not one, but hundreds, thousands, millions, led by the efforts of ourselves, and our contemporaries, from the east, and the west, from the north and the south, to the right hand, of the Judge; and acknowledged before the universe as his friends and followers. And O, my brethren, with what ecstacy shall we accompany them to Heaven; seat ourselves by their side; learn from them the story of their salvation; and hear, pronounced by their own lips with a gratitude, which will increase forever, "The glory of this delightful world, the blessings of this immortal life, we owe first to GOD, and next to you!" *Unto Him, that loved us, and washed us from our sins in his own blood; and hath made us kings, and priests, unto* GOD, *even his Father: to him be glory, and dominion, forever and ever!* AMEN." pp. 32, 33.

We hope our readers will not be satisfied with the foregoing extracts, copious as they are, but will procure the sermon for themselves. We can assure them, that a perusal more than once repeated has not diminished our admiration of it, as a splendid piece of composition, or as a just and forcible appeal to Christians in favor of the missionary cause.

1. *A reformation of morals practicable and indispensable: A sermon delivered at New Haven, on the evening of Oct.* 27, 1812. *By* LYMAN BEECHER, *Pastor of the First Church in Litchfield, (Conn.)* New Haven. 1812.

Constitution of the Massachusetts Society for the Suppression of Intemperance. And Report of the Board of Counsel for the anniversary of the Society, May, 28, 1813.

Connecticut Society for the promotion of Good [illegible] Formed in Hartford, May 1813.

THE events of the last quarter a century, and the signs of present times, are without allel, in the history of the Since the commencement period, the wheels of Prov have rolled on with unexa rapidity, *shaking terribly earth* in their progress threatening still deeper and awful concussions, than yet been experienced. this period, *the fountains great* moral *deep have been en up*, and an overwhe flood of infidelity has de some of the fairest portions globe. Within this mem period, every thing, almo been great. *The devil ha down with great wrath.** his dark banner, the bea the false prophet have mu a mighty host, for the subv of all existing governmen the destruction of Christ The wicked, every where been giants in wickedne in many instances gia power. While they have ed triumphantly throug earth, they have blasphe *set their mouth against the ens*,† and madly attemp overthrow the pillars, th port the throne of Omnip Military operations have conducted on a treme scale, and the storm of w again and again, swept

* Rev. xii, 12. † Ps. lxxiii

he whole continent of with a fury and rapidity nknown and unthought re. Veteran armies en destroyed and king- onquered, almost in What are now called irs of outposts would have been considered battles. The customa- ies of the modern Sen- through populous and nations in arms against e been such as Hanni- Cæsar would have deem- lness to attempt. The lominion has increased extension; and the f war, which had al- nsumed nearly every aluable throughout a t of the old world, have extended, till the two ontinents of Europe rica are wrapt in one laze.

re bless God, that *in has remembered mercy:* e is a bright, as well as ide to the cloud, that gs over the earth. If *y has been coming in ood, the Spirit of the lifted up a standard him.* If infidelity has a rank and noxious n, the servants of the gh have been strength- now it down. If the produced Philistines, has raised up Samsons them or put them to f the armies of the liv- have been defied by a n of Goliahs, there been wanting Davids hem with the sling and . If great efforts have ade to destroy the great and successful efforts have also been made to *lengthen her cords and strengthen her stakes.* If the prince of darkness has put forth all his strength, the Lord has shown himself stronger than he. If the apostles of infidelity and error have been unusually numerous and zealous, so have been the heralds of the cross. If the furnace of Babylon has been heated seven times hotter than usual, the servants of Jehovah have been seen walking untouched in the flame. If *evil men and seducers* have been multiplying and *waxing worse and worse*, the disciples of Christ, we doubt not, have, at the same time, been increasing in numbers and in graces. If the Bible has been attacked with unheard of virulence and blasphemies, it has been defended with unexampled ability and complete success. If, in fine, the dragon has poured forth a flood out of his mouth after the woman, the earth has helped her by swallowing it up; and, in the mean time, the holy waters from the Sanctuary have begun to flow, in gentle, increasing and fertilizing streams, through the desolate regions of paganism.

Yes, (O cheering thought,) God is according to ancient promise *building the walls of Zion in troublous times.* It is within the short, but momentous period, which we have been contemplating, that HUNDREDS of Bible Societies, and almost all the missionary societies now in existence, have been formed. It is within this period, that Christians of various denominations, in Europe, Asia, and America, have brought their free-will offerings to God, for the promo-

tion of his cause, with a zeal, and *largeness of heart* never equalled since the days of the Apostles. And it is within this period, more especially the latter part of it, that efforts to do good, whether on a large scale or a small one, whether at home or abroad, have been eminently crowned with the Divine blessing.

Perhaps some of our readers may be ready to think, that in the preceding remarks, we have lost sight of the sermon and the societies, which are placed at the head of this article. We can assure such, (if such there are,) that though our eye may seem to have wandered, we have steadily kept in view the point at which we aimed, when we sat out. The infant societies of Massachusetts and Connecticut for promoting good morals, are not, indeed, such firm and lofty pillars in the spiritual temple which God is now building on earth, as are the British and Foreign Bible Society, the great English missionary societies, and many other similar institutions. But we certainly regard their formation as among the auspicious events of the present day, and indulge the pleasing hope, that under the smiles and guidance of a gracious Providence, they will speedily attain to the vigor and strength of manhood, and bear a distinguished part, in bringing about a general and thorough reformation—that they will stand as sentinels before the Ark of God; and *waxing strong in the Lord and in the power of his might*, will *do exploits*.

Mr. Beecher's sermon first claims our attention, as it was preached antecedently to the organization of the above named societies, and with the avowed object of pointing out the instant necessity of vigorous and united efforts, on the part of all the wise and good, for the preservation of our moral and religious institutions. The discourse is characterised by perspicuity, plainness and good sense. We regard it as a handsome specimen of clear, strong thinking, and good writing. The sentences are generally short, simple and pointed. The style is every where manly, often distinguished by a nervous conciseness, sometimes boldly figurative, and towards the close marked by a good degree of genuine pathos. The thoughts, for the most part, are *quasi* familiar; i. e. such as, when suggested, make us wonder why they never struck us just so before. The divisions are natural, and the various illustrations striking. Mr. Beecher comes, like a man of business and skill, directly to the point. He "speaks right on." He is too ardent in the pursuit of his object, to turn aside after flowers, or even to gather them, when they come in his way. If he was ever troubled with the temptation, which so easily besets many writers, to sacrifice strength to smoothness, and *sense* to *sound*, he has evidently triumphed over it. Not that he appears to be an enemy to all ornament, or to despise the use of the file. For if his periods are sometimes abrupt, they are often well turned, and never obscure. If the bones and sinews and muscles are in some places rather too visible, in others they are handsomely, if not elegantly, covered. If his figures are not invariably

l throughout to the full
n of a mere critic, they
ously chosen, and perti-
roduced.
is time to give our read-
portunity to judge of
urse for themselves, so
can do it, by present-
with a brief analysis,
extracts. The text is
Ez. xxxiii, 10 *There-
hou son of man, speak
house of Israel, Thus
saying, if our transgres-
our sins be upon us,
ine away in them, how
then live.* Mr. Beech-
rine from these words
a work of reformation,
ne of great moral de-
is a difficult, but by no
impracticable work."
trate and enforce this
he proposes,
consider some of the
s, which may be ex-
impede such a work,
show, that it is, not-
ling, entirely practica-

III. To consider some of the ways in which it may be successfully attempted: And

IV. The motives to immediate exertion.

The difficulties which the preacher anticipates, are such as result from the number and character of those who must be affected by such a work; particularly, from the selfish who thrive on the vices of others—from those whose friends are immoral—from the timid, falsely called peace-makers—from the indolent—from those who are too much absorbed in their own concerns to think of the public weal—from the slaves of popularity—from the unmanly dejection of some, and the unwarrantable expectations of others, that Providence will interpose to save us, without the use of means—from the cry of *innovation*, on the part of some, and of *no danger*, on the part of others.

(To be continued.)

RELIGIOUS INTELLIGENCE.

IPDEN BIBLE SOCIETY.

ty to an intimation in p. 330 of
, we now publish the address
ociety. We have observed,
rs of this kind receive from the
reflecting peculiar considera-
ney ought to receive it, as they
osed with deliberation, by men
ence, who have a benevolent
the best interests of the com-
nd of mankind. ED.

tians of every denomination.

of this address is to call your
a general, and as far as it is
universal distribution of the
ptures among all classes of

Very much has been done in every part of the world by societies formed in Great Britain for this purpose. In almost every part of the United States associations have been formed to accomplish this object; but much more yet remains to be done. We presume you cannot be ignorant of the unrivalled exertions made by the British and Foreign Bible Society, and of the very extensive success which has attended them. This society was first formed in the year 1804, and it appears by their last annual report, that in the last year they expended more than $146,000;*

* *During the year which ended with last April, that Society and other Bible Societies in Great Britain and Ireland expended about* $400,000. ED.

and had, in the whole, distributed very nearly 492,000 Bibles and Testaments. But as their views are directed to every part of the known world, their field of exertion is immense. In every part of the united kingdom of Great Britain and Ireland, auxiliary societies are formed, many of them having under them Bible associations, the principal objects of which are to provide the Scriptures for the poor in their immediate neighborhood. Several societies already have been established, in this Commonwealth and they are rapidly increasing. We trust that the inhabitants of this county will not be silent and inactive spectators of these exertions.

We will not for a moment suppose it possible that any can doubt the importance of the universal diffusion of the Bible among all classes of the people. "It is the Great Charter, which makes even the slave a freeman. How multiplied and extensive the evils for which human legislators can provide no remedy. They are to be removed only by that influence which reaches the heart. The diligent perusal of the Scriptures can scarcely fail to elevate the standard of principle, to raise the tone of morals, to tame the fierceness of the passions, to make men better in all the domestic relations of life;" better neighbors, better citizens and members of civil society. But when man is considered as an immortal being, and the Holy Scriptures as containing the words of eternal life, as revealing the will of God to man, as teaching the only way to glory, honor and immortality, all must unite in declaring them "*the pearl of great price*," to obtain which a wise man will sell all that he hath. *The law of the Lord is perfect, converting the soul—the testimony of the Lord is sure, making wise the simple—the statutes of the Lord are right, rejoicing the heart.* It ought ever to be remembered by us, that our ancestors came to this country with very little except their Bibles, that they might read and enjoy them without molestation; and that every thing valuable in our character or circumstances is to be traced to this book. All consider the Bible as the standard of truth, all appeal to it to decide their faith and practice. The object of the society therefore embraces men of every description. Whatever may be said of creeds and rules of discipline, none can object to the Bible without note or comment; all therefore, of every denomination of Christians, are bound to unite their efforts to spread it through the world.

It is possible some may imagine that there can be no great necessity for the interference of such a society as this; that the poor are or may be sufficiently supplied without its aid. We bless God that the Bible is so extensively possessed; we wish it were universally enjoyed. But we are convinced the fact is otherwise. From actual investigation it has been found that in this state and in Connecticut, as well as in other places, there is a very great deficiency: some are entirely destitute; some have had good Bibles; but they now possess only fragments; some copies are so torn and defaced that even expert scholars could not read them. There can be no doubt but that the same result would follow an investigation in this county. Ministers as well as others who have not thoroughly examined, will, to their surprise, find great numbers without Bibles. Let no one make this objection till he has been to every house, and upon actual examination found a sufficient number of whole and legible Bibles.

Will any one, prone to excuse himself from this charity, say that the destitute situation of the poor is their own fault. This is by no means universally true. But be it granted: they are not the less to be pitied or relieved. Do such objectors consider what merit of theirs gives them a right to the blessings which they enjoy. To what do you owe your birth and education in a Christian country? Who hath made you to differ?

Was not the Bible first given on account of the fault of man? Did not HE to whom all the prophets bare witness, the *Desire of all nations*, come to preach the Gospel to the poor—to redeem and to save those that were lost? Does it concern you to know how the objects of this charity might have done better? You give to supply the temporal wants of those, whose carelessness, whose follies, whose vices, have brought them into extreme distress; and you herein do well, to imitate him that sendeth his rain on the just and on the unjust.

You would be filled with horror and anguish, should you knowingly suffer one of your poor, improvident neighbors, to perish with hunger, when you could easily supply him with food. And will you feel no remorse, when you withhold the Bread of Life, and permit him to suffer everlasting destruction?

You direct medicine to be given to the poor when sick, though you cannot be certain that it will save him from death, and must certainly know that the time will come, when medicine cannot save him. Will you be so solicitous to save the dying body, and refuse your assistance to save the soul from eternal death, while you know that what you give may be the means of escaping the second death? Do you fear your gift may be abused? Accompany it with fervent prayer, that

s it may make it the men at all times. Remember ter he standeth or falleth. s less liable to be abused ıy other. To some it may savor of death unto death; n this is the case, and one despises it, the very Bible ses may be destined to great good. It ought to be men- ıtitude to the Father of at the time when He has hearts of so many to aid His holy word, He has most en those to whom it is sent, receive it with great thank- far as can be perceived, in s, a heart to obey it. Say *ly in vain is the word of to them.*

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ention will be paid, to sup- ıte in the county, either at reduced prices. The ıstitution, hold out an op- persons, to supply their ibles, at the same time that bute to the relief of the ne- id the funds of the society. is our immediate object, ort time to be able to con- stance, that all men, of ev- y read in their own tongue works of God.

e request all, to lend their evolent object. But min- spel, especially, are respect- ı to recommend, patronize,

Upon your exertions, we ly depend, in distributing ın direct your hearers to ptures, and will willingly g them to obtain them. from the distracted state these societies, the pros- ing. We most fervently everlasting Gospel may be very nation, and kindred, l people; and that all the h may speedily unite in the *Blessing and honor, glory unto him that sitteth on unto the Lamb, for ever.*

CIETY OF VIRGINIA.

pleasure of stating to our a Bible Society has lately under promising auspices, ıd one of the largest of the a. We publish the Address, les of the Constitution as lly interesting. The plan eems to have been formed on a large scale, and with reference to future widely extended operations. In this we rejoice. The address and the constitution distinctly recognize the claims of the heathen upon the charity of Christians. The same spirit, which prompts to active exertions in circulating the Scriptures among ourselves, will prompt to bestow the same blessing upon the heathen, whenever it shall be practicable.

It appears that Auxiliary Bible Societies were about to be formed in different parts of Virginia. ED.

ADDRESS OF THE MANAGERS OF THE BIBLE SOCIETY OF VIRGINIA, TO THE PUBLIC.

A SOCIETY for the distribution of the Holy Scriptures to the poor in our country, and to the Heathen, has been recently instituted in the city of Richmond. The Managers of this association solicit the attention of the public to the following brief statement of the origin and design of the institution, the interests of which they have in charge.

About ten years ago, an association was formed in England, under the name of "The British and Foreign Bible Society." It was soon perceived that this institution would be productive of the most important benefits, both to the Christian and Heathen world. Under the favor of Providence, it has been successful beyond the most sanguine hopes of its friends. The establishment of this society soon attracted the attention of the friends of religion in this country; and first in Philadelphia, afterwards in various other towns, in the United States, associations were formed for the charitable distribution of the Holy Scriptures. In imitation of this good example, a society has been established in our metropolis for the same purpose of love. For the general principles, according to which this institution is to be conducted, reference is requested to the Constitution, subjoined to this address.

It has been already stated, that the object of the society is the distribution of the BIBLE. It would seem needless, as well as arrogant, to recommend this *Book* to the Christian public. They who are acquainted with its doctrines, its precepts and promises; and have felt their life-giving influences, have written on their hearts a commendation of the Holy Scriptures, which supersedes the necessity of any other. To persons of a contrary character we would suggest, that these *writings* were given by inspiration of God; are profitable for correction, for reproof, for instruction in righteousness. They make known to us what God is; and the duty which he requires of man.—They afford

the best rules of "*holy living;*" and teach the only way to die happy. They are adapted to every age and nation: and to every variety in the circumstances of man.—They teach rulers to love righteousness; and the people to render obedience to the laws, and reverence to the magistrate. They teach husbands to be faithful, wives to be submissive, and children to be dutiful: They make humane masters, and honest, industrious servants: They lay suitable restraints upon the passions of the young, and afford strength to the old.—They are our guide in perplexity, our comfort in sorrow, our stay and support in the hour of death. The light that beams from them, illuminates even the darkness of the grave, and enables us to see beyond it a "better country" than this, "even a heavenly." In a word, they fit us for both worlds, for earth and heaven, for the life that now is, and for that which is to come.

They who cordially receive the Scriptures esteem them their best treasures but do not wish, like the miser with his gold, to lock them up in a *sure place* and debar others from the use and enjoyment of them. When once the word of God enters the mind, and is received in love into the heart, it creates the desire that others may feel its salutary influence, and rejoice in its consolations. When once this treasure is duly valued and truly enjoyed, the wish is excited that the whole human family may partake of it. Hence, the efforts now making to circulate the Scriptures. Hence have originated numerous institutions in our own, and in other countries, whose object it is to make known divine truth to all the nations of the earth. To aid in the great and glorious work of spreading the *glad tidings* of great joy through all the world, is the object of the Bible Society of Virginia. Already, that stream of heavenly mercy, which for ages had been confined and limited in its course, has begun to flow into all lands, and to diffuse through them its fertilizing influences. It is now allowed us to hope, that at no distant period, and chiefly through the instrumentality of Bible Societies, "Rivers of gladness will water all the earth, and clothe all climes in beauty." Even now the solitary place is made glad, and the wilderness buds and blossoms as the rose. To aid even in the smallest proportion, and as the humblest instruments, in the establishment of Christ's kingdom in all the earth, will be an honor in the judgment of the Managers of the Bible Society of Virginia, in a very high degree transcending any thing, and every thing, that the world can bestow. They therefore affectionately, and respectfully invite Christians, of every creed and denomination, to unite with them* (as they may well do) in this labor of love; and let there be an undivided effort to communicate to the whole human family, the light and the hope, and the peace, which the Gospel affords.

That there is at present great need for the exercise of this charity, is most manifest to any impartial inquirer. Wide is the dominion of sin in this world. Dark is the cloud of ignorance and error now covering the earth. Unnumbered millions of the human race are now under the influence of Mahommedan delusion, or involved in heathenish darkness.—Who can contemplate the wretched outcasts of Africa, the miserable victims of Hindoo superstition, or the savages of our own wilderness, engaged in their obscene and bloody rites, misnamed religion, and not feel the invincible persuasion, that Christians, who rejoice in the blessed hopes of the Gospel, ought to contribute a portion of "their substance," for the purposes of sending the messages of Heavenly mercy to these benighted nations?—But if these objects of charity should appear to be too remote, to excite an interest in the breast of any among us, let us look at home. We are called a Christian people, and with good reason we rejoice in the light which shines around us; but there are numbers in this highly favored land of ours, who have no Bibles. In the neighborhood of our large towns, on both our eastern and western frontier, and among our soldiers and sailors, the Bible might be distributed to great advantage. Recent as is our institution, application has already been made in behalf of the poor who are destitute of the Scriptures. Should the Bible Society of Virginia be able to furnish the word of life to all *the poor* in our state, even this work will be a work of love to be had in everlasting remembrance. But in addition to this, it will be a great convenience to many, not absolutely unable to purchase the Bible, to be supplied with the Scriptures at prime cost. And further, there is reason, from what has taken place in other countries, to entertain the hope, that many who have hitherto neglected the lessons of heavenly wisdom, will be excited by the exertions of the Bible Society of Virginia, to study the Scriptures.—Whether then we regard our own countrymen or the Heathen; the poor or the rich; we shall see that Providence opens a field of useful labor for us; and we shall find powerful motives to the most vigorous exertions in behalf of our institution.

And as there is great need of Bible So-

* *The Scriptures are to be distributed without note or comment.*

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tain opened in Mount Zion, and sing the praises of the Lamb of God that taketh away the sins of the world. Through the instrumentality of Bible Societies, the abodes of misery have been made to resound with the voice of gladness. The child of sickness and poverty has been made partaker of heavenly consolation, and has been taught to seek a place in that country where there is no sickness, nor sorrow, nor death; a portion in that inheritance, which is incorruptible, undefiled, and never fadeth away.

One other motive will be submitted for consideration before the close of this address. In times of danger the favor of Heaven, is the safety of a nation,—"If God be for us, who can be against us."—But to obtain this favor we must do the will of God; we must imitate him who hath taught us that "it is more blessed to give than to receive;" We must not forget "to do good and to communicate, for with such sacrifices God is well pleased."

The Managers of the Bible Society of Virginia would then make a solemn and affectionate appeal to the people of this state, in behalf of the poor and destitute, the ignorant and erring, both in our country and among the Heathen: And would call upon them, as men, as patriots, as Christians, to aid in extending the saving health of the Gospel to all nations.—Thus will the blessing of souls ready to perish come upon you, and thus, your gold and silver, instead of "eating as doth a canker," will make to you friends who will receive you into everlasting habitations; and finally, thus will the blessing of Almighty God "which maketh rich and addeth no sorrow therewith," be bestowed on you and your beloved country. Let all those whom Heaven hath blessed in their store, contribute to this noble charity. Let auxiliary societies be formed in every county and town in our state, to correspond with the parent institution, afford their contributions, and receive such supplies as are necessary:—in a word, let Virginia be one great Bible Society, vigorously exerting itself to diffuse widely as the ruin produced by sin, the remedy provided in the Gospel of the grace of God.

The Managers cannot conclude their address without commending their infant institution to the care and favor of Almighty God, and imploring his blessing, without which all schemes are vain, all efforts fruitless. They also pray for the same blessing on their country. May it be a land of righteousness and peace.—May Virginia be an instrument in promoting the great designs of heavenly mercy to a lost world; and may the effort now commenced, never cease, until every family on earth is possessed of a Bible, and

every heart made to rejoice in the salvation of God.

Signed by order of the Board.

J. Buchanan, *President.*
J. H. Rice, *Corresponding Secretary.*

CONSTITUTION.

1. The title of this Society shall be, "*The Bible Society of Virginia.*"

2. The object of the Society is, the distribution of Bibles and Testaments to the poor of our country, and to the Heathen.

3. The version of the Scriptures procured for distribution shall be that in common use; except when it is thought expedient to distribute copies in foreign languages, in which case, regard shall always be had to fidelity in the translation to the originals; and, in every case, the Scriptures distributed shall be without note or comment.

7. Persons of every religious creed or denomination may become members of this Society, upon paying five dollars subscription money, and binding themselves to pay four dollars annually, so long as they choose to continue in the Society. The payment, however, of fifty dollars in advance, shall, without any further contribution, constitute a person member for life.

8. The duty of the Managers of this Society shall be to purchase and distribute Bibles and Testaments to the poor, and to the Heathen, in the way that shall appear to them best calculated to supply the spiritual wants of the objects of the charity; and they shall keep a regular account of all their proceedings and expenditures; of which they shall lay a report before the Society at its annual meeting.

12. Two thirds of the Members of this Society may make alterations in this constitution when it may be expedient; except that the third article shall be unchangeable.

Managers for the present year.

Rev. John Buchanan, *President,*
—— John D. Blair, } *Vice Pres.*
—— Jacob Grigg, }
—— John H. Rice, *Cor. Sec'y.*
Wm. Munford, *Rec. Sec'y.*
Samuel Greenhow, *Treasurer.*
Archibald Blair,
William Mayo,
Robert Quarles,
George Watt,
Rev. John Bryce,
William Fenwick,
Alexander M'Rae.

CIRCULAR, ACCOMPANYING THE ADDRESS.

Richmond, 27th Sept. 1813.

Sir,

By order of the managers of the Bible Society of Virginia, a copy of their address to the Public, together with the Constitution of the Society is herewith transmitted to you.

If you approve the plan of furnishing to the poor of our country, and the Heathen, the blessed Gospel of our God and Savior Jesus Christ, it is hoped you will use your influence to establish an Auxiliary Society in your neighborhood, to correspond with this, the parent institution; to afford all the information that can be collected in the vicinity respecting the proper objects of this charity; and to give such directions as you may think proper relative to the appropriation of the contributions which may be made by the Auxiliary Society, the establishment of which is here contemplated.

It is respectfully suggested, sir, that in fixing the rate of contributions for the society which you may be an instrument of forming, you will regard the circumstances of the people among whom you live, rather than the rate fixed by the Society already established in this place.

Any communications which you may have to make to the Society in this city, may be addressed to our Corresponding Secretary, whose name is annexed to this circular.

JOHN H. RICE, *Corresponding Sec'y.*

CHINESE EDICT.

Mr. Morrison, missionary at Macao, has transmitted to London the following decree. We learn from other sources, that the Emperor of China had previously issued several severe orders against the professors of Christianity. They formed a ludicrous jumble of arguments against this religion, and of vigorous enactments against its professors. It seems as though the world was awake on the subject; and all, who are not *for* Christ, are likely to take up arms *against* him. Ed. Pan.

Canton, April 4, 1813.

The following Edict was translated from the Chinese into Spanish, by Segee, a Ronish Missionary at Macao. Mr. Pearson, surgeon of the factory, translated it out of Spanish into English. I

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present in Pekin, if they are Mathematicians, without having other office or occupation, this suffices to their being kept in their employments; but those who do not understand Mathematics, what motive is there for acquiescing in their idleness, whilst they are exciting irregularities? Let the Mandarins, in charge of the Europeans, inquire and act. Excepting the Mathematicians, who are to be retained in their employment, the other Europeans shall be sent to the Viceroy of Canton, to wait there, that when there come ships from the respective countries, they may be sent back. The Europeans, in actual service at the capital, are forbidden to intermeddle with the Tartars and Chinese, in order to strike at the root of the absurdities which have been propagated. In Pekin, where there are no more Europeans than those employed in the Mathematics, they will not be able clandestinely to spread false religion. The Viceroys and other magistrates of the other provinces shall be careful and diligent. If they find Europeans within their territories, they shall seize them, and act according to justice, in order, by such means, to exterminate root and trunk.—You shall conform to this decision of the Criminal Tribunal.

EXTRACT OF A LETTER FROM A ZEALOUS GREEK MERCHANT TO A FRIEND IN MALTA, DATED

Santorino, Feb. 8, 1812.

My true Friend in the Lord,

NOTHING gave me so much pleasure, on my arrival at Santorino, as your two letters. I have been, as you know, in many parts of Turkey, Syria, and Armenia, and in the neighborhood of the Caspian Sea, on my business; and I hope I have done some good in those parts, by the blessing of God. I was some time in a city, called *Mossull* (near the ancient Nineveh) where there are some Greek Christians, and a priest, named Basil, who is a relative, as he told me, of the primary bishop of Mount Lebanon. (Among the Maronites of the Armenian church, at Mount Lebanon, there are 12 bishops; but as they do not allow of the title of *Archbishop*, one is styled *Primary Bishop* or *Primus inter Pares.*) During my residence there, he granted me the use of his chapel to preach when I pleased. After two months residence there, not only the chapel, but a spacious square behind it, was filled. The priest celebrated mass only sometimes. He read a prayer over the heads of those who knelt before him, accompanied with imposition of hands, and

touching their foreheads with a relic in a shrine; for which he required to be paid. This, you know, is a custom in many parts of Greece; but which I abhor, and reproved him for thus imposing on the people. I endeavored to make him better acquainted with the Bible, which he had not got; and accordingly copied him the Gospel of John, in modern Greek; and though I employed a long time about this manuscript, I trust it may be blessed, and praise redound to God.

At some distance from Mousull, at a village called Har-afi, I met with a Christian gentleman of some note, who directed me to some others, whom I desired to call on me the next Sabbath-day at his house. They did not fail to come, and with them many who were not Christians, perhaps out of curiosity. We all knelt down and prayed together, and some wept. When they rose up, I discoursed to them of the importance of true religion; and the deplorable state they were in, if they felt it not. You cannot conceive, my friend, my spiritual satisfaction: I was quite overcome by the kindness of them. Every thing I could wish was at my service; and I was forced to stay many days; during which I had service every day. We fitted up a small chapel; but I am sure things will increase there. Providence so ordered it, that the gentleman I met with at first was a person of note among the people, as a serious and opulent man. I directed him to Aleppo or to Cyprus to get a minister; but I have since been there, and am sure he will not find one good for any thing. The priest and bishops are so ignorant, that they mingle their prejudicial insignificant ceremonies; and they are very mercenary, thinking only about getting money. Notwithstanding, the people of these parts of Asia are readily disposed to receive the true religion. Oh, that there were some one to make it known to them, that millions might be brought to be partakers of the benefits of the precious blood of our Lord Jesus Christ! Oh, my friend, how vile I feel myself, that the Son of God should descend from Heaven to undergo such sufferings for our redemption! God is unspeakably great, infinite, and incomprehensible: yet what am I? This is a point, you know, which has caused me great distress: but from this temptation I betake myself to faith; and there I find peace!

I must tell you another little circumstance which happened to me as I returned through Syria to embark. [Here the writer gives a long account of a sick person, whom he was called to visit, and in whose death he had great hopes: and then he adds, the death of this man seemed to be the means of awakening many.] We fitted up a chapel in a village, and baptized several, stopping there 15 days; and at my departure they gave me every thing necessary, and would escort me, for fear of robbers or assassins. I could but promise to send them a minister, if possible, to help them; and in this I had some confidence, as I was going to Nikosia, in Cyprus; but I could do nothing there with Caramalli the bishop, who replied to my earnest entreaty very coolly, by saying, he must not mind those parts, but his own flock. The best way now to execute my promise, is for you to write to your good friend Giovanopulo. Tell him to have nothing to expect from Smyrna, where I tried in vain. It would be a good thing if you could send one from Malta: he must be dressed as a pilgrim, and he would be well received. I can now readily believe what that impostor the Stolen Pilgrim told us. Oh! these unfortunate countries, where only hypocrites, or pretended Christians, come for worldly gain! I shall stop here two months for your directions. I cannot rest if I do not go again to the Levant;—I feel a great affection for these parts. Make my respects to our good friend Giovanni, and to all the good society. O that one of them could be induced to go up the Levant! how much good might he do to those poor creatures! I had quite a different idea of the people of Asia before. How much worse are the inhabitants of the islands for ignorance, pride, and worldly-mindedness! In these parts the people are tractable, curious, and fond of strangers; and no great effort appears to be required to tear off the veil. I am sure that Mahomet promulgated his religion here without much difficulty; and with the same facility these people could be brought to embrace the religion of Christ, if only some good person could be found able to teach the truth as it is in the Gospel.

I hear that in Zante are arrived some modern Greek Testaments. I am sure they must have come from that good Society in England, in whose praise we often spoke. O, that it may be but true! what pleasure shall I have! how are they needed! If you have any, send me some as soon as you can, for my little societies which I have formed, and which need them so much. Put them to my account, if it is necessary to tell you so. I am going to Tripolezza: but write to our friend Nicolai Paroudi. I shall leave the commission for the Testaments, if I do not receive them before we go. O! what pleasure is this! to have the Holy Scripture, and in the modern Greek tongue, and printed too! How much time have I employed in copying them! According to your advice, I have endeavored to leave portions of the Bible rather than of any other book. It is

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GEORGIO KAKO.

RBAN SOCIETY.

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WILLIAMS made the dedi-
catory prayer; and the Rev. JONATHAN STRONG preached the sermon, and made the concluding prayer. In the afternoon, the Rev. SAMUEL W. COLBOURNE was installed to the pastoral care of the church in that place. The Rev. CALVIN CHADDOCK made the introductory prayer; the Rev. OTIS THOMPSON preached the sermon; the Rev. JONATHAN STRONG made the consecrating prayer; the Rev. SIMEON WILLIAMS gave the charge; the Rev. DANIEL THOMAS gave the right hand of fellowship; and the Rev. RICHARD S. STORRS made the concluding prayer.

DONATIONS TO FOREIGN MISSIONS.

Oct. 21. From the Foreign Mission Society of New London, by General Huntington,	$172 00
From Mr. Stephen Peck, by the same hands,	5 00
22. From the Foreign Mission Society of New Haven and the Vicinity, by Mr. T. Dwight, jun. the Treasurer, the avails of a contribution after a sermon by the Rev. Dr. Dwight,	100 41
From the Female Foreign Mission Society in Cornish, (New Hampshire,)	13 60
25. From E. F. Backus, Albany, commissions on sales of the Panoplist,	3 00
27. From the Female Cent Society in Shoreham, (Ver.) by the Rev. President Davis,	27 87
29. From the Female Cent Society in Arkport, Steuben county, (N. Y.) by Mr. Christopher Hurlburt, toward the translations,	10 00
30. From the Foreign Missionary Society of Springfield and the neighboring towns, by the Hon. George Bliss, Esq. Treasurer,	50 00
	$381 97

RY AND MISCELLANEOUS INTELLIGENCE.

EW WORKS.

e Connecticut Academy of
ces. Vol. I. Part III.
: American Board of Com-
Foreign Missions; compiled
s laid before the Board, at the Fourth Annual Meeting, which was held at Boston, Sept. 15, 1813: To which is added an address to the Christian Public on the subject of Missions and Translations. Published by direction of the Board. Boston; S. T. Armstrong. Price 20 cents.

PRECAUTION AGAINST BURNING TO DEATH.

It is well known, that instances frequently occur of females being burnt to death, by accidentally setting their clothes on fire. The knowledge of the following discovery by Sir Richard Phillips, if universally diffused, might be the means of saving many valuable lives. He states, from the principle of the ascension of flame, that females ought to lie down as soon as they discover their clothes to be on fire;—that the progress of the flame will by that means be instantly checked; and the fire may be easily extinguished without that injury to the head, face, and throat, by which death is often occasioned.

He proves his principle by the following experiment. He took two strips of printed cotton, a yard long, and on lighting one of them at the lower end, and holding it perpendicularly, it was consumed in a fifth of a minute, and the volume of flame was so strong as to rise two feet. The other piece he lighted, and placed it horizontally on a pair of tongs, so that it lay hollow. In this situation it was five minutes burning, and the flame at no time exceeded an inch; and it might at any time have been extinguished by the thumb and finger.

This plain and easy experiment ought to be read in the presence of the family of every family.

OBITUARY.

We lament to state, that the name of the illustrious and beloved GRANVILLE SHARP is found in the obituary notices, in English magazines. The following hasty tribute to his memory is taken from the Christian Observer for August last, and was doubtless written by an intimate friend of the deceased. To the politeness of Mr. Wells it is to be attributed, that we are able to give this interesting article so early an insertion. ED. PAN.

AT Fulham [near London] on the 6th of July last, died GRANVILLE SHARP, Esq. in the 79th year of his age; a man of varied learning and pre-eminent philanthropy; whose life was most actively and perseveringly devoted to promote the best interests of his species, under a deep sense of his responsibility to God! He was a man of singularly gentle and modest and courteous manners; but, in a cause which he deemed important, especially when it involved the rights either of his great Lord and Master, or of his fellow men, he was no less singularly bold and intrepid. With peculiar and perhaps mistaken, views on some political and biblical subjects, which might have exposed him to be undervalued as a man of understanding; and with a style of composition which was far from attractive, he nevertheless was a most efficient instrument in operating some mighty changes in the opinions and conduct of nations—changes which will immortalize his name, while the idea of liberty is cherished, or fearless, and unwearied, and self-denying and successful exertions for the happiness of mankind, are admired among men. But the praise of men was not the prevailing motive to exertion with this distinguished individual. He did what he did as unto God. His fear was ever before his eyes; and the life of Granville Sharp appeared, to those who knew him, to be marked, in a very extraordinary degree, by a reference to the will of his God and Savior, as the supreme and decisive rule of his conduct; and to the influences of the Holy Spirit as the only source of strength and peace.

It is scarcely necessary for us to advert to the part which Mr.

the great question
trade and slavery.
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mporary journalist
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The history of this
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ecord, and is full of
e lessons to the pol-
f much encourage-
hilanthropist.
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Mr Sharp, was his
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the Committee of
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er being then in the
opted an unanimous
expressive of the
easure they felt in
eir veneration for
and their gratitude
es. "In him," they
remark, "the Com-
gnize the venerable
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was formed, the ear-
gest benefactor to
and one of the most

regular, diligent, and useful attendants at the meetings for the transaction of business. While the Committee acknowledge the obligations of the Society to the extent and accuracy of his biblical learning, they feel it their duty to bear particular and affectionate testimony to the integrity of his mind, the simplicity of his spirit, and the philanthropy of his heart. The Committee desire to bless God for having continued so long among them an instrument of so great usefulness; and they trust, that the benefit of his labors may be perpetuated and extended by the influence of his example."

A similar feeling accompanied the intelligence of his death, when reported to the Board of Directors of the African Institution. On a motion of his Royal Highness the Duke of Gloucester, a deputation of the Board attended his funeral; and it has been resolved to erect a monument, with a suitable inscription, to his memory.*

*A funeral sermon for Mr. Sharp was to have been preached in Fulham Church by the Rev. John Owen, then curate of that parish, whose intimate knowledge of the deceased, during the last seventeen years of his life, had qualified him in a peculiar manner for the office. But he was prevented from fulfilling his intention by a peremptory mandate, communicated two days before the appointed time, from the Rev. Mr. Wood,† the vicar, denying him the use of the pulpit. This ungracious proceeding, by which the feelings of so many relatives and friends of Mr. Sharp were wounded, originated, it seems, in the displeasure of the vicar with the active and successful labors of his curate in promoting the extension of the British and Foreign Bible Society. The result has been, that Mr. Owen is deprived of a cu-

† *Not the Rev. Basil Woodd. He would have cut off his right hand sooner than sign such a mandate.* Ed. Pan.

But while Mr. Sharp will be best known to his countrymen by his eminent public services, it was in the private walks of life, in the domestic and social circle, that his real character was most apparent. He was truly the friend of the friendless. What he possessed he regarded as belonging to the poor. He was himself but a sharer in common with them of the necessaries of life which it could purchase

racy and lectureship which he had discharged in the most exemplary and useful manner, for upwards of seventeen years.

The inhabitants of the parish, on this event, raised in a few days a sum of 670*l.* which was presented to Mr. Owen by a deputation of their number, who were instructed to express 'the sincere regret of a very numerous and highly respectable body of subscribers, at his leaving the pastoral station, which he had filled for upwards of seventeen years with credit to himself, and advantage to the parish; and to request him to accept their thanks for his unremitting attention to the several duties of his office, by visiting the poor and sick, relieving their wants, instructing their youth, and exerting himself in every possible way, both by his discourses from the pulpit, and his personal example, to promote their moral and religious improvement; as the result of which, they had witnessed, with great satisfaction, a progressive amendment in the manners of the lower orders, and a more frequent and serious attendance at Divine worship during his official residence among them.

The address was signed by 240 names, comprising almost all the nobility and gentry of the parish.†

† *We do not remember to have read of a more outrageous act of tyranny, however it may have been sanctioned by the letter of the law, than the one related in the preceding note. Wherever the name of John Owen is known, and it is known extensively in the four quarters of the world, Mr. Vicar Wood will obtain an unfortunate kind of celebrity. That such a man as Mr. Owen should have been displaced by a professed minister of the Gospel, in these enlightened times, and prevented from preaching a funeral sermon on such a man as Granville Sharp;—and all this solely out of hostility to such an institution as the Bible Society, appears to us an event altogether unparalleled and almost unaccountable.* Ed. Pas.

many are now doubtless. m
ing his departure, of who
world knows nothing, to
he had been as an angel o
drying their tears and c
their hearts to sing for joy
if there were any feature
character of Mr. Sharp,
which we were more
than another, it was the gr
yet awe-struck solemnity,
which he contemplated the
ence and venerated the a
ity of God. He seemed
his power and presence.
yet his was far from being
gion of gloom or apprehe
He possessed great cheerfi
of mind, and a remarkabl
derness and sympathy ev
the failings of others.—H
must check ourselves. N
our space nor our time will
us to proceed. We will on
mark, that a good memoir
excellent man, which w
unduly veiling his singula
should trace his character
conduct both to their caus
their consequences, appe
us to be a desideratum in
raphy, and we hope that
be undertaken by some
which is equal to the task.

Died at his house in Boston, on
inst. the Hon. Theophilus P.
Esq. LL. D. Chief Justice of the S
Judicial Court of Massachusetts,
63d year of his age.

At Dumfries, (Vir.) the Rev. C
O'Neale.

At Newport, (R. I.) Samuel
President of the Newport Insuran
pany, and the Rhode Island
aged 63.

Near the frontiers of Bohemia
3, of wounds received in the batt
Dresden, Aug. 27, Gen. Victor M
for many years celebrated as one
greatest military commanders in
times.

In Saxony, at an advanced a
poet Wieland.

tenburg, Aug. 21, the QUEEN
t of Sweden.
ladelphia, Miss SARAH BOGERS,
a without hands, was celebrated
genuity and despatch with which
ted numerous handsome paint-
olding the handle of the brush
uth.
tford, on his return from Boston,
N. LIVINGSTON, Esq. of Utica,
ged 35.
w Haven, (Conn.) Mr. JOHN
ged 77. In his avocation of sex-
ad buried 2,098 persons in that

etteville, (N. C.) the Rev. WIL-
TURNER.
dam (N. Y.) Ap. 4, 1813, Mr.
AYLEY, aged 68. He was edu-
Harvard College.

In England, JAMES WYATT, Esq. a celebrated architect.

At New Orleans, DANIEL CLARKE, Esq. formerly delegate to Congress from the Louisiana Territory, aged 45.

At Salem, a CHILD of Mr. *Fish*, of hydrophobia, having been recently bitten by a mad dog.

In England, Miss ELIZA CONNEYS. She had a number of pins in her mouth, (a custom too prevalent, and at all times dangerous,) when starting at a clap of thunder, she swallowed ten of them, which occasioned her death.

At Alexandria, Capt. THOMAS TRUTCHER, aged 53. He had circumnavigated the globe with the celebrated Capt. Cook.

At South Kingston, (R. I.) the Hon. FREEMAN PERRY, aged 83.

POETRY.

For the Panoplist.

was composed by a young lady
last stage of the consumption,
onvinced that her disease defi-
edical aid, and she was reduced
a state of weakness, that she
ot walk across the room with-
istance. Perhaps it will be ac-
e to some readers of the Pano-
Under this apprehension it is
bed. Should the editor judge
y of a place in his useful pub-
, he is at liberty to insert it.
M. S.

ODE TO SICKNESS.

he rosy Maid, whom former
hours
e covet fondly, tune I now
ncholy lyre. No more I seek
Hygeia, sought so long in vain.
thee, Oh sickness? 'tis to thee,
silent strings. Accept the lay.
no tyrant waving thy fierce
courge
sisting victims, but a nymph
though mournful mein, upon
whose brow
sits smiling, and whose heavy
ye,
noist with tears, is often fix'd
n Heaven.
pp'st the world in gloom, but
hou canst tell
, where all is sunshine, and at
ength,
rough this vale of sorrow thou
hast led
Thy patient suff'rers, cheering them the while
With many a smile of promise, thy pale hand
Unlocks those bow'rs of everlasting rest,
Where death's kind Angel waits to dry their tears
And crown them with his amaranthine flow'rs.
Yes, I have known thee long, and I have felt
All that thou hast of sorrow. Many a tear
Has fall'n on my cold cheek, and many a sigh,
Call'd forth by thee, has swell'd my aching breast.
Yet still I bless thee, Oh thou chast'ning pow'r,
For all I bless thee! Thou hast taught my soul,
To rest upon its Savior and its God;
To look beyond the narrow bounds of time,
And fix its hopes of happiness on Heaven.
Meanwhile, e'en in this transitory scene,
Of what hast thou depriv'd me? Has thy hand
Clos'd up the book of knowledge, drawn a veil
O'er the fair face of nature, or destroy'd
The tender pleasures of domestic life?
Ah no! 'Tis thine to call forth in the heart
Each better feeling: thou awaken'st there
That unconfin'd philanthrophy, which feels
For all th' unhappy; that warm sympathy,
Which casting ev'ry selfish care aside,

Finds its own bliss in seeing others blest;
That melancholy, tender, yet sublime,
Which, feeling all the nothingness of earth,
Exalts the soul to heav'n; and, more than these,
That pure devotion, which, ev'n in an hour
Of agonizing pain, can fill the eyes
With tears of ecstasy, and swell the heart
With love unutterable and divine.
These are thy gifts, Oh Sickness! These to me
Thou hast vouchsaf'd, and taught me how to prize.
Shall I now envy the luxurious train
Around whose path Prosperity has strown
Her gilded toys. Ah! let them still pursue
The shining trifles: never can they know
Such pure and holy pleasures as await
The heart refin'd by suffering. Not to them
Does Fancy chaunt her pure and heav'nly song;
'Tis not for them her glowing hand undraws
The sacred veil, which hides th' Angelic world:
They hear not in the music of the wind
Celestial voices, that in whispers sweet,
Call to the lingering pilgrim, 'Come away.'
They see not at the shadowy hour of eve,
Descending spirits, who on silver wing
Glide thro' the air, and to their harps divine,
Sing in soft notes the vesper hymn of praise;
Or, pausing for a moment as they turn
Their radiant eyes on this polluted world,
Drop on their golden harps a pitying tear.
Prosperity! I count thy gifts no more.
One fervent prayer I breathe; may God attend:
If for my faded brow, thy hand prepare
Some future wreath, let me the gift resign.
Transfer the rosy garland; bid it bloom
Around the temples of that friend belov'd,
On whose maternal bosom, even now,
I lay my aching head, and as I mark
The smile which plays upon her cheering face,
Forget that I have ever shed a tear.

ALMIRA.

For the Panoplist.

ON THE DEATH OF MRS. NEWELL.

WHEN heroes die, the sons of song
Bend tearful o'er their hearse,
And love their mem'ries to prolong
Embalm'd in lofty verse.

When heroes die, the sculptor's skill
Adorns their trophied urn,
And bids succeeding ages still
Their mighty emprize learn.

Vain strife! devouring time to cheat
Of what he claims his prey;
His tooth the sculptur'd urn shall eat
His hand blot out the lay.

Departed saint! whose virgin-star,
Tho' short it's bright career,
Outshone with steady lustre far
The hero's dazzling sphere.

We grieve not, that no poet tells
In lofty rhyme thy worth,
Nor that no sculptur'd marble swells
In splendor o'er thy earth:

For sweeter shall thy praises be,
Than in the poet's verse,
When Eastern dames thy memory
Shall to their babes rehearse;

And bless the generous love that led
Thee cross the mighty wave,
'Mid them the cheering news to spread
Of Jesus' power to save.

And when some virgin-convert finds
The place where thou art laid,
And round thy humble tombstone binds
A modest, flowery braid,

Whose fragrance to the hallowed place
Sweet odours shall impart,
'Twill more thy fond remembrance trace
Than all the sculptor's art.

TO CORRESPONDENTS

The elegy on Miss E. S. communicated by L. L. has been long under consideration. We decline inserting it.

We owe an apology to H. for delaying the publication of his lines. They were intended for earlier insertion; but were overlooked.

The communications of D. C. A. have been some time on hand. Perhaps some of them may be published.

The lines of JUVENIS are under consideration.

A paraphrase of *David's elegy on Saul and Jonathan* is received.

The *Sketches of Lord Chief Justice Hale*, sent us by a correspondent, are too imperfect to be published.

A SINCERE FRIEND is informed that we cannot enter upon the discussion of the question, which she has proposed.

The fragment furnished by J. requires too much correction.

THE

PANOPLIST,

AND

MISSIONARY MAGAZINE.

NOVEMBER, (PART I.) 1813. VOL. IX.

BIOGRAPHY.

MEMOIR OF MISS SARAH SMITH.

The subject of the following memoir lives in the remembrance of her numerous friends; but the excellence of her character ought to be more widely known, for its brightness and dignity may attract others to goodness.

She was the daughter of the Rev. *John Smith*, D. D. professor of ancient languages in Dartmouth College, a man no less eminent for oriental learning than for piety. She was born in Hanover, (N. H.) April 1, 1795, and died August 17, 1812, in the 24th year of her age. Having an easy access to books adapted for reading, she perused while yet very young, many volumes; but as she afterwards perceived, she read without judgment and with little improvement. To the undisciplined mind of a youth, whose imagination is ardent and whose heart is tender, the wild and affecting scenes of fiction have powerful attractions. She read many novels; but happily the age of fourteen her judgment acquired strength, and the enchantment of romance was in a great degree dissolved. Her mind was now more wisely employed, and her application so intense, as to prove injurious to her health.

Her letters and her poetical productions, written at the age of fifteen or sixteen, furnish proof, that her mind was much more matured, than is common at that period. With the pencil also she became unusually skilful. She possessed genius and talents; but unless they had been conjoined with the unfading beauties of religion, the remembrance of them would be accompanied with unavailing regret for their perversion. It was her religion, which made her friends look upon her almost as upon an angel, and which gave her peace and triumph, as she went down to the grave.

Although, through the care of pious and faithful parents she was early instructed in the great truths and duties of the Christian religion; yet before she reached the nineteenth year of her life she seems not to have been actuated by the principles and motives, nor to have been cheered with the hopes of the Gospel.

The renovation of the sinful heart is a most interesting and important event; and the redeemed servants of Jesus delight to retrace the steps, by which they have been rescued from perdition.

In January, 1808, Miss Smith being absent from home spent Saturday evening, and a part of the Lord's day, in a manner very remote from the habits of her past life. She was not only destitute of serious thoughts, but so gay and giddy, as to astonish her companions. After returning home, as she was sitting by the fire, she fainted; and falling, was burnt in her neck. On escaping from this danger, she could not but reflect on death, and on her peculiar unfitness to die in a sudden manner, after the giddiness and folly of the past day, during which, as she herself observed, she seemed to be completely given up to sin. Possibly her reflections may be thought by some to be too severe, as her only offence was that of violating the sacred rest of the Lord's day; but the enlightened conscience must speak with disapprobation, when any one of the divine commands is transgressed; and the humble penitent will have no wish to justify or palliate any conduct, which implies a destitution of love to God.

Her life having been spared, when thus imminently exposed, she formed the resolution of devoting it to the service of her God and Preserver. Her serious purposes were strengthened during a long and dangerous illness, which soon followed. For four months she was scarcely able to sit up, or to converse; but in this period her soul held intercourse with heaven. Her iniquities were arrayed before her, and she abhorred them, repenting deeply of her sin in neglecting supremely to love and diligently to obey God. She felt the want of mercy, and she sought, and, as charity must say, obtained pardon and salvation at the feet of Jesus, so that she beheld the king of terrors without fear or dismay.

There are some, who are filled with terror before they obtain peace. But Miss Smith seems not to have experienced great anxiety respecting her future condition. A taste for excellence was imparted to her, and she could not but hate sin. She was attracted by the love of Jesus, and her soul was the abode of joy. After her recovery, in July she made a visit to her friends in Boston, where she remained until January. The death of her pious and excellent father in April 1809, made a deep impression upon her mind, and soon afterwards she became a member of the church, which had been under his care, thinking it her indispensable duty to avow herself a disciple of her Redeemer, and deploring her neglect in not sooner obeying his explicit command.

The sentiments of religion can be nourished only by divine truth, and by prayer, as the means of obtaining the abiding influence of the Holy Spirit. From her recovery in 1808, until her death, Miss Smith habitually, three times every day, read the Scriptures, and kneeled in prayer to her heavenly Father. Even from the age of sixteen she read much in the Bible, marking the most interesting passages with her pencil, seldom going abroad to spend a night without taking it with her; but now it was her constant companion, and its truths were the joy of her heart, while its benevolent

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ntil it terminated her
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of the sanctuary, she was
bit of repairing to the
house of God, when prudence forbade the probable exposure of her health. But as winter approached, she yielded to the unwelcome necessity of remaining at home. At home, however, she found the presence of that God, *who dwelleth not in temples made with hands.* She seemed now to be persuaded, that her disease would be fatal, and instead of banishing the thought of death, she made it familiar. To her mother she said, "I don't know, that my feelings are right; but I can't *make* death seem otherwise than pleasant."

The winter passed away, and the spring revived the hopes of her friends, and inspired her with some expectations of recovery. But after returning from a short journey in June 1812, she was settled in the opinion, that she must soon die; and she had no desire left but to honor her Redeemer, and do good to her acquaintance by her conversation, and by a peaceful and triumphant death.

Let the giddy and thoughtless, who look upon death with terror, draw near and see how Sarah Smith could converse, and could die.

In the month of July she requested two of her dearest friends to make her grave clothes. Seated by her bedside, she bade them be cheerful, and observed, "that she was going a short journey, and the sight of her clothes made her feel so happy, she could not but cast a wishful thought to the time, when she should put them on." From this time she conversed with all who wished to see her, adapting her conversation with wonderful propriety to their characters, and addressing

them with the energy and eloquence of truth.

One evening, when she was supposed to be dying, she took leave of her mother and kissed her, saying, "It is a sweet kiss; there is *no* bitterness in it." To an acquaintance she said, "you have come to witness the happiest period of my life."

She urged upon a young gentleman, who called one day to see her, the necessity of being prepared to enter the eternal world, and as a motive she reminded him of the example of his dear and excellent mother, and of her many prayers for his salvation.

To another she remarked, that 'it afforded her unspeakable satisfaction to be able to say, that what constituted her present support, peace, and happiness, had been her *chief delight*, when in health.' With earnest solicitude she pointed out to him the infinite importance of acquiring an interest in the merits of the Savior, that he might triumph over death, and alluded to his high responsibility for the manner, in which he improved the opportunities of diffusing good, and promoting the cause of the Redeemer, which, as a physician, might be given him. As he left her, she said, 'I do most earnestly pray, that when you are brought to my situation, you may experience the joy which I feel; and that I may meet you, with all our dear friends, around the throne of God.'

On being asked, if she felt no fear, when she apprehended herself to be dying, she replied; "No. I cannot feel fear. Had I the least shadow of hope in myself, then indeed I should tremble. But I hope to appear clothed in the robe of my Savior's righteousness; and, so clothed, I know I shall be accepted."

She said also, 'I feel that I do not think of my Redeemer as I ought, nor love him as I ought. I feel the coldness, the hardness, the deadness of my heart, and this makes me long to be gone, that I may see Christ as he is, and love him as I ought. I feel the coldness and deadness of my heart so much, that at times I am almost tempted to fear I have deceived myself, and have thought I loved my God and Savior when I did not; but at such times my consolation arises from feeling myself cold and dead to other things, and therefore I must charge it to the weakness of the flesh. I endeavor to look into my evidences. I recall to mind how it was with me, when in health, my delight in prayer, my longings after God, my enjoyment of his ordinances, my desire to promote his cause, and my earnest wish to be delivered from the power as well as from the punishment of sin. Of these I am sure; and I say to myself, these certainly are not natural to an unrenewed heart. Therefore I cannot doubt; but charge my coldness, my deadness to the weakness of the flesh, from which I long, ardently long to be freed. But I await God's time. I am not impatient, but feel full confidence of sufficient support to and through death.'

The following is a specimen of the manner, in which she addressed children. To two little girls, daughters of a friend, she said, 'You have come to see aunt Sarah once more before she dies. Don't be grieved, lit-

rs; aunt Sarah is very
she is going to die, to
h God and Christ. You
e too, sooner or later,
ou wish to die as happy
Sarah, and go and live
d and Christ, you must
arn to love them. You
ove God too soon. The
you are, when you be-
love him, the more he
e you. You are old
to learn some things
od, and how Christ came
d in this world, and took
ildren into his arms, and
them. If you would
nd live where aunt Sarah
, you must obey your
and constantly pray
teach you to love him
rist. If you do, he will
ou, and when you die he
you live with Him and
y forever.'

observed to a friend, 'I
quently asked, if the
of the world are not les-
in value. I never know
answer. They seem to
must be the case. I'm
three years the world
n as *nothing* to me, and
be *less* now.'

ne time she said: 'It gives
pain to see this body de-
re will be less left for
but,' she exultingly ex-
, 'it will be raised in the
of my Savior at the glo-
surrection.'

of the domestics being
t her request, she said
'You ought to be careful
self; you have a bad
nd can't tell but it may
ing you to this situation,
h you see me. I would
myself to both of you.
tell you how much God
has done for *me*, and that the same fountain is freely opened to *you*. Your souls are of infinite value. You may now secure eternal happiness; but if you refuse, you must be forever miserable. This is a solemn thought! make God your friend, and you will never fear.'

She recommended to her friends more frequent conversation upon religious subjects, saying; 'In company, even when we know all present are professed Christians, we speak of every subject except the most important one. If we felt the subject more *ourselves*, we should not remit our exertions to make *others* feel it.'

In the near prospect of death, she said, that she was 'only going from one company of friends to another,' and 'soon' added she, 'we shall be all together.' The day before she died, on being reminded that her hands were cold, and that this symptom always attended the close of life, she said, 'what a delightful chill that will be!'

In the morning of the last day of her life she requested some one to read in the Bible. When asked, where? She replied, 'Any where in the life of our Savior,—it is all good,—you know *he went about doing good*.' During the forenoon several hymns, by her desire, were sung. In the afternoon, to one of her friends who was deeply affected, she said, 'Dear girl, don't be grieved; in a few hours I shall be happy with my dear Redeemer. Dear girl, remember your God while young, and we shall meet again far from this world of trouble. Heaven bless you.'

About ten o'clock she repeated twice, 'Come, Lord Jesus, come quickly!' Soon after she said, 'a little while—a little while;' meaning, as was supposed, that her friends would soon follow her. About eleven she uttered her last words, "Come, Lord Jesus;——Come——come quickly! Blessed——" She then fell asleep in Jesus.

It is not in the power of language to depict the faith, the hope, the joy, the triumph, which beam in the eye of the dying Christian.

The peaceful and happy death of Sarah Smith is less extraordinary, than the energy of her benevolent feelings for a few weeks previously to her death. Intent on doing good, anxious especially to make an impression on those, who were regardless of the concerns of a better world, she forgot her weakness and conversed incessantly with a tenderness, prudence, force, and eloquence, seldom equalled by a person in her situation, and which astonished all, who heard her. Happily, her remaining parent, superior to the fears and anxieties of a mother, encouraged these sublime and final efforts of Christian piety, the good effects of which are known only to Him, who strengthened the dying saint.

Miss Smith left many devotional writings of peculiar excellence.

Of her genius and taste the following piece of poetry is a specimen.

Written in November, 1811.

When autumn winds are rising high,
I love to listen mournfully,
And fancy Nature cries aloud,
Weeing her cold, funereal shroud,
Sighing to veil her pallid breast,
Beneath the white and dazzling vest.
No wreath adorns her naked head,
To sullen skies her arms are spread;
She sees the cloudy wing on high:
'Tis dark November rushing by.
He stays not in his rude career,
But mocks her hope with brow severe.
Fair suppliant! for I call thee fair,
Though gem nor blossom thou dost wear;
Stay yet a little and the boon
So long withheld shall be thy own.
'Stay yet a little'—Solemn thought
From Fancy's lip the sound has caught;—
There is a drapery of death,
No mockery of Fancy's breath;
Hid in the future's doubtful gloom,
It waits the tenant of the tomb.
Hail, spotless robe! Thy peaceful fold
Lies quiet on the bosom cold,
When strife within is sweetly o'er,
And the dread warfare pains no more.

MISCELLANEOUS.

CHRISTIANITY IN INDIA.

THE following Address was written by the well-known ROBERT HALL, one of the ablest and most eloquent writers of modern times, and extensively circulated in Great Britain while the momentous question, whether teachers of Christianity should be suffered to labor without embarrassment in India, was pending before the British Parliament. This question has been favorably decided; but it is still proper to fix our attention deliberately on the subject.
— ED. PAN

AN ADDRESS TO THE PUBLIC ON AN IMPORTANT SUBJECT, CONNECTED WITH THE RENEWAL OF THE CHARTER OF THE EAST INDIA COMPANY.

As the subject of the renewal of the Charter of the East India Company is shortly to come before Parliament, with a view to final decision, it is presumed that it will not be deemed im-

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s to employ its powers
in suppressing the truth, and prolonging the existence of the most degrading and deplorable superstitions, is a conduct equally repugnant to the dictates of religion, and the maxims of sound policy. To oppose by force the propagation of revealed truth, from any worldly considerations whatever, is such a sacrifice of right to expediency, as can be justified on no principles but what will lead to the subversion of all morality and religion

If Christianity be a communication from heaven, to oppose its extension is *to fight against God;* an impiety which, under every possible combination of circumstances, must expect a severe rebuke; but the guilt of which is inconceivably aggravated, when the opposition proceeds from the professors of that very religion. We have no example in the history of the world of such a conduct, we have no precedent of a people prohibiting a propagation of their own faith; a species of intolerance exposed not only to the objections which lie in common against all restraints upon conscience, but to a train of absurdities peculiar to itself, at the same time that it imposes a character of meanness on the ruling powers by the virtual confession it includes, that they have either no religion, or a religion of which they are ashamed. As the equality of all religions, the distinguishing tenet of deism, is equally repugnant to the dictates of reason, and the oracles of truth, so it is ill calculated to conciliate the esteem of Eastern nations, on whom it can have no other effect than to desecrate the British name, by depriving

it of that veneration which nature, unsophisticated by impiety, has inseparably connected with sentiments of religious belief. Powerfully impressed as they are with religious principles and prejudices, however erroneous, we can scarcely adopt a more effectual expedient for securing their contempt and abhorrence, than an avowed indifference to whatever concerns that momentous subject.

It is an undeniable fact, that no description of persons have been so popular in India, as the men who have exerted themselves with the most steady and persevering zeal in the dissemination of Christian principles; of which we have a striking example in the excellent Schwartz, for many years a Missionary on the coast of Coromandel, who, by his wise and benevolent conduct, rendered, on various occasions, the most essential service to the British interests, and became the object of enthusiastic attachment of the natives.*

The attempt to propagate Christianity in India is not a new experiment; it has been now tried for more than a century: it received the warmest support of George the First of illustrious memory, as well of the then Archbishop of Canterbury; and in the hands of Zeigenbalgius, and his successors, was crowned with distinguished success.† Similar attempts have been more recently made in Bengal, and the adjacent provinces; and several

Christian societies have planted by the labors of Mi aries in that part of Indi deserves particular atte that no inconvenience, no the slightest, has arisen these enterprises; and that ever agitation has been wi ed among the natives at ent times, the propagat Christianity has never be cause, nor even the pret When intelligence of the rection of Vellore reache land, there were not w persons who endeavored cribe that event to the je and uneasiness excited l efforts of Missionaries; t attempt could be more u cessful, since, in the cour most accurate investigat the circumstances con with that calamity, we h on the authority of Lord T mouth, that not even the of a Missionary was ment That event arose from c totally distinct. Thus ha the experience of more t century to justify the concl that nothing is to be fear the tranquillity of India the operations of Missior subject as they must ever the control of the const authorities. The number tives who profess Christ is not small or inconside The disciples of Schwart his successors, on the Ea side of the peninsula, amo fifty thousand; and the S Christians, on the coast of l bar, to several hundred sands; the greater part of converted from the Bramins the higher classes. They subsisted there from the century, are in possessio

* See the Reports of the Society for promoting Christian Kowledge, at Bartlett's Buildings.

† See the excellent Letters from his Majesty and the Archbishop, addressed to Ziegenbalgius, in Buchanan's Ecclesiastical Researches.

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ligious belief, subsisting without the slightest disturbance: even the grand division of the natives into Hindoos and Mahometans has continued for ages, without interruption to the public harmony.

But if nothing is to be feared from the dissemination of Christian principles in India, the advantages resulting from such a measure, whether we consult the interest of the natives, or our own, are too obvious to require to be enumerated, and too important to be overlooked. With respect to its aspect on the natives, will it be contended that a more powerful instrument can be devised for meliorating and raising their character, than grafting upon it the principles of our holy religion, which, wherever it prevails, never fails to perfect whatever is good, and to correct whatever is evil in the human constitution; and to which Europe is chiefly indebted for those enlightened views, and that high sense of probity and honor, which distinguish it so advantageously in a comparison with Asiatic nations. The prevalence of Christianity every where marks the boundary which separates the civilized from the barbarous or semi-barbarous parts of the world: let but this boundary be extended, and the country included within its limits may be considered as redeemed from the waste, and prepared to receive the precious seeds of civilization and improvement. Independently of future prospects, it may be safely affirmed, that polytheism and idolatry draw after them such a train of absurd and dismal consequences, as to be quite incompatible with the due expansion of the

* interesting narrative of Dr.
visit to the Syrian Christians,
Researches.

human intellect, and necessarily to prevent the operations of reason from reaching their true maturity and perfection. Where Christianity prevails, mankind are every where progressive; it communicates that just manner of thinking upon the most important subjects, which, extending its influence from thence to every department of speculative and moral truth, inspires a freedom of inquiry and elevation of sentiment, which raises the disciples of Revelation immeasurably above the level of unassisted nature.

The Hindoo superstition is characterised by a puerile extravagance of conception, as hostile to the cultivation of reason, as the enormity of its practices is revolting to humanity. It oppresses the former by its gigantic absurdities; it extinguishes the latter by the cruelty of its rites. The annual destruction of female infants in Guzarat and Kutch is estimated at fifteen or twenty thousand.* Till lately, it had been the custom from time immemorial to immolate at the island of Saugor, and at other places esteemed holy, on the banks of the Ganges, human victims, or destroy them by sharks. From a late investigation, it appears that the number of women who sacrifice themselves on the funeral pile of their husbands, within thirty miles of Calcutta, are, on an average, upwards of two hundred.† A multitude of courtezans are uniformly attached to the principal temples; and the most obscene symbols exhibited to inflame the passions of their votaries.‡

While the history of all times and nations evinces the inseparable alliance of impurity and cruelty with the worship of idols, is it consistent with the dictates of humanity, not merely to witness these enormities without attempting to correct them, but to oppose the communication of the only remedy which is capable of effecting a radical cure?

The base venality, together with the spirit of artifice and intrigue which distinguish the natives of Hindostan, have rendered it the theatre of perpetual revolutions, robbed its native governments of every principle of stability, and rendered poisonings, assassinations, and treachery, expedients so constantly resorted to by the parties in conflict, that it is impossible to peruse its history without shuddering. To affirm there is nothing in their superstitions calculated to correct these vices is saying little, when, in fact, they derive a powerful sanction from the maxims of their religion, and from the character of their gods. There is not one of their deities pourtrayed in their Shasters whose moral character is tolerably correct. How much Christianity is wanted to exalt the sentiments and purify the principles of this corrupt and effeminate race, is too obvious to need to be insisted on.

That their conversion is practicable is ascertained beyond controversy by the success which has already attended the experiment; that no apprehen-

* See Moore's Hindoo Infanticide.

† See Buchanan's Memoir, appendix.

‡ See Sonnerat's Voyage aux Indes et a la Chine, p. 219.

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uliar crisis, the distinguish-
eatures of which are, the
subversion of human in-
ons, and the advancement
of the kingdom of God. *The stone cut out without hands has already fallen upon the image, and made it like the chaff of the summer threshing-floor:* the next event we are to look for in the order of Providence, is its enlarging itself, *till it becomes a great mountain and fills the whole earth.* If there ever was a period when the propagation of the true religion might be resisted with impunity, that period is past; and the Master of the Universe is now addressing the greatest potentates in the language of an ancient oracle:—"Be wise now ye kings, be instructed ye judges of the earth." Encompassed as we are with the awful tokens of a presiding and avenging Providence, dissolving the fabrics of human wisdom, extinguishing the most ancient dynasties, and tearing up kingdoms by their roots, it would be the height of infatuation any longer to oppose the reign of God, whose purposes will pursue their career, in spite of the efforts of human policy, which must either yield their co-operation, or be broken by its force.

All that is desired, on this occasion, is simply that the word of God may be permitted to have free course. Whether it is consistent with sound policy for the British government to employ any part of its resources in aid of the cause of Christianity in India, is a question it is not necessary to discuss, while its friends confine their views to a simple toleration, and request merely that its teachers may not be harrassed or impeded in their attempts to communicate instruction to the natives. Before

such a liberty can be withheld, the principles of toleration must be abandoned; nor will it be practicable to withhold it without exciting a sanguinary persecution, while men are to be found who will eagerly embrace the crown of martyrdom rather than relinquish the performance of what appears to them a high and awful duty. And what a spectacle will it exhibit, for a Christian government to employ force in the support of idolatry, and the suppression of the true religion.

Instead of dwelling on the necessary effects of such a measure, let us consider for a moment the beneficial consequences likely to result from an opposite mode of conduct. On that improvement of character which the cordial reception of revealed truth cannot fail to operate, it will be easy to graft some of the best habits and institutions of European nations, advancing gradually through an interminable series of social order and happiness. Under the fostering hand of religion, reason will develope her resources, and philosophy mature her fruits. Nor will the advantages accruing to the British interests, from a change so salutary, be less certain, or less important. The possession of the same religion will occasion such an approximation of the habits and sentiments of the natives to our own, as will render the union firm, by rendering it cordial. While a total opposition in their views on the most important points subsists betwixt the sovereign and the subject,—while objects adored by the one are held in contempt and abhorrence by the other, they may be artificially connected; it is impossible they should be united; it is rather a juxta-position of inanimate parts than an union of minds. In such a situation the social tie wants that cementing principle which is requisite to give it strength and stability: a strained and unnatural position, in which things are held contrary to their native bent: authority, under such circumstances, is upheld merely by force, without deriving support from that sympathy of congenial sentiment which forms its truest basis. Hence the precarious tenure by which European states have successively held dominion in India, where all has been submitted to the arbitration of the sword; where, the moment force has been withdrawn or relaxed, authority has ceased, and each, in its turn, has gained a transient ascendency, none a firm and tranquil possession. In order to obviate the mischiefs arising from such a state of things, it is extremely desirable, providing it be practicable, to impart to our subjects in the East some principle which shall draw them into closer contact with the ruling power; and what principle equally operative and efficient with the possession of a common religion? Though the universal diffusion of Christianity over India will probably be a work of time, its influence in strengthening the social compact by augmenting the attachment of the natives, will be uniformly progressive; and while external tranquillity is secured by the superiority of our policy and our arms, we shall every year be making our way into

arts: we shall be estab- an interior dominion, confidently reckon on haken fidelity of every n convert. This is not onjecture: for in all the icissitudes experienced ritish interests in India, doo Christians have in- approved themselves iest friends and abettors. gh the writer of this is f being tedious, there is consideration connected s present subject, which as of too much impor- t to be mentioned. The ion of India, it is well is an object to which our s are looking with eager accompanied with ma- jealousy at that splendor he vastness of our orien- ire confers on the British id character. No efforts ey deem too great, no s too expensive, to rob o bright a jewel. What may arise hereafter to e the accomplishment of vishes, it is beyond the of human sagacity to con- ; one thing is certain, hing will oppose a more ble obstacle to their de- an the diffusion of Chris-

They who have receiv- t inestimable blessing, illibly cling with ardor people to whom they are d for it. They will feel han a natural affection to ntry, which has opened to e prospect of immortali- nourished them with the f life. In all the strug- retain or to acquire do- in the East, the Christian of the population will, to be the zealous partisans of Great Britain; a firm and immoveable band, whose devoted attachment will in some measure compensate for their inferiority of number. In this species of policy too, in this most unexceptionable mode of conciliating esteem, we shall have nothing to apprehend from the intrigues of our rivals, who are equally indisposed and disqualified to engage in such an enterprise.

If we consider what may be the probable intention of Providence in opening so extensive a communication betwixt Europe and the most ancient seats of idolatry, and more especially of subjecting such immense territories in the East to the British power, we can conceive no end more worthy of the Deity in these momentous changes than to facilitate the propagation of true religion.

Our acquisition of power there has been so rapid, so extensive and so disproportioned to the limits of our native empire, that there are few events in which the interposition of Providence may be more distinctly traced. From the possession of a few forts in different parts of the coast, which we were permitted to erect for the protection of our commerce, we have risen, in the course of less than half a century, to a summit of power, whence we exert a direct dominion over fifty millions, and a paramount influence over a hundred millions of men. By an astonishing train of events, a large portion of the population of the oriental world has been subjected to the dominion of an Island placed in the extremities of the West of Europe. Kingdoms have fallen after king-

doms, and provinces after provinces, with a rapidity which resembles the incidents of a romance rather than the accustomed order of political events. It is remarkable, too, that this career of conquest has uniformly directed its steps towards those parts of the earth, and to those only, which are the primeval seats of pagan idolatry; forming an intimate connexion betwixt the most enlightened of Christian nations, and the victims of the most inveterate and deplorable system of superstition mankind have ever witnessed. As we must be blind not to discern the finger of God in these transactions, it behoves us to consider for what purposes we are lifted to so high and awful a pre-eminence.

It is certainly not to be ascribed to a blind predilection, which aims at no higher object than to gratify ambition by extending the power, and augmenting the grandeur of Great Britain, a motive too puerile to satisfy the requisitions of human reason, much more to limit the views of an eternal mind.

The possession of sovereignty over extensive kingdoms is a sacred trust, for which nations are not less responsible than individuals; a delegation from the supreme fountain of power; and as the unalterable laws of nature forbid us to confound men with things, or to forget the reciprocal obligations subsisting betwixt the sovereign and the subject, we can scarcely be guilty of a greater crime than to consider the latter as merely subservient to the interests of the former. Every individual of the immense population sub-

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ge in other directions; operations of the Bible which, formed for the ose of conveying the f God to all quarters, to an importance that : to be regarded as a concern; where states- les, and prelates, have their names, emulous nor of advancing to the ie noble design of the n; with the Bartlett's s Society, employed for of a century in attempts t the natives of Hindos- h includes in the list of ers every bishop, and gnified ecclesiastic in n; with the numerous ns going on in all the of the East, to which ed, both in Europe and are looking with eager ion. When posterity the conduct we are ing with these facts, at their astonishment, he piety of the nation ered itself to lie pros- the feet of a few individ- : open or disguised ene- the faith of Jesus! mpossible, in connexion : circumstances to which : adverted, to mistake the ntiments of the British or not to perceive that strious associations al- entioned are entitled, on on of this nature, to be red as its genuine and ate organ.

ght never to be forgot- the consideration of this , that it is inseparably ed with liberty of con- . Religious toleration not merely the freedom ght, which no human power can restrain, and which equally subsists under the most tyrannical and the most enlightened governments; it comprehends, also, the freedom of communication, and the right of discussion, within the limits of sober and dispassionate argument. He who is impressed with a conviction of the importance of the Christian verities, it is reasonable to suppose, will be anxious to communicate them: he will probably feel as St Paul did in a similar situation, whose spirit was stirred within him when he beheld the city of Athens wholly given up to idolatry: he may be touched with so strong a commiseration for the victims of religious imposture, and so powerful a sense of the duty of attempting to correct it, as to be ready to adopt the language employed on another occasion—"We cannot but speak the things which we have seen and heard."

None but the determined enemy of truth and decency will deny that such a state of mind is possible, or that it is more allied to virtue than to vice. If, at this juncture, a superior power interposes, and says, You shall not impart your conviction, however strong; you shall not attempt to dispel delusions the most gross, or correct enormities the most flagrant, though no other means are thought of but calm expostulation and argument, in what, I would ask, does such an interference differ from persecution? Here is conscience on one side, an enlightened conscience, as all Christians must confess, and force on the other, which is precisely the position in which things are placed by every instance of persecution.

If Christianity was ever persecuted; if the martyrologies of all times and nations are not to be exploded as mere fiction and romance, this is persecution, and persecution of a most malignant complexion, being inflicted for the support of a system we detest, on the teachers of that religion by which we expect to be saved. Here is a people, indignant posterity will exclaim, who profess subjection to the Savior of the world, and who hold in their hands the oracles which foretel the universal extension of his kingdom, who yet make it a crime to breathe his name in pagan lands, and employ their power to fence out the scene of his future triumphs, and render it, as far as posssible, inaccessible to his religion. Admirable successors of the Constantines and the Charlemagnes of a former age! Faithful stewards of the manifold gifts of God!

When the parallel betwixt the conduct of modern missionaries and the first preachers of the Gospel is insisted on, it is usual to attempt to annul the conclusion deduced from the comparison, by remarking that the latter were possessed of miraculous powers, to which the former make no pretensions. That this circumstance occasions a real disparity in the means of insuring success will be readily acknowledged; but that it makes any difference whatever in the right of imparting instruction, will not hastily be conceded. Had such supernatural interpositions never accompanied the publication of the Gospel, it had wanted its credentials, and been essentially defective in the proof of its divine origination. It was necessary for a new dispensation, when first ushered into the world, to be accompanied with a direct appeal to the senses, with the visible signatures of a divine hand; and it is the glory of our holy religion to possess them in a variety and splendor that astonished mankind, and laid a foundation for the faith and obedience of all succeeding ages. At its *entrance* such an economy was requisite to prepare the way. But when these miraculous occurrences, after enduring the severest scrutiny, under circumstances the most favorable to impartial investigation, were committed to writing, and formed a compact body of external evidences; when the supernatural origin of the Christian faith had taken its place amongst the most indubitable of recorded facts, it was no longer necessary to be continually repeating the same proofs; not consistent with the majesty of Heaven, to be ever laying the foundation afresh. It was time to assume the truth of religion as a thing proved.

As we were none of us eye-witnesses of the miracles wrought in the primitive ages, but rest our belief on historical documents, it is not impossible, as far as the truth of Christianity is concerned, to lay open to pagans the sources of our conviction, and by that means to place them in nearly the same situation with ourselves; to say nothing of that internal evidence which *commends itself to every man's conscience in the sight of God.* This is actually the mode in which the light of Revelation has been chiefly diffused since the cessation of miraculous gifts; which, in the

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equally destitute of miraculous powers with ourselves. But they felt the power of the world to come: they were deeply impressed with the dignity and excellence of the Christian dispensation, and touched with a passionate regard for the honor of God and the salvation of souls. These were the motives which impelled them forward; these the weapons of their warfare. The ridicule attempted to be poured on men of the same principles and character, engaged in the same object, is, in fact, reflected on these their predecessors, and is precisely a repetition of the conduct of the stupid and impenitent Jews, who honored the memory, and built the sepulchres of departed, while they were imbruing their hands in the blood of living prophets. We collect, with eager veneration, the names and achievements of the first heralds of the Gospel; we dwell with exultation on the heroic fortitude they displayed in encountering the opposition of fierce barbarians, amidst their efforts to reclaim them from a sanguinary superstition, and to imbue their minds with the principles of an enlightened piety. We look up to them as to a superior order of beings, and in the character of the instructors of our species in the sublimest lessons, consider them entitled to a distinction above all Greek, above all Roman fame; yet, with ineffable absurdity, and a most despicable littleness of mind, if it pleases Providence, at distant intervals, to raise up a few congenial spirits, we are prepared to treat them with levity and scorn. It is the misfortune of some men

to labor under an incapacity of discerning living worth;—a sort of moral virtuosi, who form their estimate of characters, as the antiquarian of coins, by the rust of antiquity.

I would not be understood, in the remarks made on this part of the subject, to explode the expectation of the renewal of miraculous agency; which some of the most able and learned divines have unquestionably formed from a close inspection of the prophetic oracles. The inference I would wish to establish is simply this, that we are not justified in neglecting those means of propagating the truth which we already possess, by the absence of higher succor; and that it would ill become the Christian world to abandon the attempts to convert the inhabitants of pagan countries, in deference to the clamors of men, who demand miracles merely because they believe they will not be vouchsafed, and decry the ordinary methods of procedure, because they are within our reach, and have already, in innumerable instances, been crowned with success. To such the language of the prophet Amos may be addressed with propriety:—*Woe unto you that desire the day of the Lord! to what end is it for you? the day of the Lord is darkness, and not light.*

For the Panoplist.

ON SLANDER.

To slander is to accuse a person falsely. A portion of the criminality of slander rests on him, who, with a bad intention, publishes faults of which a person is really guilty. Slander is generally perpetrated in the absence of the accused party, and with a view to lower him in the opinion of those, who are present. This evil practice savors much of the corrupt heart, whence it springs: it appears to be nothing better than hatred of the persons, or envy of the characters, talents, or possessions, of those against whom it is directed.

The slanderer seldom avows his real motives; but often conceals them under professions of regard for the persons of whom he speaks, and of sorrow for what he alleges against them. He may utter his calumny, with a deep sigh, a grave countenance, and with a low and deliberate whisper: to which he may add a hope, that the report is not true, and a request that it may be kept secret: while he will tell the very same to a second, a third, a fourth, and perhaps to a dozen others; hoping thus to increase his own consequence. In this way, he evidently proves, that his fair and plausible speeches are mere artifice to secure his own reputation, and preserve him from the imputation of slander.

The Gospel does not require, that Christians should connive at *the unfruitful works of darkness*, but rather reprove them. When it is necessary to vindicate one's own innocence, which cannot otherwise be vindicated, or preserve from great injury any person, who cannot otherwise be preserved; in all such cases, to divulge a crime which can be proved, is rather a Christian duty than a fault. But here the Chris-

ho acts in character, wide-
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Christian, whenever he
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nor of religion, and the
f men in general; but es-
y of those whose faults he
ns. Therefore he scru-
ly follows the rule laid
in Matthew xviii. 15—17.
es not forget, conceal, or
ciate, any good qualities
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blishes, and he does it with
sorrow and great reluc-

Nor will he enlarge un-
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value their worth, by a pre-
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which they proceed are *bad.*
nder is wicked and perni-
; *wicked*, as God hates and
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Ps. ci, 5. *Thou speakest
st thy brother; thou slan-
thine own mother's son.*
, 20. *He that uttereth a
er is a fool.* Prov. x, 18.
ering does incredible *mis-*
It is an odious, and abom-
inable practice, and ought to be held in utter detestation.

1. It is inconsistent with the exercise of Christian love, and the character of a peace-maker. True love seeks rather to *hide* sins, than to *expose* them. *It suffers long and is kind. It hopeth all things and endureth all things; It thinketh no evil;* and therefore it *can speak* none. Slander not only shows the want of love, but is in direct opposition to it. Dost thou, O reader, slander thy neighbor? Thou givest evidence, then, of thy dislike to him, and at the same time of thy earnest desire and endeavor to have others become like thyself. What is this but promoting hatred? Is *it following peace with all men?* Is it acting the part of a peace-maker?

2. To slander is a vile prostitution of the organs of speech. God hath given us our organs of speech, that we *might therewith bless him*, and edify one another. Our tongues were not made to be turned into bows, wherewith to shoot poisoned arrows. They were made at first pure from that deadly poison of asps, which now lies concealed under them. The devil is a *slanderer* and the originator of slander in this world. He is *the accuser of the brethren.* And the person who slanders his neighbor, acts like Satan, and prostitutes his lips to the vilest purposes.

3. To slander is to set an extremely pernicious example before others; and it is an awful substitute for edifying conversation. His mind must be a barren one indeed, who has nothing better to entertain his company with, than a narration of his neighbor's

real, or supposed, faults. What an example would such a parent set to his children!

4. Slander is directly opposed to the word of God It is a violation of the ninth commandment, and repugnant to the Gospel rule, which requires us to *do unto all men as we would they should do unto us.* The slanderer himself would be no more willing than any body else, to have the worst construction put on his best actions. Who is, who can be, willing to have the most made of his faults, and to live the subject of perpetual slander and reproach? Now, what you would not have done to you, *that* you ought not to do unto others. To the question, *Lord who shall abide in thy tabernacle? who shall dwell in thy holy hill?* the answer is, *He that backbiteth not with his tongue: nor taketh up a reproach against his neighbor.* Ps. xv, 2, 3 *Whisperers and backbiters* are joined *with murderers and haters of God.* Rom. i, 29. This seems to imply that slander and murder are nearly equally criminal. God hath charged us, not to *speak evil one of another*, James ii, 4. He requires us, *To lay aside all evil speaking, and to let all evil speaking be put away from among us with all malice.*

What can be done to prevent, as much as possible, this evil and pernicious practice?

1. Listen not to slanderers; for in refusing to hear them you do much toward stopping their mouths. They will not hear what the word of God says against them; and you ought not to hear what they say against their neighbors. They are *idle, wandering about from house to house, and not only idle but tattlers also and busy bodies, speaking things which they ought not.* Will you, by listening to them, encourage them in their odious employment? Rather keep your eyes at home, and mind your own concerns, as each one of you has a great work to do. Give no credit to their reports.

2. To reflect much on our own failings will tend to prevent us from slandering our neighbors. Every one should labor to get *the beam out of his own eye*, rather than *to discern the mote that is in his brother's.* He that has a deep sense of his own sins, will be among the last to spread a slander about his neighbor: He who pays the most attention to himself, generally thinks the worst of himself. He feels that he is, so far as his own knowledge extends, the chief of sinners. This will be a preservative to him against evil speaking and talebearing.

3. Every person should keep the utmost vigilance over his own heart, to prevent a spirit of prejudice and evil surmise. Prejudice leads to a misconstruction both of words and actions. Thus enemies almost always put the worst construction on the words and actions of each other. Men are naturally prone to hear and tell any thing to the disadvantage of those against whom they are prejudiced. And when suspicion, and evil surmise, are suffered to construe the actions of men, shall we wonder if they are made to appear far worse than they really are?

4. Remember that you must give an account at the bar of the Judge of quick and dead of ev-

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OF INQUIRY RESPECT-
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Editor of the Panoplist.

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The Society of Inquiry
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embers of the society
ided to the subjects of inquiry above stated. Much interesting and useful information respecting missions, has been collected from histories, voyages, and travels, and condensed into abstracts and reviews. These papers are deposited in the society's library, and may hereafter be referred to, without the labor of reading the voluminous works from which they were taken.

Since the first notice of the society, a number of volumes have been added to its library. The members of the society wish gratefully to acknowledge the generous donations which have been received from a number of individuals. It is their anxious desire still farther to increase their means of information. For want of adequate funds they have been unable to obtain many books, which are necessary to give even a tolerable view of the heathen world. There can be no doubt, that the missionary to the heathen should be possessed of all the information which can be obtained respecting the people among whom he is to labor. He should be thoroughly acquainted with the geography and history of heathen countries, and the political, moral, and religious state of their inhabitants. It will readily be seen, that the books containing such information cannot be obtained but at a very considerable expense. But, when once obtained and deposited in a certain place, they may at any time be consulted, and the desired information readily acquired. Experience already had on this subject is sufficient to shew the want and the utility of such a library, as shall contain complete missionary information, not only to the society, but to any who are

desirous of acquiring such information. Any donations that may be made to the society, either in books or money, will be thankfully received; and, it is hoped, of great service to the missionary cause.

The society feel desirous of having full information as to our domestic missions—as to what has been done and is now doing here at home. For this purpose, they would solicit the favor of the secretaries of the several missionary societies in the United States to transmit them a copy of the several annual reports. These papers may be directed to the care of the Editor of the Panoplist, or to the President of the Society.

With respect to that part of their object, which relates to the spread of missionary information, the members of the society have not been inattentive. They have at no time possessed any considerable funds for the prosecution of this object. They have circulated, however, the following books and pamphlets, partly gratis and partly at reduced prices: Of Horne's Letters on Missions 2.000 copies; of Buchanan's Memoir 1,500; of Horne's Missionary Sermon, part of an edition; of Buchanan's Christian Researches, the principal part of the first edition; of the Twelfth Report of the London Missionary Society 1,000. They have also distributed a considerable number of other missionary sermons.

A History of Missions, two volumes 12mo., compiled by a member of the Society, has been pretty extensively circulated. It is the wish of the members to continue their exertions, should they be furnished with the means, by those who approve of the object. Any donations committed to their care, for this purpose, will be faithfully appropriated.

M.

Nov. 1813.

ON SOUTH AMERICA, AS A FIELD FOR MISSIONS.

To the Editor of the Panoplist.

Sir,

I HAVE lately seen the Report of the Prudential Committee of the American Board of Commissioners for Foreign Missions, and was much pleased with the perusal of it. I think it a highly interesting document, and wish it may be attentively read by Christian people in the different states. The Address which followed the Report, written by a Committee appointed for that purpose, has given, I believe, very general satisfaction to the friends of Missions.

Both from the Report, and the Address, it appears, that the Board have felt, and still do feel, deeply interested in behalf of those, who are sitting in *the dark places of the earth*, which *are full of the habitations of cruelty;* and that the most vigorous exertions will be made, that the everlasting Gospel may be preached to them who sit in darkness, and have never been favored with its divine light.

I observed with peculiar pleasure a notice, in the Report, of a contemplated enlargement of the field of Missions. Among other places, St. Salvador, the capital of the Portuguese possessions in South America, is

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pied, except by the Cath-
olics. Large portions of this country are at present in the hands of the revolutionists. Within their limits liberty of conscience is enjoyed. But perhaps we have not the particular information concerning any one province which might be desired previous to an attempt to introduce a mission there.

It has seemed to me very desirable, that there should be two Missionaries appointed, or travellers, if you please to call them so, to explore this portion of our continent. It would not, perhaps, be expedient to confine them to South America. They might sail, with suitable instructions, as soon as affairs could be arranged. Their first object should be to visit Old Mexico. The country which the government of Spain claims north of the Isthmus, is supposed to contain 6,500,000* inhabitants. The travellers should be at liberty to proceed from Mexico, either by the eastern or the western coast, toward the southern part of the continent. It would be desirable, when no very great obstacle opposed, that they should travel by land. As it is not likely this would always be practicable, they would improve those opportunities which might be presented to go by water, touching at the principal places, if they went down on the eastern coast, until they arrived at Buenos Ayres. From thence by land to Lima in Peru, and visiting St. Jago, the capital of Chili. From Lima they would endeavor to visit the principal places, until they arrived at Acapulco; thence across to Vera Cruz, by Mexico. Or should they go

* Humboldt.

down the western coast (which is most likely) they would go from Mexico to Acapulco, and then pursue the rout which has been described, through Peru, and Chili, to Buenos Ayres; thence up the eastern coast to Carthagena.

The prosecution of this mission seems the more desirable, as there is reason to hope, that Christians throughout the United States will before long be united by some general bond of union, for the purpose of distributing the Bible among the destitute, not confining their views to the supply of the needy in our own country. The inhabitants in South America, and indeed in North America on our western coast, are destitute of the Scriptures, except a few copies retained in the hands of the priests; and we should not approve of their version, especially when accompanied with their notes and comments. It is true that the greater part of the inhabitants living in those regions of our continent now under consideration, are not able to read. But many there are who have been taught to read; and if these were supplied with the Bible, a knowledge of its contents would be more ally diffused.

Since the commencem the late active exertions distribution of the word it has been found, that ma been induced to learn t from a desire to becom quainted with the way That the Spanish colonie in North and South A support the Catholic reli well known. But the H the Priests, and the pe many Catholic countrie of late expressed not only lingness, but an earnest to obtain the Scriptures are we authorized to s this would not be the c that portion of country r ferred to, were an oppo presented; or a prospe their wants could be su As it is one object of the of Commissioners for F Missions to aid in distri the Scriptures, as well sending out and supportin sionaries to the heathen, not these two objects be bined, with hopeful pro by a prosecution of the m proposed?

INVESTIGA

RELIGIOUS COMMUNICATIONS.

For the Panoplist.

ON THE NECESSITY OF RELIGIOUS EXPERIENCE, AND A FAIR REPUTATION IN MINISTERS OF THE GOSPEL.

Of the duties, which devolve upon the ministers of the Gospel, none are more solem important, than that of s apart others for the sacr fice. In this transaction ests are involved, precious immortal souls of men; quences are depending, d as eternity. The purity, and prosperity of the Churc

the honor of Christ, are
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pt in doctrine, or immor-
actice, a deep wound is
l upon the Church. The
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exercise of this power, justify error, impiety, or immorality, in the view of the world, and thus bring a scandal and disgrace upon the cause of Christ, while they endanger the immortal interests of men

It is not the purpose of the writer to discuss at large the qualifications of an evangelical minister, as these have been often and abundantly delineated by many able pens. But among the requisites, which the apostle describes, there are two, which are not so often brought into view, and which it may be useful to examine.

A bishop, or overseer of the Church, must not be *a novice, lest being lifted up with pride, he fall into the condemnation of the devil*† The word translated *novice* literally signifies *recently planted*, or *lately sprung up*. In its secondary meaning, as applied to Christianity, it denotes *one who has recently professed religion and obtained a standing in the Church*. A bishop must not be of this description. He must not be a new convert; who has had but little religious experience, and who has only for a short time made a credible profession of his faith in Christ. Such an one, by being elevated to the rank of a religious teacher, set apart to instruct those who have had greater experience and knowledge, will be peculiarly liable to be filled with high ideas of his own consequence, and to be inflated with pride, vanity, and self-conceit. Little acquainted with the depravity and deceitfulness of his own heart, he will be much

* 1 Tim. v, 22.

† 1 Tim. iii. 6.

exposed to fall before those temptations which are addressed to the selfish passions; passions which are as yet but partially subdued. He is not to be presumed to have obtained a clear, full, and connected view of the various doctrines and duties of Christianity, so as to be capable of exhibiting their proofs, their order, mutual dependence, and consistency, in a manner calculated to edify the saint and convince the gainsayer. From his own short acquaintance with religion, and from his limited knowledge of divine truth, he will be greatly in danger of running into error and confusion, while he plunges his hearers into doubt and perplexity.

How long a person must have had an experimental knowledge of religion, and what time must be assigned for him to discipline his mind, and establish his character, before he officiates as a religious guide, is not absolutely determined by this direction of the apostle. Doubtless, circumstances would require that it should be longer in certain cases than in others, according to the previous character and advantages of the person in question. Thus much, however, the apostolic rule seems to me plainly to require; viz. that, in *no* case should a person be invested with the office of a Gospel minister, till in the view of candid and impartial judges, he may be pronounced *an experienced Christian*. But it may be asked, Did not the apostle Paul become a preacher of the Gospel, immediately after his conversion? I answer, yes. Christ personally appeared to him, as to one born out of due time. When on his way to Damascus, breathing out threatening and slaughter against the saints, he was smitten to the ground by the insufferable effulgence of the light which burst upon him from heaven. He was commissioned by Christ, in person, to *bear his name before the Gentiles, and kings, and the children of Israel.* Any one who can give as incontestable proof, as the apostle did, that he has been thus miraculously converted and commissioned by Christ himself, may, like him, *straightway preach Christ, that he is the Son of God.* But the age of miracles has long since passed by, and to make a single fact, in that age, a standing rule of the Church, against the plain direction of the apostle to Timothy, is to adopt a practice, big with consequences most destructive to the welfare of Zion.

Another qualification of an overseer of the Church is thus expressed. *Moreover, he must have a good report of them which are without, lest he fall into reproach and the snare of the devil.** This seems nearly allied to the requisite first mentioned. *A bishop then must be blameless,*† a man inoffensive and irreproachable in his behavior. In whatever this good report is to consist, it is obviously made indispensable. He *must* have a good report. But here questions immediately arise. Have not the names of Christians, individually and collectively, been cast out as evil, in past ages of the Church, and are they not to expect the same treatment at the

* 1 Tim. iii, 7. † 1 Tim. iii, 2.

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report. It is also to be observed, that though the testimony of those out of the Church, is the only testimony spoken of, yet this must not be construed to deny the importance of having a man's character good in the view of the professors of religion. The rule seems to go upon the ground, that if a man's character is really bad, in the opinion of the world, it will of course be so, in the opinion of the Church, as the standard by which the latter judges of characters must be higher in its demands, than that instituted by men destitute of religion.

But it may be asked, *From what time* is it necessary that a man should maintain a fair character, in the view of his acquaintance, so as to be qualified, in this respect, for the ministry? Certainly from the time of his making a public profession of his faith in Christ, if not from the time which he assigns as the date of his conversion. If his life is such after his profession of religion, that an evil report is circulated and credited respecting him, a wound is inflicted upon the cause of Christ, and a scandal is brought upon the Church. If the same is true, after the time of his conversion, a stigma will be liable to be fixed upon his religion, if its genuineness is not called in question. But an evil report concerning a man's life previous to his conversion, cannot disqualify him for the ministry; else the persecuting Saul could never have become an apostle, and the Church of Christ must have been deprived of the labors of such men as the heavenly-minded Newton and Bunyan.

The minister of the Gospel must have an unblemished reputation, in order to his influence and usefulness. If reproach fastens upon him, he loses that respect which should always be attached by his office. Stung with chagrin at seeing himself sinking in the public estimation, he will be tempted to resort to the arts of recrimination and falsehood for the purpose of wiping away his disgrace. The *accuser of the brethren* will make the most of his misconduct to disparage religion, and plunge him deeper and deeper into shame and contempt. His religious character gone, his influence is at an end. The bad opinion formed of the preacher, will be to his hearers like a coat of mail to ward off the arrows of conviction, so that his most labored and eloquent discourses, will produce no effect. *Be ye clean, that carry the vessels of the Lord*, is a precept addressed with the strongest emphasis to the ministers of the sacred altar. He, who with impure hands and an unsanctified heart, approaches the portals of the consecrated temple, to deliver the messages of the Most High, would do well to hearken to the divine voice from within, *What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth?* He, who ascends the *pulpit*, should be filled with the profoundest awe, while veneration for his character should inspire the assembled audience with the like solemnity. When he arises to address candidates for eternity, to him should be applicable the description of the poet;

"There stands the messenger of truth, there stands
The legate of the skies; his theme divine,
His office sacred, his credentials clear.
By him the violated law speaks out
Its thunders, and by him, in strains as sweet
As angels use, the Gospel whispers peace.
He establishes the strong, restores the weak,
Reclaims the wand'rer, binds the broken heart,
And, arm'd himself in panoply complete
Of heavenly temper, furnishes with ease
Bright as his own, and trains by every rule
Of holy discipline to glorious war,
The sacramental host of God's elect."

D.

For the Panoplist.

THE TERMS OF A CERTAIN PROPOSITION CONSIDERED.

ANTITRINITARIANS require that the terms of the proposition, "*There are three Persons in the Godhead,*" be accurately defined; contending, that if they cannot be thus defined, the proposition either means nothing, or is false. They require their opponents to shew what the words Person and Godhead mean, in order to judge whether three such persons may be one God; which amounts to nothing less than a demand to have the nature of the Eternal, Self-existent Jehovah ascertained and made clear to their apprehension. As it is manifestly impossible to do this, so it is manifestly unreasonable to require it. It does not follow, as they contend, that the proposition conveys no meaning, because all the terms of it cannot be perfectly explained to the comprehension of man.

It is necessary we should conceive of a Divine Person, or Persons, and of angels; yet every student in logic knows, that these conceptions must be inaccurate. In conceiving of a Di-

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of it, the answer is,
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tinct Divine Persons,
that the distinction is
in the Divine Nature.
e express ourselves
kewise insist, that it is
per to conceive and
God as one Being.
rent inconsistency of
trines arises from the
ion of our faculties,
aders it impossible to
curate conceptions of
ie Being, whether we conceive of Him as one Person, or as three Persons.

We believe the doctrine of the Trinity because the Scripture represents the Father, the Son, and the Holy Spirit, each as a Divine Person, and each as so distinct from the other, that the distinction must be founded in the Divine Nature. We do not hence believe, that there are three distinct Divine Beings. The Scripture teaches us not only that there is but One; but, also, that there is such a relation between God the Father, the Son of God, and the Spirit of God, that these three must be one Divine Existence. The same train of reasoning, which induced us to receive this doctrine, must have induced our fathers, and all Trinitarians before them, to receive it. Hence it will follow, that the views, which Trinitarians have had of the doctrine, must have substantially agreed, however some may have wandered from the rest, by attempting to explain the subject. The very arguments, by which Trinitarians have ever defended the doctrine of the Trinity, compelled them to maintain, that the Scripture teaches us to conceive of three distinct Persons in the Godhead, whose distinction must be founded in the Nature of God. Every one would endeavor to prove, that the Father is represented as one Person, the Son as another, and the Spirit as another; and that the distinction of each from the other is such, as that it must be a distinction in the Divine Nature.

The great uniformity with which this doctrine has been held, by those who appear to

tages of common schools, may learn to write at home.

5. Our counting houses and other important offices will be more easily and generally filled with elegant writers.

6. School Masters will save a vast portion of the time now needlessly spent in teaching writing in the usual way.

7. It will promote the views of those, who wish to introduce into heathen lands the arts of civilization and the blessings of the Gospel."

It is now more than twenty-two years since Mr. Jenkins first published his system. While we lament that so long a time has elapsed without any adequate reward to the Author for his ingenious and unwearied labors, or much benefit to the public; we rejoice that a more auspicious time has arrived, and that this system is now brought forward in such a form and under such extensive patronage, as will ensure to the republic of letters and the community at large the inestimable advantages, which the author and his patrons have aimed to promote. May his assiduous exertions be successful; and may the reward, long since due, be at length bestowed by a just and liberal public.

LII. *A Discourse delivered June 20, 1813, before the Officers and Students of Bowdoin College, occasioned by the death of Frederic Southgate, A. B. lately a Tutor in said College. By* JESSE APPLETON, *D. D.* Boston; Nathaniel Willis. pp. 24.

SCARCELY a more interesting object, within the whole range of created intelligences, presents itself to the enlarged and contemplative mind, than a youth supremely devoted to the service of God, and entering upon active life with all the advantages which a good education and superior talents confer. The thought, that such a youth has been renewed by the Spirit of God, is turned from the wayward road to perdition into the path of life, and is about to commence a series of beneficent actions, which may probably terminate in the salvation of many souls;—that talents which might have been prostituted to the service of Satan have been enlisted in the cause of Christ;—is in a high degree delightful and sublime. But when the cheering prospects of usefulness on earth are clouded in a moment, and the promising subject of so many fond anticipations is hastened prematurely to the grave, resignation to the Divine will, though not less obviously a duty, is more difficult and painful than in most other cases.

Mr. Southgate, on account of whose death this sermon was preached, appears to have been an instance of the kind above described. He was amiable, promising, pious; but we will not anticipate the account, which we shall give in the words of the preacher.

The text is Proverbs xiv, 32. *The wicked is driven away in his wickedness; but the righteous hath hope in his death.*

After a brief introduction, and a statement, that though all men are divided by the Scriptures into two classes, the righteous and the wicked, yet the religious attainments of the good, and the

wicked are very un-
sident Appleton pro-
e following very sol-
é

no means, however, hence
at there will be but a small
ween the lowest saint, and
y sinner. This difference is
a gulph, wide and impassa-
ons are obvious; 1st, there
difference of character. The
has that, though in a very
ree, which the wicked man
has a real affection for the
character. Holiness is the
principle in his heart. Of
possessed by the wicked.
e one is treated with mercy,
n liberal constitution of the
ther, having rejected the
ey, receives no award but

w to consider more particu-
serted in the text; i. e. the
rem the end of the right-
of the wicked. *The wicked*
y in his wickedness; but
hath hope in his death.
n, why the subject has the
s on our attention, is, not
ust all die: but must die in
resters, here mentioned.
cked is driven away in his
The last words, *in his wick-*
us, that the sinner's guilt

The whole account stands
ment. There are the sins
and of his riper years; the
ginated in strong passion or
ation, and those, which were
th presumptuous deliber-
ish, on retrospection, gave
nscience, and those, which
trifling, as to give his Crea-
—some, which are now fresh
ection, and many, which
ce of time, or other cir-
ave long since escaped his
the long account, may be
e iniquities of the tongue,
peaking, profaneness, or vi-
th;—the iniquities of the
impious discontent, and in-
to the righteous dispensa-
emotions of envy, pri e,
revenge, towards his fellow
appiness he was bound to

series reaches from the
f reason, the commence-
agency, to the day of his
mount has been enlarg-
very successive period of
life. Under the guilt of all these sins, and in possession of that temper, in the exercise of which they were committed, he is called to his final reckoning.

"This leads us very clearly to perceive the appositeness and force of another term used in the text; "The wicked is *driven away* in his wickedness." He dies with reluctance; perhaps with terror and agony. Unwilling to abandon a world, which has been the scene of his activity, and of all his enjoyments, he is terrified at the righteous character of his Judge, and at the purity of that law, *by* which he must be tried. To what part of the universe can the impenitent, in the hour of death, look for consolation? On the earth he is forced to remain. The powers of medicine, the influence of friends, their passionate lamentations, and even the ardent intercession of Christians, cannot avail to retard death for a single hour. Clothed in terror, it is seen to advance, with steady, unbroken steps. The plaints of the victim produce neither delay nor commiseration.

"Now, if the sinner is *driven* away in his iniquity,—if his hold on earth is *forcibly* broken,—if all his enjoyments vanish,—if all his plans of business, of pleasure, of elevation, are disconcerted,—if he is no more to have any portion in the things, which are done under the sun, from what part of God's vast dominion can he expect relief? On what object can he fix his thoughts with complacency? Shall he direct his eyes to heaven, and behold Jesus sitting at the right hand of God? Shall he contemplate angels swift to execute the commands of the divine Sovereign; or the spirits of just men made perfect, who are redeemed from the earth out of all nations and kindreds and tongues? These splendid and sublime objects he may indeed contemplate; but the view, far from alleviating, augments his anxiety. These objects he never viewed with affection or desire—they are objects, to which the pleasures of sin, however unsatisfactory and evanescent, were cordially preferred. That solemn view, which he now has of them, serves only to convince him how utterly unqualified he is for their enjoyment. As he did not choose them in health, so neither does he choose them in the view of death. To his taste, impure and unrenewed, there is, in the Christian paradise, nothing, which can afford pleasure. A man, overtaken by a tempest, might be glad to take refuge for an hour in a sordid cottage, though his heart would sink within him, at the thought of its becoming his permanent abode. So the sinner may, on his dying bed, consider heaven, with an aversion, somewhat less than the

terror, with which he views the place of punishment, forever exposed to the storms of divine wrath; but a palace is not so much better than a cottage, as he esteems *earth* preferable to *heaven*. He would sicken at the thought of an endless residence among those, who are employed without intermission in spiritual exercises:—who *rest not day nor night, saying, Holy, holy, holy is the Lord God Almighty.*" pp. 7—10.

The discussion of the latter clause of the text is scriptural and impressive; but we have room only for the character of Mr. Southgate, and the close of the sermon.

"Mr. *Frederick Southgate*, lately a Tutor in Bowdoin College, and son of the Honorable *Robert Southgate*, Esq. of Scarborough, was born August 9, 1791. He became a student in this seminary, in the year 1806; and, during his connexion with it, maintained what is usually denominated a fair moral reputation. Sensible of the value of good character, and by no means indifferent to literary distinction,—possessing a good portion of discernment, a quick apprehension, together with a fancy at once vivid and luxuriant, he passed through the usual course of collegial studies, in a manner, highly satisfactory to his instructors, and flattering to his numerous connexions.

"In that state of society, which prevails in our country, few young men go into the world, with prospects more alluring. With a high degree of sensibility to the joys of youth,—with that vivacity and courtliness of manners, which ensure to young men a ready reception into the gayer scenes of life,—with talents and acquirements highly reputable,—with friends able and disposed to smooth the path to honor, preferment and usefulness, he viewed the world presenting her fairest visage. Under these circumstances, he entered on the study of law, which he prosecuted for nearly two years. During this time, he found himself inclined to contemplate religion with a degree of interest previously unknown. The impression, made on his mind, as he informed me, was not peculiarly strong; nor was it such, as to excite any high degree of terror. But it was such, as to produce an obvious change of character and pursuit. I speak this with entire confidence; and for the correctness of the remark, appeal to all, who intimately knew him both before and after this period. Those scenes, and that society, which are highly interesting to most persons of his age and prospects, were from that time, divested of their charms. He had, before, to use his own expression, been living without God in the world; regarding much more, the present, than a future world,—more anxious for the esteem of men, than for *that honor which cometh from God only*. Henceforward he pursued a different object, and enjoyed different pleasures. He became, in a very high degree, crucified to the world, and the world to him by the cross of Christ. He entertained exalted views of Christian morals and Christian character; and strove with uncommon ardor, and permit me to say, with uncommon success for that exalted virtue, which it is the object of Christianity to promote.

"If he encountered neglect or contemptuous frowns on account of piety, far from resenting it, he did not indulge, what I fear, is not uncommon even among good men, I mean the pride of making it known. Humility was prominent in his religion. And, if charity consists in warm desires for the best interests of men, and active beneficence for the promotion of this object, he was clothed with it as with a garment.

"The duties of an instructor in literature and science, he executed with ease to himself, with fidelity and good success. But, while he was attentive to the more obvious duties of his employment, he was much more concerned for the moral improvement of those, who were under his care. He watched, with unceasing solicitude, any appearance of religious sensibility.

"Few persons have ever held time in higher estimation. Had he known himself to be as near eternity, as the event has proved, that he was, I know not, that he could have lived differently, or have used his time with more rigid economy. His residence in this place evinced the possibility of preserving a habit of exalted piety, in the midst of an employment, highly responsible, and requiring unwearied attention; for it is not easy to conceive, that any person could, with more propriety, than he, have adopted the language of the apostle, when he said in the name of Christians, *We have our conversation in Heaven*. He thought and spake, and acted *as seeing Him who is invisible*.

"During the latter part of the last winter term, he began to be affected with a cough attended with general debility; neither of which was removed by that medical and parental attention, which he received in the vacation. These complaints, a few weeks after his return to college, became so alarming, as to render it necessary for him to relinquish the office, which he sustained.

"His deportment in sickness, both before and after his removal from this place,

esponded with his previous
His approaching end was
ted with solemn interest, but
submission. As death advanc-
mind settled into a state of in-
almness and joy. To have
hour with him a few days
final departure, I shall always
as an high privilege. It was, at
most evident, that *the right-*
hope in his death. He said little;
did I witness such serenity and
eaming from mortal counte-
Nor was I ever so impres-
he words of the sacred writer
to Stephen, *They beheld his*
had been the face of an angel.
a kind of celestial radiance, in-
ut peace of God, which passeth
standing; a joy unspeakable,
glory. He survived but a few
lied in the enjoyment, of a hope,
ortality." pp. 18—21.

ollowing paragraphs are
e of an address to the
, and of the sermon.

now how piously, how justly,
mably he lived among you.
ecal his appearance at the com-
it of his sickness; and you have
inted with the manner in which
In him we have seen, that *the*
righteous is gladness.
is piety a chimera? Was it either
or superstition? This, I am con-
not suspected by an individual

f religion deserves that atten-
he bestowed on the subject,—
inent as of his piety was evinced
eminent virtue,—if the fruits
ness were conspicuous in those
ts, which he cultivated,—if it
die with a heart, so replete
stian feelings,—what opinion
orm of that alteration of char-
pparent to all who knew him?
Could that change be unimportant, the
consequences of which were so salutary
and undeniable? Is it rational to deny the
excellence of that, which produces a set-
tled course of distinguished and increasing
virtue, and prepares men for eternal and
sublime enjoyments? And can you be se-
cure without commencing a life of piety,
while death seems to be levying upon us
an annual contribution?* If religion is es-
sential to salvation, the want of it must be
dangerous. It is the righteous only, who
have reason to hope in their death. *The*
wicked, we have seen, *are driven away*
in their wickedness. Yet a little while,
and the wicked shall not be; yea, thou
shalt diligently consider his place, and it
shall not be. The hypocrite's hope shall
perish; it shall be cut off, and his trust
shall be as the spider's web. The fear of
the wicked, it shall come upon him.

"The offers of life are now made to you,
with divine sincerity. Your repentance
would produce *joy in the presence of the*
angels of God. It would give joy, if
made known to *the spirits of just men*
made perfect. Especially would it give
joy to his spirit, who, a few months since,
with affectionate importunity warned and
besought you to *flee from the wrath to*
come." pp. 23, 24.

The style, in which this sermon is written, is neat, chaste, pleasing, and worthy of a person at the head of a literary institution. The great truths inculcated are such, as it becomes a sound, orthodox, evangelical divine to press upon the conscience and the heart.

* "Charles Wilson, *member of the Junior Class, died the last summer, at Topsham. The summer preceding, died, in his junior year*, Lewis Page, *at Readfield.*"

RELIGIOUS INTELLIGENCE.

BIBLE SOCIETIES.

lowing speech, though contain-
ed there a little Scottish lan-
n the whole admirable. The
essions are easily explained by
al tenor of the speech. The
blished these two points beyond
st, that it is better that those,
rilling and able, should pur-
chase the Bible for themselves, than
that they should receive it as a gift; and
secondly, that Christian nations ought to
make sacrifices to a vast and indefinite
extent to send the Bible to all the na-
tions on earth. The reader should recol-
lect, that Scotland is better supplied with
Bibles, than any other country in the
world; unless we except some small por-
tions of New England. ED. PAP.

Speech of the Rev. Mr. CHALMERS *of Kilmeny, at the Institution of the Fife and Kinross Bible Society.*

I DEPRECATE the idea of the home supply of Bibles, as a great or prominent object of this institution. If the home supply be the main object of our Society, I contend that, in a country like Scotland, it may do incalculable mischief. I may say of Scotland, that, with the great mass of its population, the habit of purchasing Bibles for themselves is already established. Shall we do anything to unsettle this habit and to substitute in its place the officious and misplaced bounty of a society? Every society has an obvious interest in giving itself as important and as business an air as possible. It must give importance to its own principle. It must do justice to its own peculiar style of proceeding. It must prove that the devious track into which it has entered, leads to an object worthy of the deviation it has made. Let us accumulate funds. Let us assume the title, and give ourselves all the wealth and consequence of a great and useful society. Let us shew the world, that it was not for nothing that this object was proposed. Collect all for this object; and spend all, or as much as we can, upon it. Give to the people at home, and prove, by the extent of our distribution, and the multitude of Bibles dispersed among them, that we have not been idle. I maintain, that in a country like ours, where the people have got into the habit of purchasing Bibles for themselves, the operation of a society like this is most mischievous. The people of Scotland look upon the Bible as a necessary of life. They count it worth the sacrifice of the money paid for it. Our security that the Bible is possessed and valued by our people is, that it is bought by them; and shall this security be transferred from the deeply seated principles of their own hearts, to the exertions of a society, irregular in its movement, and uncertain in its duration? If I take a survey of my parish, with the view of ascertaining the number of Bibles, and find that there is not a single house or a single family without one, to what am I to ascribe this cheering phenomenon? To the fact, that the value of the Bible is a principle rooted in the hearts of my people, and that they count it worthy of its price. This forms a strong and perpetual security, and must be left to its own undisturbed operation. It is not enough that they count the Bible worthy of a sacrifice. The sacrifice they should be left to make. It is too fine a principle for us to repress or to extinguish—and if, in the spirit of an injudicious charity, I were to come forward with a fingering interference of my own, and teach them to look no longer to themselves, but to a public repository, I would destroy a habit which forms the glory and the security of our country. Teach them to look to such a repository as this for a Bible, and not to their own individual sentiment of its worth and its importance to them; let this habit be persisted in for years, and substituted in the place of that respectable habit of purchasing for themselves, which is now completely established among them—do this, and you place the religion of our people at the mercy of every capricious element in the human character. A breath of wind may blow this repository into atoms. The vote of one of our meetings may annihilate it. The faith and religious knowledge of our people, instead of depending on habits which are now fixed and in full operation among them, are made to depend upon us and upon our fluctuating majorities. In the course of years, the repository is voted down, and the habit of purchasing is extinguished, and this Society of ours, like the institution of the poor rates, leaves the people of the land in greater want, and poverty, and nakedness, than ever.

Leave a well-educated people, like the peasantry of Scotland, to themselves. There may be cases of aged poor who stand in need of a larger copy, or of poor in large and manufacturing towns, who are genuine objects of such a charity. These cases can be provided for as they occur. But the great objection to home supplies forming a main or systematic part of our proceedings, is, that the limit which bounds this species of charity is so narrow and so hazardous, that the moment you transgress it, you are sure to do mischief. People must see the injurious tendency of overdoing these home supplies. If they subscribe at all, they will be very sparing and very moderate in their subscriptions. A languor and a heartlessness are sure to hang over the operations of a society, the object of which is so very ticklish and so very questionable. It may go through all the lifeless forms of a public body,—but it is quite impossible that there can be that enthusiasm in its members, and that cordiality in its supporters, which you see exemplified to such an animating degree in the British and Foreign Society. Connect yourself with the great and sublime objects of the parent institution, and you lift off the dead weight which fettered and restrained you. You see, that in their magnificent designs, there is an extent which gives you room to expatiate. You cannot push your liberality to extravagance. You feel no

on the amount of your subscriptions. considerations which made you hesi- to the peasantry of Scotland, do pply to England and Ireland, and ass of their uneducated populations. you interfere with no habit. The is yet to form. Bibles are not t; and the experiment which the y in London is making at this mo- is—where Bibles are not bought, bles be given. Give them the book, the very time, too, when a sister r is giving them the capacity of g it. Let the habit of reading the be first introduced among them. must be done by the external appli- of a society at the outset. The f reading it will induce a value for ble, and this value for it will in- habit of purchasing. After this s fairly established, we shall leave s own undisturbed operation. The ng care of our society may be ne- r in the first instance, but after it ought its object, this care shall be awn, and give its undivided strength er countries and other populations. re is nothing chimerical in this ex- ent, or in this anticipation. It is ult of an experiment already tried. easantry of Scotland may be con- l as a fair example, when a great years ago they were presented with ble; and they were presented, by stitution of schools, with the capac- reading it. What is the conse- ? The habit of purchasing for lves has been formed. Education its itself from father to son; and a Scottish boy leaves the cot- ome of his parents, though small equipment with which their pov- n furnish him, you are sure to at a Bible forms part of it. This ake over to him as his guide and ion, through the adventures of an world. So beautiful a picture to eal eye as this, would only be tar- and defaced by the interference of ety. Give none of your reposito- ne of your institutions to us—and its own undisturbed operation the of our people, and the humble f our cottages.

experiment has been more recent- in Wales. The protecting arm ciety was necessary in the first in- They threw in Bibles among and they have given education to peasantry. What is the conse- ? Wales, instead of being the re- , is now the dispenser of that gift er countries. The peasantry of not only buy the Bible for them- but they subscribe, with unex- liberality, for the Bible to others. mpulse is given, and the motion communicated by that impulse is persevered in. The good that is done perpetuates itself. The habit is formed, and if not tampered with by some fingering society, will be persisted in to the end of time.

Now, what has been done for Scotland and Wales is still to do for England and Ireland. They are bringing the same engines to bear upon the population of these countries which have borne with such undeniable success upon the peasantry of Scotland,—schools and Bibles; and if, both in the press and in the parliament, the praises of the Scottish peasantry are lifted up as being the most moral, the most religious, the most classically interesting people in Europe, does not the danger of tampering with such a people as this form a most decisive argument against home supplies being carried too far? and does not the duty of extending their knowledge and civilization to other people, and carrying our exertions to other countries where the ground is still unbroken, and where some external application is necessary for the commencement of the work, form an equally decisive argument in favor of those foreign objects which, in number and in magnitude, call for the united contributions of the whole empire?

The British and Foreign Bible Society does not stop at home. It looks abroad, and carries its exertions to other countries: and, if we admit the identity of human nature in all climes, and under all latitudes, the transition is not a very violent one, to pass from England and Ireland to those countries which are situated without the limits of our empire. If there be wisdom and liberal philosophy in the attempt of enlightening the peasantry of our island, by what unaccountable delusion is it that these denominations are changed, and the terms fanaticism and folly applied to the attempt of enlightening the peasantry of the countries that lie beyond it? We have too much hardihood, I trust, to be frightened away from a deed of glory by the bugbear of a name! We have too much liberality to let the sound of another country and another language freeze the noble principle of benevolence within us! And too much science to think that the men of these countries are essentially different from our own. They occupy the same place in the classifications of natural history. They have all the essential characteristics of the species. The same moral experiment is applicable to both; and if schools and Bibles have been found, in fact, to be the engines of civilization to the people of Britain, it is altogether a fair and direct exercise of induction, when

document under examination; and he would therefore pass on to the second question, the subject on which this instrument was made to operate. I am widely mistaken if the result of his examination on this head would not be equally encouraging. He would assure us that an Esquimaux was a man—that he had all the points and properties of a man about him—and that he was fairly entitled to the place he has hitherto occupied in the classifications of natural history. He would then wind up his report to a conclusion, by telling us, that the same result may be anticipated from the same instrument operating on the same materials: that if the Bible be a good to the people here, it will be a good to the people yonder—that the scene of the experiment does not affect the result of it—that its place in geography is nothing—that in both cases you have the same word of God operating on the same human soul as the recipient of its influences—and if this word be what ministers preach, and people are taught to regard it, "the power of God unto salvation to every soul that believeth," then the gift you have administered to these wanderers of the desert, is great as the favor of God, and lasting as eternity.

EDINBURGH MISSIONARY SOCIETY.

Intelligence from Karass.

We are persuaded that the friends of the Society will learn with pleasure, that the Secretary has just received a letter from Mr. Mitchell at Karass, of so late a date as the 28th of August 1812. From Mr. Mitchell's silence respecting the health of the missionaries, it may be presumed that, when he wrote, they were as well as usual. The printing of the New Testament, in Turkish, was advanced as far as the 11th chapter of the Revelations, so that the whole will be printed before now; and, from the instructions which the directors sent out some time ago, with regard to the binding of it, it is to be hoped that complete copies of the work will ere long be in circulation among the surrounding nations. Mr. Mitchell mentions James Peddie, one of the ransomed natives, as particularly promising, and already capable of assisting the missionaries in printing; being employed in setting up an edition of Brown's Catechism, in English, for the use of the children in the settlement who understand that language. Mr. Patterson has translated it into German for the benefit of the children of the colonists belonging to that country, but owing to some imperfections in the German types, it has not yet been printed. Mr. Mitchell, however, expected to get them imperfections supplied from Moscow or elsewhere.

Both from this letter, which states, that the missionaries had, the night before, received the pleasing tidings of peace being concluded between Britain and Russia; and, by a letter from Petersburgh, which has also lately come to hand, there is every reason to think that the missionaries will, ere now, have received both letters and remittances from the directors.

The following testimony to the character of the missionaries, by a respectable mercantile house at Petersburgh, cannot fail to be highly gratifying to those who are interested in the mission:—

"We cannot help," say they, "expressing to you the satisfaction we have felt in hearing, upon inquiry, that the settlement at Karass, by the mildness which distinguishes its members, has acquired the general good will of all who surround it, Tartars as well as Russians; and that they are mediators of concord, and umpires of disputes, between the two parties; a character which has much recommended them to the notice of this government."

Mr. Mitchell communicates the melancholy intelligence, of a great part of the Moravian settlement at Sarepta having been burnt to the ground, and that the fire is supposed to have been wilful.

REVIVAL OF RELIGION IN PAWLET, (VER.)

Extract of a letter to the Editor of the Panoplist, dated Pawlet, (Ver.) the 11th inst.

"I have the pleasing intelligence to communicate, that there is a revival of religion in this place. After a long night of darkness, the day begins to dawn. The work of God is powerful, and the attention has remarkably increased within two or three weeks. It extends almost all over the Congregational Society, of which the Rev. Mr. Griswold is pastor. The house of God is thronged on the Sabbath. Conferences are frequently, fully, and solemnly attended, in many parts of the town. Some persons have obtained a hope, and many are anxiously inquiring *What they must do to be saved.*

"Last evening I attended a conference of the young people, and although it raised very violently during the whole evening, there were about fifty present, principally young men. The scene was truly solemn and affecting. Some were almost in despair; while others were rejoicing, and telling what the Lord had done for

nd inviting their companions
hrist for salvation.
eph informed, that there is,
considerable attention in the
tford, state of New York."

A LETTER DATED LONDON, 813, FROM J. ROBERTS, ESQ. IEND IN PHILADELPHIA.

st of the distractions of na-
y surely perceive the dawn-
ter day, and indulge the ex-
t they shall eventually issue
uetion of the millennial ear of
f Peace. It is a remarkable
resent period, that in many
e Roman Catholic Teachers,
ly depreeated putting the
to the hands of the laity and
erusal, are now actively em-
eir distribution; particularly
nent, where the sufferings of
d inhabitants may prepare
to receive its rich consola-
important truths, as the gifts
The Bible Society is still ex-
iews to distant lands, desiring
le earth may be filled with the
the Lord. An edition of the
the modern Arabic is seri-
t of, a language spoken along
l north coast of Africa, in
Abyssinia, or the ancient Ethi-
m encouraging circumstances
ith the prospects of two suita-
ls, there is a probability of
ding to this latter quarter, as
Society in this great work.
orts made to procure in the
ndia charter a clause for the
f missionary labors have been
h success; and it is to be ob-
gratitude, that, in a division on
in the House of Commons,
in favor of such endeavors for
m of Christianity, was as two
h was far beyond the most
pectation. Thus the Most
tetting his own cause in the

THE INQUISITION.

nuncio, Gravina, who has sig-
elf in opposing the decree of
cortes abolishing the inquisi-
tioned p. 333 of our work, has
d from Spain, in consequence
ued interference in that busi-

X.

DONATIONS TO FOREIGN MISSIONS.

Nov. 4. From the Female Foreign Mission Society of New London, by Mrs. Charlotte Woleott, the Treasurer		$73 00
6. From the Female Foreign Mission Society of New Haven, by Mrs. Clarina B. Merwin, viz.		
—— for missions	$49 25	
—— for translations	17 50	66 75
9. From the Sheffield Female Charitable Society, by the Rev. James Bradford		38 50
10. From Gen. Henry Sewall, by the Rev. Dr. Worcester		10 00
From the Foreign Missionary Society of Northampton and the neighboring towns, by the Rev. Dr. Lyman		241 81
13. From a subscriber to the Panoplist*		10 00
		$440 06

* *See a letter to be inserted in our next.*

ORDINATIONS.

ORDAINED, (on the 26th of Aug. last) to the work of the ministry in Sharon, (Con.) (Ellsworth Society,) the Rev. ORANGE LYMAN. Sermon by the Rev. David Porter, D. D. of Catskill, (N. Y.)

On the 25th of August last, the Rev. HUMPHREY M. PERRINE, as colleague pastor over the First Church in Cheshire, (Conn.) Sermon by the Rev. Nathan Perkins, D. D. from 1 Tim. iv, 16.

On the 6th ult. at Cornwall, (Ver.) the Rev. OLIVER HULBURD, to the work of the ministry. Sermon by the Rev. Mr. Weeks of Pittsford.

At Greenfield, (Mass.) the Rev. GAMALIEL S. OLDS, as colleague with the Rev. Roger Newton. Sermon by the Rev. Dr. Austin, of Worcester, from 1 Cor. i, 23, 24.

INSTALLATIONS.

INSTALLED, on the 7th of July last, the Rev. WALTER KING, as pastor of the church and congregation in Williamstown, (Mass.) Sermon by the Rev. Dr. Hyde of Lee.

At Danbury, (Conn.) on the 30th of June last, the Rev. WILLIAM ANDREWS, as pastor of the church and congregation in Danbury, (Conn.) Sermon by the Rev. Samuel P. Williams of Mansfield,

document under examination; and he would therefore pass on to the second question, the subject on which this instrument was made to operate. I am widely mistaken if the result of his examination on this head would not be equally encouraging. He would assure us that an Esquimaux was a man—that he had all the points and properties of a man about him—and that he was fairly entitled to the place he has hitherto occupied in the classifications of natural history. He would then wind up his report to a conclusion, by telling us, that the same result may be anticipated from the same instrument operating on the same materials: that if the Bible be a good to the people here, it will be a good to the people yonder—that the scene of the experiment does not affect the result of it—that its place in geography is nothing—that in both cases you have the same word of God operating on the same human soul as the recipient of its influences—and if this word be what ministers preach, and people are taught to regard it, "the power of God unto salvation to every soul that believeth," then the gift you have administered to these wanderers of the desert, is great as the favor of God, and lasting as eternity.

EDINBURGH MISSIONARY SOCIETY.

Intelligence from Karass.

We are persuaded that the friends of the Society will learn with pleasure, that the Secretary has just received a letter from Mr. Mitchell at Karass, of so late a date as the 28th of August 1812. From Mr. Mitchell's silence respecting the health of the missionaries, it may be presumed that, when he wrote, they were as well as usual. The printing of the New Testament, in Turkish, was advanced as far as the 11th chapter of the Revelations, so that the whole will be printed before now; and, from the instructions which the directors sent out some time ago, with regard to the binding of it, it is to be hoped that complete copies of the work will ere long be in circulation among the surrounding nations. Mr. Mitchell mentions James Peddie, one of the ransomed natives, as particularly promising, and already capable of assisting the missionaries in printing; being employed in setting up an edition of Brown's Catechism, in English, for the use of the children in the settlement who understand that language. Mr. Patterson has translated it into German for the benefit of the children of the colonists belonging to that country, but owing to some imperfections in the German types, it has not yet been printed. Mr Mitchell, however, expected to get these imperfections supplied from Moscow or elsewhere.

Both from this letter, which states, that the missionaries had, the night before, received the pleasing tidings of peace being concluded between Britain and Russia; and, by a letter from Petersburgh, which has also lately come to hand, there is every reason to think that the missionaries will, ere now, have received both letters and remittances from the directors.

The following testimony to the character of the missionaries, by a respectable mercantile house at Petersburgh, cannot fail to be highly gratifying to those who are interested in the mission:—

"We cannot help," say they, "expressing to you the satisfaction we have felt in hearing, upon inquiry, that the settlement at Karass, by the mildness which distinguishes its members, has acquired the general good will of all who surround it, Tartars as well as Russians; and that they are mediators of concord, and umpires of disputes, between the two parties; a character which has much recommended them to the notice of this government."

Mr. Mitchell communicates the melancholy intelligence, of a great part of the Moravian settlement at Sarepta having been burnt to the ground, and that the fire is supposed to have been wilful.

REVIVAL OF RELIGION IN PAWLET, (VER.)

Extract of a letter to the Editor of the Panoplist, dated Pawlet, (Ver.) the 11th inst.

"I have the pleasing intelligence to communicate, that there is a revival of religion in this place. After a long night of darkness, the day begins to dawn. The work of God is powerful, and the attention has remarkably increased within two or three weeks. It extends almost all over the Congregational Society, of which the Rev. Mr. Griswold is pastor. The house of God is thronged on the Sabbath. Conferences are frequently, fully, and solemnly attended, in many parts of the town. Some persons have obtained a hope, and many are anxiously inquiring *What they must do to be saved.*

"Last evening I attended a conference of the young people, and although it rained very violently during the whole evening, there were about fifty present, principally young men. The scene was truly solemn and affecting. Some were almost in despair; while others were rejoicing, and telling what the Lord had done for

red to be fanned, though air in mo- generally as much an object of ter- water to those patients. At the the bleeding, the pulse was 104, n slept for an hour; awoke, and herbet; slept again, and about 5 with appearances that indicated l relapse. Blood was drawn from arm until he fainted; the spasms ly decaying during the bleeding, patient drinking four ounces of The pulse at the beginning of nd bleeding was 96, at the end of No affection remained but head- Dr. Shoolbred here considers that drophobia had been completely ne; but not thinking himself en- leave a man's life to hazard for e of experiment, ordered the pa- ur grains of calomel and one grain n, to be given every three hours. t pill was given at a quarter before mmediately rejected; a second at es before 6, which remained. The then slept till 7: the pills were egularly during the night; in the of it he had three alvine evacua- circumstance unheard of in hydro-

He passed the night calmly. dnesday, the second day, his pulse 84. No buff coat was on the blood he day before; the whole quantity ounces. At half past 9 he ate 30 of sago. He was then able to con- nd gave the subsequent account of ire:

19 days ago, (including this day,) eturning about 4 in the evening, s own house at Russapugiah, to his at Chowringhee, he saw a parish e a fisherman and bite him. Sev- ple were collected at the spot— approached, when the same dog im, and as he was retreating he n, bit him in the back part of the g, about six inches above the an- ere he shews two scars at the dis- an inch and a half from each oth- without any appearance of inflam- or thickening of the integuments. g, after biting him, disappeared, does not know what became of him he fisherman. The wounds bled leal, but not being very deep, they aled, without any application. He remedy, except on the day he en, a small piece of scarlet cloth, *nee baat,)* wrapt up in a piece of intain, which was recommended as an infallible antidote against in- from the bite of a mad dog. He aw any one in hydrophobia: and he had heard that persons bitten d dog were liable to such a dis- apprehension of it never dwelt on his mind, or scarcely ever occurred to him after the day on which he was bitten.

He continued in his usual health till the 4th inst. seventeen days after the bite, when he found himself dull, heavy and listless, with loss of appetite, and frequent apprehension that dogs, cats, and jackalls were about to seize upon him. He also felt a pricking sensation in the part bitten. When his mother-in-law brought him his breakfast, he was afraid to eat it. He continued his business of taking water from the tank to the house till about noon of that day, after which he could not bear to look on, or to touch the water, being constantly harrassed, whenever he attempted to do so, with the horrible appearance of different animals ready to devour him. He now, for the first time, thought of the disease arising from the bite of a mad dog, was convinced that was the cause of his present distress, and fully believed he would die of it. He ate no supper, nor drank any water, that night, in consequence of the horrible phantoms that incessantly haunted his imagination. In the morning, all his horrors were increased, the spasms came on, accompanied by anxiety, oppression, and pain about the præcordia and stomach; and those about him say that he continued to get worse in every respect, until he arrived at the hospital in the state already described. He does not himself distinctly remember any thing that happened during the whole day. He has some faint recollection of his being at his own house; but how he got there—when he left it—or by what means he was brought to the hospital, he does not at all know. The first thing he can recal to his mind is drinking the sherbet—and he says he has had his senses perfectly since that time—and that all his fears then left him, and have not since returned. This, however, is not entirely correct, as he acknowledges that he does not recollect the second bleeding, which shows that the disease had then so far returned as again to disorder his mental faculties.

During the day he complained of a severe head-ache, which was relieved by leaches at the temples. On Thursday, the third day, he was distressed by quantities of dark green bile which he passed up and downwards; pulse 110. A pint of camomile infusion brought off much bile. At eleven he took eight grains of calomel: and at half-past twelve, half a dram each of jalap and magnesia: he was much relieved by senna, manna, and cream of tartar. On Saturday the excessive secretion of bile had ceased, and he became clamorous for food. For some evenings after, some heat of skin and acceleration

of pulse were perceptible, but they went on by cold bathing, and opening medicines.

The case which appears to contradict this fortunate and promising one, is given by Mr. Bedington, Assistant Surgeon of the 1st Foot, and dated Trichinopoly, Feb. 26, 1813. On the 23d of that month, he was called on to examine the case of a Serjeant Clarke, aged 39, a tall, robust and resolute man. The circumstances are thus described:—

In attempting to swallow his usual dram, previously to going out yesterday morning, he felt a peculiar undescribable reluctance to the liquid, and could not prevail upon himself to take more than one half of it; again, in attempting to wash his face preparatory to evening parade, the approach of the water threw him into a violent state of agitation, and he was obliged to have it removed. Although now distressed with the most urgent thirst, he cannot be prevailed upon to attempt swallowing any fluid; the approach and even the mention of it, producing violent spasms of the muscles of the neck and throat, which spasms are preceded by a peculiar uneasy sensation about the *scrobiculus cordis*, and a kind of sobbing, or inclination to sigh, attended also with severe pain in the head; his eye-balls appear turgid and a degree of furor is depicted in his countenance; pulse about 110 in the minute, and rather small; heat natural; tongue white and moist; belly regular.

The surgeon, who was acquainted with the cases of Mr. Tyman and Dr. Schoolbred, immediately opened a large orifice in his arm, and took away about forty ounces of blood. The patient complained of excessive languor during the operation, but he did not faint. The pulse was, after the bleeding, at 88. The near approach or agitation of any fluid still produced a recurrence of the spasms; but he could now bear to look upon water if held at a distance. He shewed no reluctance at the light, or at viewing himself in a mirror; the pulse rose to upwards of 110; the turgidity of the eye-balls was diminished. The patient was now visited by some other medical men, and it was determined to try the effect of the bleeding without medicine. The blood was drawn at nine. At eleven he swallowed some water through a tube fixed to an elastic gum-bottle, and expressed great delight in the sensations which it gave to his stomach, but was afraid to take any more; his pulse was at 84. During the next two hours, he had several attacks of the spasms and one particularly violent on seeing a bason of sago which was offered to him. At two the pulse, which in the intervals of the spasms always sunk, was no more than 74; he had one alvine evacuation, and his skin was covered with a clammy sweat. At four, after seeing a recurrence of the spasms, and the horror with which he rejected liquids, bleeding was tried again: he struggled so much during the operation that the quantity could not be exactly ascertained, but it might be from sixteen to eighteen ounces. The pulse at once fell so low as to be scarcely discernible near the wrist, and towards the close he vomited a quantity of ropy phlegm, mixed with frothy saliva. He continued to struggle violently for some time, then fell quiet for a few minutes, and expired about a quarter before five o'clock. The disease had actually commenced the morning before, as he then felt the first horror of liquids; but he had gone through the duties of orderly serjeant of the company during that day, and though he felt the dislike of water painful in the evening, did not think of applying for assistance till the next day. The Surgeon, therefore, considers that the bloodletting had a timely trial.

During the rapid progress of the disease no source of infection occurred to the recollection of the patient. It was, however immediately after his death remembered by several of his comrades, and particularly by two of them, corporals Henry and Moore, of the same company, that a small dog (which was destroyed as mad about three weeks ago, and which had previously bit two other men of the regiment) was in the habit of licking a small sore on his inner ancle, which is hardly yet cicatrized. The animal was encouraged in this practice by the unfortunate man, under the impression of its being useful to the sore.

The appearance on dissection, about 4 hours after death, differed not materially from what has been observed in former cases: the posterior part of the fauces exhibited marks of inflammation, and the papillæ at the root of the tongue were uncommonly prominent; the œsophagus was laid open through its whole extent and in several places shewed slight marks of inflammation; these marks became more conspicuous towards its termination in the cardia: the inner surface of the stomach was in several places inflamed, and in two or three small spots its inner coat abraded: nothing was contained in it but a small quantity of phlegm: the trachæa was laid open, and in the interstices of the cartilaginous rings exhibited a slight inflammatory redness—the heart was quite sound, as were all the abdominal viscera, with the exception of the stomach. The blood taken from his arms exhibited no signs of inflammatory crust, and what was last drawn appeared unusually dark coloured.

he desired to be fanned, though air in motion is generally as much an object of terror as water to those patients. At the end of the bleeding, the pulse was 104. He then slept for an hour; awoke, and drank sherbet; slept again, and about 5 awoke, with appearances that indicated a partial relapse. Blood was drawn from the left arm until he fainted; the spasms gradually decaying during the bleeding, and the patient drinking four ounces of water. The pulse at the beginning of the second bleeding was 96, at the end of it 88. No affection remained but headache. Dr. Shoolbred here considers that the hydrophobia had been completely overcome; but not thinking himself entitled to leave a man's life to hazard for the sake of experiment, ordered the patient four grains of calomel and one grain of opium, to be given every three hours. The first pill was given at a quarter before 6, and immediately rejected; a second at 5 minutes before 6, which remained. The patient then slept till 7: the pills were given regularly during the night; in the course of it he had three alvine evacuations, a circumstance unheard of in hydrophobia. He passed the night calmly. On Wednesday, the second day, his pulse was at 84. No buff coat was on the blood drawn the day before; the whole quantity was 40 ounces. At half past 9 he ate 30 ounces of sago. He was then able to converse, and gave the subsequent account of his seizure:

That 19 days ago, (including this day,) when returning about 4 in the evening, from his own house at Russapugiah, to his master at Chowringhee, he saw a parish dog seize a fisherman and bite him. Several people were collected at the spot—he also approached, when the same dog ran at him, and as he was retreating before him, bit him in the back part of the right leg, about six inches above the ancle, where he shews two scars at the distance of an inch and a half from each other, but without any appearance of inflammation, or thickening of the integuments. The dog, after biting him, disappeared, and he does not know what became of him or of the fisherman. The wounds bled a good deal, but not being very deep, they soon healed, without any application. He took no remedy, except on the day he was bitten, a small piece of scarlet cloth, (*sooltanee baat,*) wrapt up in a piece of ripe plaintain, which was recommended to him as an infallible antidote against infection from the bite of a mad dog. He never saw any one in hydrophobia; and though he had heard that persons bitten by a mad dog were liable to such a disease, the apprehension of it never dwelt on his mind, or scarcely ever occurred to him after the day on which he was bitten.

He continued in his usual health till the 4th inst. seventeen days after the bite, when he found himself dull, heavy and listless, with loss of appetite, and frequent apprehension that dogs, cats, and jackalls were about to seize upon him. He also felt a pricking sensation in the part bitten. When his mother-in-law brought him his breakfast, he was afraid to eat it. He continued his business of taking water from the tank to the house till about noon of that day, after which he could not bear to look on, or to touch the water, being constantly harrassed, whenever he attempted to do so, with the horrible appearance of different animals ready to devour him. He now, for the first time, thought of the disease arising from the bite of a mad dog, was convinced that was the cause of his present distress, and fully believed he would die of it. He ate no supper, nor drank any water, that night, in consequence of the horrible phantoms that incessantly haunted his imagination. In the morning, all his horrors were increased, the spasms came on, accompanied by anxiety, oppression, and pain about the præcordia and stomach; and those about him say that he continued to get worse in every respect, until he arrived at the hospital in the state already described. He does not himself distinctly remember any thing that happened during the whole day. He has some faint recollection of his being at his own house; but how he got there—when he left it—or by what means he was brought to the hospital, he does not at all know. The first thing he can recal to his mind is drinking the sherbet—and he says he has had his senses perfectly since that time—and that all his fears then left him, and have not since returned. This, however, is not entirely correct, as he acknowledges that he does not recollect the second bleeding, which shows that the disease had then so far returned as again to disorder his mental faculties.

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. He soon after made a
igion.]
knowing my real state, I
daily whether I have a
standing of the doctrines
re the precious Savior of
all my heart: The Apos-
hough I have the gift of
understand all mysteries
ge; and though I have all
not charity," which is dis-
I am nothing: I am not a
l.
ıl last hope differs from
ond. It does not depend
, or experience, separate
: and mercy of God in
ıld not know that it was a
ıless it influenced me to
ıtion and life. What evi-
ıat my hope is wrought of
it is a good one? Am I
nt, believing and confiding
depend on the grace of
to him for assistance in
f duty! Do I find satisfac-
the Lord, and am I careful
cience void of offence to-
d toward man. Do I, in
Gospel faith, give up my-
Christ? Can I feelingly say,
e; and am I resigned too in
make the prayer of the
ch me, O God, and know
ne and know my thoughts:
ere be any wicked way in
e in the way everlasting?
llowers of Christ, and have
or sinners, that God would
nvert them, that their souls
"

reat the transcriber of the
ionally acquainted for more
ırs, and had a fair opportu-
fruit of his religion; and he
ıt few persons give better
ng born again than he gave.
l to depart from iniquity,
ıe holy religion which he
: seemed as if constantly
th the solemn injunction
d findeth to do, do it with
le had a deep sense of his
ness, and of his vileness be-
ıd lamented his sins and
nity to his Savior. He often
wonder that any person of
sacrament, who attended
ıs of his heart and read his
ention, should embrace any
cept those which are purely
The total corruption of the
ral and deeply rooted oppo-
jvine law; the absolute ne-
dical change of its temper
and exercises by the Spirit of God; uncon-
ditional reliance on his mercy, and a cor-
dial acceptance of Jesus Christ, the great
Mediator, as the only ground of hope and
salvation, are doctrines which he embra-
ced with the fullest assurance. On all
proper occasions, he defended these doc-
trines with modesty, and especially in
conversation with persons much older
than himself; but with unshaken firm-
ness. His belief of the truth, that God
maintains an absolute and universal gov-
ernment over all his works, appeared to
afford him holy consolation. He would
often say, "I rejoice that God has order-
ed all things concerning me from eternity;
and that he eternally purposed for his own
glory whatsoever should come to pass."

Nor was he bigoted. He loved all
those, by whatever name they were cal-
led, who, as he had reason to believe,
loved our Lord Jesus Christ in sincerity.
The society and fellowship of Christians
he highly esteemed, and with them he
delighted to go up to the courts of the
Lord.

In the exercise of the duties of devotion
he was uniform and conscientious; and not
unfrequently spent an hour, in the morn-
ing, in reading the holy Scriptures and in
family prayer. Nor did he omit family
prayer at night. He lived near to God in
secret; and was often noticed to be, for a
few moments, deeply engaged in con-
verse with God; so that he may be said
to have *prayed without ceasing.*

To him the Sabbath was a day of holy
rest. With heart-felt pleasure he appear-
ed to hail its return. On this day, his
mind was especially solemn; and he
seemed to spend every hour of it, as
though it were the last he had to live.
In the sanctuary he manifested such a
profound attention and solemnity as sel-
dom failed to excite the attention of the
thoughtless and of strangers. For con-
templation and prayer he was careful to
redeem time; and appeared as if influ-
enced with an awful sense of the immedi-
ate presence of the all-seeing God.

He daily manifested a deep concern for
the spiritual welfare of mankind. The
prosperity of the church of Christ, and the
conversion of sinners lay near his heart.
In the year 1808, when there was a revi-
val of religion in the place where he lived,
he was much engaged to promote the
work by his supplications, example, and
conversation; though at the same time, he
had a humbling and abasing sense of his
own sinfulness and guilt before a God of
purity. He longed to be free from sin.

He was faithful to warn those of his
brethren, who, he thought, did not walk
agreeably to their high vocation, and his
blameless life, gave a peculiar efficacy to

his warnings and reproofs, which were generally salutary and kindly received.

In his whole deportment, there was a solemnity, which made those who had no religion say, "We believe he is a Christian, and is happy."

During the short sickness which terminated his life, he was wholly deprived of his reason. But from what he said to his wife a short time before his death, there is reason to believe he did not expect to live but a few weeks, and therefore that the summons of death came not before he expected it.

Reader, art thou a Christian indeed, or art thou deceiving thyself with a false hope, nor knowest what godly sorrow for sin is? Thou art in danger of mistaking conviction for conversion, and of building on the sand. Some *have the form of godliness without the power.* Hast thou given up thyself to Christ, and dost thou rejoice in his government? Dost thou *love God with all thy heart* and keep his commandments? Is Christ precious to thy soul? *If a man thinketh, himself to be something when he is nothing he deceiveth himself.* Oh, examine thy heart, lest thou be deceived with a false hope to thine eternal ruin.

POETRY.

From a poem of considerable length on the death of a sister, (communicated to us some time ago,) we publish the concluding lines.

"What are we? What is life? and what is death?
We look around us, draw our mortal breath,
Catch at the tinsel toys that float in air,
And deem them treasures that we soon shall share.
But vain our toils; the phantoms flit away,
And disappointments ope each new-born day.
Yet still we toil, regardless of our doom,
Till death conducts us to the silent tomb.
Oh, my lov'd sister, I am sick of life;
'Tis fill'd with sorrow, vanity, and strife.
Hope still deludes us, though afflictions wound,
And still we range the same unwearied round.
Our search for happiness in vain we waste;
"Th' immortal bev'rage none but angels taste."
Farewell, dear sister, may affliction prove
The lasting cement of our warmest love."

The following delicate verses appeared in a London paper two or three years ago. We intended to have inserted them earlier in our pages.

THE TWINS.

'Twas Summer, and a Sabbath eve,
And balmy was the air,
I saw a sight which made me grieve
And yet the sight was fair;—
Within a little coffin lay
Two lifeless babes, as sweet as May.

Like waxen dolls that infants dress,
There little bodies were;
A look of placid happiness
Did on each face appear:
And in the coffin, short and wide,
They lay together, side by side.

A rosebud nearly clos'd, I found
Each little hand within,
And many a pink was strow'd around,
With sprigs of jessamine;
And yet the flow'rs that round them lay,
Were not to me more fair than they.

Their mother as a lily pale,
Sat by them on a bed—
And bending o'er them told her tale,
And many a tear she shed;
Yet oft she cried, amidst her pain,
"My babes and I shall meet again."

TO CORRESPONDENTS.

The expediency of publishing the communication of E. S. still remaining on our files, is so far doubtful that we decline inserting it.

Memoirs of the Hon. Samuel Osgood, and Mr. Jonathan Sewall Buck, will be published in our next.

No. VII on *Intemperance* is ready for the press.

A paper on *The Duty of Economists* will soon appear.

THE

PANOPLIST,

AND

MISSIONARY MAGAZINE.

10. NOVEMBER, (PART II.) 1813. VOL. IX.

BIOGRAPHY.

IRS OF MR. JONATHAN SEWALL BUCK.

To the Editor of the Panoplist.

witnessed, with much pleasure, partiality with which you insert aphical sketches, I am influenced mit the following memoirs to your al. D. P.

eader will not find in these ks a portrait of one mighty field of battle, applauded hall of litigation, renown- affairs of state, or high in ralks of science. But he ind an unflattering minia- of one, who, unobserved, lmost unknown beyond the of his native village, pas- n the deserted path of vir- rom his cradle to an early

nathan Sewall Buck was at Buckstown, Maine, on 7th of May, 1793. m his infancy he exhibited d much inclined to sobri- This was manifested by erence to most childish s; a preference of retire- and the acquisition of some l knowledge. As he ad- d in years, he discovered ame indifference to those ile hilarities, which are so y alluring, and which so of- plunge their unsuspecting ies into vice and ruin. This was neither the effect of stoicism, nor stupidity. But seeing the dangerous snare, he determined to avoid it. His cautious disposition caused him to speak with disapprobation of some amusements, which are, perhaps, perfectly harmless. Upon this point, however, the writer hazards no decision. He is aware, that the first step in guilt is near the last in innocence.

The subject of this memoir became early attached to books, and particularly that book of books, the BIBLE. Amidst a variety of reading, *this* was his daily study. Having been blessed with a precise and retentive memory, he became a living concordance. Few persons of any age, or profession, are so well acquainted with the Scriptures as he was. His intimacy with the Sacred Volume held the divine rule of duty constantly before him. This operating upon a mind "whose very failings leaned to virtue's side," produced that habitual regard for morality which marked his conduct. Constant, and solemn attention to the worship of God; reverence for his sacred name; and strict observance of the holy Sabbath; were some of his most shining virtues. His filial affection and obedience, together

with his attention to the injunctions and wishes of superiors; assiduous care to promote the welfare of others, and grief when he saw any abandoned to destructive habits; chaste conversation and behavior; strict fidelity; undeviating veracity, and hatred of slander; punctilious rendering to all their dues; and unwearied efforts to influence others to like practices; proved him no careless observer of the second table of commands.

In him, penetration, prudence and judgment were ever far in advance of his age. When no known precept would apply; he seemed to adopt right by intuition. His disposition was benevolent and charitable. His manners being of a rigid cast, were calculated rather to secure the warm attachment of a few, than to win the friendship of the many. Added to this were his inflexible opposition to vice; his pointed, and in some instances, severe reproofs. Yet none of his age had a larger share of public esteem; none had fewer personal enemies. But we turn to a more interesting part of his character.

While yet a child, he became convinced of the woeful lapse of man; his total depravity; the necessity of regeneration; and the impossibility of meriting salvation by the deeds of the law. Those weighty truths often made deep impressions on his mind, and determined him to repentance, and a life of holiness. But thoughts thus unpleasant were unwelcome visitors, and soon dismissed. He would then, notwithstanding his firm belief as above stated, quiet his apprehensions by endeavoring to propitiate the Deity with a formal round of duties. Thus he lived; now tormented with fear, and again resting in forgetfulness, until about two years before his death. Then his convictions became deeper, and more abiding. His solicitude was never of that distressing kind which approaches distraction; yet it was sufficient to keep alive a spirit of inquiry, and close attention. In this condition he remained nearly a year; sometimes consoling himself with hope, but oftener depressed with anxious doubts. He first cherished a *lasting* hope in November 1812. For dissipating his doubts, and confirming his hope, he was much indebted to Mr. Newton's Cardiphonia. In the writings of that "anatomist of the human heart," he found his own case clearly described, and drawn in such a manner, as to afford him great comfort; though his comfort was accompanied with most debasing views of his sinfulness, and of his coldness and indifference in the service of his Maker. As his anxiety had never approached distraction, so his rejoicing never savored of enthusiasm. He rejoiced with trembling. It was a business which engrossed much of his time, to learn the feelings of ancient and modern saints, and by them to try his own. This was attended by increasing assurance, that he had experienced the regenerating effects of the Divine Spirit. The precise time of this change he never attempted, or wished, to fix. He believed, that whereas he was once blind, he now saw. Whereas he once hated God and all holiness, rejected salva-

Christ, and resisted the
pirit; then he loved the
tions of Jehovah, and ho-
wherever discoverable,
dently desired more of it
iself. He wished for no
mode of salvation but
h the atoning sacrifice of
mb of God; and sincerely
ed the sanctifying and en-
ing influence of the heav-
omforter. Upon this be-
built his hope; a hope of-
ken, and sometimes al-
emolished by a sense of
reme sinfulness and lia-
o yield to the temptations
n.

y in the spring, he mani-
a desire publicly to dedi-
mself to God, and join
urch of Christ. Upon
ation for admission to
fellowship, though he
ed not all the evidence
le, he gave good satisfac-
d was cordially welcom-
a member in full com-
In May, he receiv-
ordinance of baptism,
tered into covenant with
urch under the pasto-
rge of the Rev. Mighill
After what has been
will be almost superfluous
that his conduct adorned
ession.

have followed our subject
without any thing to in-
our pleasure. It re-
for us to follow him,
the valley of affliction,
to the chambers of the

increasing darkness in-
the brilliancy of luminous
so he shone brighter as
ds of affliction darkened,
ghtest in the deep shades
t.

From his birth his constitution had been feeble, but not so feeble as to make him incapable of business, until the spring of 1812. He then received an injury in his side, which greatly impaired his health, and disqualified him from bodily exertion. His complaints, however, were not very alarming until the succeeding autumn. Medical aid was resorted to, but without any lasting advantage. His disorder became more and more established, and every hope of recovery gradually gave place to apprehensions that his disorder must prove fatal. Upon this point he never expressed much concern; but waited with resignation the issue. When all expectation of recovery failed, he exhibited no alarm, but with perfect composure made all his arrangements for his departure. Among these was an interview with his brothers and sisters, collectively, a few days before his death; at which time he exhorted them, as a dying brother, to secure an interest in the only Redeemer, by devoting themselves to their Creator; distributed among them his books, &c. and, requesting them to kneel around his bed, commended them to the grace of God by prayer.

His anxious concern for the souls of others was apparent in most that he said to those of his young friends, who called upon him. He once said, that should his sickness be the means of causing one soul to feel the importance of a preparation for death, so as to make its peace with God, that alone would be a sufficient inducement to bear it all patiently.

As death drew near, his hope grew stronger. Indeed his faith was fixed. Disclaiming all personal merit, his only ground of confidence was in the blood of the Lord Jesus Christ. His views of the character of the Savior were exalted. The divinity of Christ was an article in his creed of prime importance.

His pains greatly increased during the last days of his life, yet he seldom complained; and if he did, he mixed his complaints with praises, that his sufferings were so disproportionate to his deserts.

Whenever he requested the prayers of Christians, his request was for resignation and patience.

Many valuable sayings which fell from his lips might be recorded; but it must suffice to quote a few of those which cheered his dying moments. After expressing his belief that he was dying, he added, "I am in great distress at my stomach, but I hope I shall have patience." A short time before he expired, he exclaimed, "None but Christ! none but Christ for me!" He expressed his ardent desire to depart by repeating the following stanza of Dr. Watts's 17th Psalm.

> "This life's a dream, an empty show;
> But the bright world, to which I go,
> Hath joys substantial and sincere;
> When shall I wake and find me there?"

Soon after this, his father asked if his faith still supported him? He replied, "O yes Sir!" and 'immediately expiring, no doubt was borne by waiting angels to the mansions of bliss.

Thus died this valuable youth on the 28th of September, 1813.

For the Panoplist.

MEMOIR OF THE HON. SAMUEL OSGOOD, WHO DIED AT NEW YORK, AUG. 12, 1813.

The subject of this notice was the third son of Peter Osgood and Sarah Johnson. He was born in the North Parish in Andover, (Mass.) Feb. 14, 1748.

In July 1766, he was admitted a member of Harvard College, and sustained the reputation of a good general scholar, throughout his collegiate course. In Mathematics and the Greek language, he made distinguished proficiency. In the latter branch of education he was acknowledged to be the first in his class; and, when he graduated, was honored with the writing of the mathematical theses.

Mr. Osgood acted a very decided and conspicuous part in the early difficulties which subsisted between this country and Britain. In the year 1774, when the dispute between the colonies and the mother country began to wear a gloomy aspect, the town of Andover appointed him their delegate to the State Congress, and by that body he was appointed a member of the Board of War. He was continued a member of the State Congress till the year 1780. During this year the State Constitution was adopted; and upon the first election under it, the County of Essex returned Mr. Osgood as one of their Senators. In the spring of 1781, the Legislature appointed him a Delegate to the Congress of the United States. In this situation he was continued, as long as the constitution would allow him to hold

t, when he returned to
r, and was immediately
a delegate to the Legis-
In the spring of 1785,
ıgress of the U. S. ap-
him first Commissioner
Treasury. In this office
tinued till Sept. 1789,
ıe department sustained
arrangement under the
ıstitution.
the adoption of the con-
ı, General Washington
him the department of
aster General, the duties
h office he discharged for
wo years. After having
d the trust of Post Mas-
neral, Mr. Osgood re-
in private life till the
00, when the city of New
hose him a member of
use of Representatives of
ıte. The house appoint-
their Speaker.
ıe year 1801, he was ap-
l to the office of Supervi-
of the State of New
and, soon after the aboli-
that office, was appointed
Officer for the port of
'ork; an office which he
ıe remainder of his life.
Osgood enjoyed the high
ge of being the child of
ng parents. He was very
ıe subject of serious im-
ns; and has himself ex-
l the hope, that he was
ıt out of darkness into
marvellous light, at the
fifteen.
hose, who were intimate-
ainted with Mr. Osgood,
nnecessary to say, that
l his natural affability and
ılness, he was often pen-
ınd sometimes gloomy.
He was far from being backward in conversing on the state of his own soul. He has more than once been heard to say, "that a history of his past life for forty years would contain but a gloomy account of omissions of duty and commissions of sin. Doubts and darkness, sensible withdrawings of God's Holy Spirit, lifelessness and inactivity in the cause of his Redeemer caused him keen remorse of conscience, and painful emotions of heart. Still, he cherished the hope, that he was a Christian. We trust he was. He seemed to be convinced of his ill-desert and helplessness as a sinner; and to take supreme delight in casting himself upon the Lord Jesus, as *Jehovah his Righteousness.* The divinity of Christ was to him a precious doctrine. It was precious on his dying pillow. "Bound" said he "as I am to eternity, I can rest on nothing short of a Savior, that is *truly God.*" We trust the everlasting arms sustained him. His light appeared to be like that of the just. The three last years of his life were evidently a season of retirement and tranquillity, and we hope of devotion. No man was more engaged than he was to promote the interests of the church of which he was an elder. For us he labored, with us and for us he prayed. But he has gone to his rest. *Blessed are the dead who die in the Lord.* After a long and tedious illness, borne with unusual resignation and cheerfulness, he fell asleep on the 12th of August, 1813.

New York, Sept.

MISCELLANEOUS.

For the Panoplist.

ON INTEMPERATE DRINKING.

No. VII.

So much has been said and written on the subject of intemperance, within the last two or three years;—so many facts have been collected from all parts of the United States;—so many affecting representations have been made of the waste and woes of hard drinking;—and so much has been done to lay these facts and representations before the public, by clergymen and laymen; by printing, vending, and gratuitously distributing sermons, essays, addresses, and tracts, that a spirit of anxious inquiry, and a good degree of needful alarm, have been gradually and extensively excited. But unhappily, the effect of all this has been in many cases to dishearten, rather than to stimulate, the friends of reform. Not a few have imagined themselves to be in the condition of a thinly populated district, when invaded by a powerful and victorious enemy, to whose standard many eagerly flock, instead of uniting with the friends of their country, to oppose his further progress. They have felt themselves driven to the hard necessity of at least remaining quiet, if not of aiding and assisting the conqueror.

No such real necessity, however, has at any time, or any where, existed; except in the imaginations of the timid. Intemperance, though an enemy of terrible aspect; an enemy that has cast down many strong men wounded and slain many mighty, has never yet, blessed be God, been permitted to gain an ascendency so complete, that its desolating career could not be arrested. And our grateful acknowledgments are due to the Author of all good, that the number of the despairing has been, for some time past, rapidly on the decline. Many good people, who once felt as if nothing effectual could be done, have found to their surprise, upon facing the enemy, that it is not a regular force which they have to meet, but a reeling disorderly rabble; and that, if the army of intemperance is numerically great, it is by no means so formidable, as they had supposed. A little thought has, moreover, convinced them, that even if this army cannot now be met and vanquished, in the field, it must soon waste away, and be entirely disbanded, unless kept alive by a succession of new recruits.

Still, however, the voice of despondency is heard from various quarters, expressing itself in such terms as the following. "Would to God, that the alarm had been sounded sooner. Time was, when something effectual might have been done; but that time is past. The foe should have been met upon the frontiers, instead of which, he has been suffered to penetrate into the heart of the country, and make such a disposition of his forces, that resistance can have no other effect, than to exasperate him, to hasten the work of ruin and

th, in which he has been so
g, and so successfully engag-
Our wound, alas! is incur-
. *The whole head is sick, the whole heart faint.* The
burns so fiercely, that it can-
be quenched. The poison
o diffused through all the
s and arteries, and so mixed
the whole mass of the blood,
no remedy can avail."
hat those, who express
nselves in these and similar
airing lamentations, are sin-
, I shall not permit myself
loubt. But through what
erful magnifying-glass do
look? What new race of gi-
have they discovered? Can
ing be done to save our
dren from bondage, shame,
premature death? Why not?
t away this mischievous
nifler, I beseech you. Look
of your own eyes. Be calm
collected. Fears and phan-
s are bad counsellors. Dis-
i them. You are not left
e. There are more than
n thousand, or ten times
n thousand, who have not
ed the knee to Baal. I can-
pretend to state the num-
of professing Christians in
country, at the present
; but it must be very large.
ably between two and three
lred thousand. Most of
e, surely, may be counted
, in this holy war, against
nperance. Nor must we
to these alone. More than
e or thrice two hundred
sand, who are not profes-
, can, no doubt, be induced
arshal themselves under the
standard.
nd can nothing be done by
a host? Nothing to main-
the ground which is not yet
lost—nothing to force the enemy from the open field—nothing to reduce his strong holds, to drive in his out-posts, or to cut off his supplies? Can all the pious and sober people in the land do nothing to check the progress of this evil? Nothing by their example; nothing by their influence with friends and dependents; nothing in their own families? Or it is to be believed, that the great body of the wise and good, will, in this case, refuse to *come up to the help of the Lord against the mighty.* Let them be distinctly called upon; let them be convinced of the danger; and they will come forward and enrol themselves.

Nor let it be forgotten, that there is a mighty difference between coming up to the *help* of the Lord, and entering the lists *against* him. With infinite ease He can cause *one to chase a thousand, and two to put ten thousand to flight.* So that, if drunkards, their auxiliaries and abettors, were ten times more numerous than they are, and if at the same time, the pious and virtuous were proportionably diminished, it would be highly criminal in the latter to sit down in despair. Let the fearful and unbelieving consider this. Let them remember, that those ancient rebels, who would not obey the command of God, nor confide in his promises, but refused to take possession of Canaan, *were destroyed of the destroyer.*

Further; let such, as are tempted to resign themselves up to despondency, be told for their encouragement, that much has actually been done, within two years past, to *stay the plague*—

much more, than even the most sanguine had ventured to anticipate. The writer can assure them from his own observation, and from statements on which implicit reliance can be placed, that in the part of New England where he resides, a glorious reformation is begun, and under circumstances affording good reason to hope that it will proceed. Magistrates and ministers, church members, merchants, farmers, mechanics, have, to an extent not only unprecedented; but unexpected, entered heart and hand upon the good work. Ardent spirits of every kind are excluded, by unanimous resolves, from the associational and other meetings of the clergy. The side-boards of the wealthy are swept of bottles and glasses. The sling and the cordial are banished from tea parties. Putting the cup to the lips of friends and visitants, is ceasing to be deemed a necessary part of hospitality. Many farmers now get through the season of heat and hard labor, with less than one fourth of the quantity of distilled liquors, which they used to provide; and some without providing any.

The pleasing result of a report, lately made in my hearing, by intelligent gentlemen from all parts of a large associational district, was, that several drunkards have been hopefully reformed within the past year; that preaching against the use of strong drink, though very pointed, has been highly popular; that frequenting dram shops and taverns is growing more and more disreputable; that, in some towns, the consumption of spirits has been diminished by more than one half the usual quantity, and that every where, the diminution is very apparent.

Now, if these and similar tokens for good were not known to exist, except in a few towns, we should have abundant reason *to thank God and take courage;* but how much more, when it is considered, that the above statement is only a specimen of that happy reformation, which has progressed as far, perhaps farther, in other sections of the state, and in different and distant parts of New England. Let, then, the hands that still hang down, be lifted up. Let the feeble knees be strengthened. Let God be praised for the good that has already been done. Let his continued smiles be earnestly implored. Let every inch of ground, that has been gained, be held. Let the strong places from which the enemy has been driven be levelled with the ground. Let every advantage be vigorously followed up, and, by God's help, our victory will be certain and complete.

But it may here be asked, are there no discouraging facts to counterbalance the favorable ones which have been stated; no dark clouds rising in our horizon; no forward and threatening movements of the enemy? Yes, there are. I hear the poor crying for bread at this early season, and with astonishment demand the cause. Partial failures in some of the crops I have indeed heard of. But I know, that in general, the crops have been unusually abundant, and that, in some places, the earth has brought forth *by handfuls.* I know, also, that however great the demand may be abroad for

ctions of our soil, that cannot, in the present hings, have produced so few and precarious outlets. Still I know, extreme difficulty, oor around me can obdaily bread; and how be accounted for?

ny eye upon the newswatch the movements tors; I look at the fires tindling and the mysteies. Stills are advertisscores and hundreds. lishments in the distillless are enlarged, and s are rising in every e country. Distillers, advertisements and numerable agencies, ady got a very large e grain into their hands; ecuring the remainder, possible. Then is it rom the granary to ery, there to be torturtill it will yield a liquid hich is to be sent forth health, property, and convert men into del to plunge thousands nto the bottomless pit. onder, that the wrath *not turned away from at his hand is stretched*

What are we to exe thus cast the *staff of* he fire, with our own it that an angry God o the calamities of war series of famine?

ose, who are engaged siness, will undoubtedt to justify themselves; but right that they e heard. They may en, in the first place, large quantities of arits are necessary to supply our markets; that supplies from abroad are almost entirely cut off by the war; that the demand can by no means be satisfied by the distillation of cider; and that, therefore, it is proper to supply the deficiency by extracting the spirit from breadstuffs.

This plea, permit me to reply, rests entirely on the presumption, that every demand for ardent spirits *must*, or at least *may*, be complied with. I say, it rests on the *presumption;* because the point is not proved, nor can it be. Suppose the keeper of a grogshop to have ascertained, by a long course of experience, that his customers will want three gallons of spirits every evening. Is he bound, or is it *right* for him to provide that quantity, when he knows that it will injure every man who calls for it? But if this would be sinful, then he may not supply his own little market, I mean to the extent of the demand; and if *he* may not, then the distiller may not, in every case, supply a larger market. The reason is obvious. It is from the larger markets that grog shops draw their supplies. So that he, who sells liquor by the hogshead, may be accessory, to a vastly greater sum of guilt and misery, than any single individual, who retails by the single glass.

But, replies the distiller, nothing was made in vain. Liquor is certainly good in its place. I do not compel men to drink intemperately. I warn them against it. If they will, notwithstanding, make brutes of themselves, *they* must answer for it, not *I*.

And are you certain, I ask,

that no part of the guilt will rest upon your head? God made nothing in vain, it is true; but did *He* make ardent spirits? Has he required any body to make them? Admitting, however, that they are sometimes useful, (and I do not deny it,) what then? Does this prove, that they are, upon the whole, to be numbered among the blessings of life? If they injure a thousand persons, where they benefit one, or if they do a thousand times more hurt than good, will it avail those, who are deluging the land with ardent spirits, to plead, that they compel nobody to drink? If they do not compel men to become intemperate, they furnish the means of becoming so, when they know, that multitudes will abuse these means. Suppose I understood the art of extracting from rye, for instance, one of the most active and fatal poisons in nature, which might in some cases be used, with great success as a medicine. Suppose my neighbors should get into the habit of purchasing, diluting, and then drinking it. Suppose the same thing should be done wherever the poison was sold; and there should finally be satisfactory evidence, that thousands of lives were annually destroyed by it; and that the evil was increasing. Could I excuse myself, if I still persisted in making the poison, and in as large quantities as ever, by saying, "It is good in its place? I don't compel people to destroy their lives. If they *will* drink, they must take the consequences." Would not every friend of humanity reply, with some earnestness, "Sir, you must know, that the community would be infinitely better off without your than with it. You se havoc it is making, on th hand and the left. Its a edged utility, in a few cases, compared with th and misery which it oc is like weighing a feather mountains. Demolish tablishment, therefore, s or convert it to some oth "'*Tis sordid interest you.*" "

Should I be pronou monster, if I still persi manufacturing my newly ered poison, and is that be regarded as guiltless, useful member of societ devotes himself to the m turing and vending of o ons, under the specious of gin, brandy and cordi every such man, ponder t ject well. Before any o solves to go on with thi ness, let him fully satis self, that he can proc grounds, which will sta shock of the last day, an the scrutiny of the Judg

The reader will natural notice here, that if there weight in the preceding ments, they would lie extracting ardent spir large quantities, from an stance, however useless. how much greater weigh they lie against turnin spirits the very staff of li

But I shall doubtless be what must the farmers their grain? Many of the large quantities to spare. cannot export it; and but part of it is wanted at ho bread, by the poor, or an else. Must they suffer perish on their hands,

ell it for a high price, to
ade into whisky? I answer,
by asking three plain ques-
Is it not a fact, that in the
for distilling every thing,
or are generally overlook-
it not a fact, that distillers
their agents employed al-
every where to buy up the
at unheard-of prices? Is it
fact, that these agents have
ly secured so much of it,
ny places, as to induce an
ial scarcity? And what are
nsequences? Why, in the
place, when a poor man
a bushel of grain, the nom-
rice is so excessively high,
e finds it extremely diffi-
furnish the means; and in
cond place, the grain is
be had within his town or
borhood. The barns and
of his wealthy neighbors
ll, it is true; but the rye,
e corn, and even the pota-
re engaged, or kept back
further advance in the

Hence, the cry, which is
y heard, and hence the
bility, I might almost say
nty, that hundreds, if not
nds, of families, will be
elled to struggle through a
inter without bread. Look
little children in these
es. How distressing the
ht, that they must suffer
ch, when, were it not for
stilleries, they might ob-
competence if not a plenty!
allowing, (what there is
least reason to hope for,)
ough should be reserved
e poor, and afforded to
n moderate terms, is it
y right, to turn the sur-
to liquid fire? Suppose the
should be cut short anoth-
r to such a degree, that the
very men, who are now pouring the last bushel they can spare into the stills, should be pinched for bread themselves. Might they not very properly regard it as a judgment upon them, for what they are now doing? Let those, then, whose *ground has brought forth plentifully* the present year, praise the bountiful Giver, taking care, at the same time, not to abuse the gift. Let them supply the poor around them, and sell to others, who want their grain for bread. If they still have a surplus, let them keep it over the season. Should there be a failure of crops, it will all be wanted; or, if not, opportunity may perhaps be given, for sending it abroad; and, at all events, it must surely afford a high degree of satisfaction to reflect, that it has not, by being turned into poison, destroyed the peace of any family, or hastened any man to the grave.

I know that the distillation of bread stuffs may bring money into the pocket of the grower and the manufacturer. But money is not *the one thing needful.* It will not be current in the world to which we are hastening; and if it should, the community would gain nothing upon the whole, for where one is made rich by means of distilleries, ten are made poor. I would put it to the consciences of those interested in the gains, therefore, whether they are not in duty bound to forego these gains, rather than be instrumental, in sending abroad a flood of intoxicating liquors to sweep the body into the grave, and the soul into hell!

Z. X. Y.

CALCULATIONS ON THE EXPENSES OF WAR.

It is a remarkable trait in the human character, that taxes and various pecuniary sacrifices of a public nature are endured with greater cheerfulness to support war, than for any or all other purposes, however good and desirable. This has been a permanent characteristic, wherever men have been associated together. Some few individuals have formed exceptions, wherever Christianity has been received; but their influence has been too limited to make a national exception. The attention of the reader is invited to the following proposition, for the truth of which I appeal to history and observation: *There never has existed a nation, the mass of whose population would not bear heavy taxes to carry on war, however unnecessary and unjust, with less murmuring and less opposition, than for any other purpose under heaven.* I say with *less* murmuring, because the people will murmur on account of any heavy tax. But while they will only murmur against a burdensome war-tax; they would utterly refuse to pay the same amount for any other purpose. The opposition to a heavy tax imposed to promote internal improvements, to build and endow colleges, and support schools, &c. &c. would commence perhaps in murmurs; but would increase till it spoke in a voice of thunder to the ears of rulers. And there is not a government on earth, which would not be compelled to relinquish heavy taxes imposed for such purposes. Wars are admitted by all Christians to spring from the wickedness of man. Many question the lawfulness of defensive war, and all allow that no war can be justified by both parties, and that many wars can be justified by neither. It may safely be assumed, therefore, that all the money paid to prepare for, and support war, is a tribute paid to human depravity, voluntarily on the part of most, by constraint on the part of some. Admitting the lawfulness of defensive wars, it is obvious that such wars could not exist were it not for the injustice and violence of man; so that all war-expenses, however incurred, must be placed to the same account; and, at the last and great audit, they must *all* be reckoned *to some party or other*, as so many blessings perverted and abused.

After indulging in this train of reflections, I was induced to make the following calculations, as to the expenses actually incurred by the Christian world, in a single year, in the prosecution of the existing wars. The year I take is from Sept. 10, 1812, to Sept. 9, 1813, inclusive; not because the expenses can be accurately defined by those dates, but because some other calculations may be thus defined. I admit that this has been the most expensive year of war, which the Christian world ever experienced, both in lives and property. Still many years have been nearly as expensive, and the cost of war has always been enormous.

It appears, then, that the government of Great Britain raised for the service of the country in a single year, the enormous sum

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ed if wars did not exist. Indeed, that sum would support government in a style of great dignity and splendor, beside fostering the arts and sciences. The remaining 95 millions sterling, or 422 millions of dollars, may be set down as war expenses.

In addition to this sum is to be reckoned the losses of individuals by the hand of violence, not included in the national expenses. As Great Britain has not been invaded, these private losses are confined to depredations on commerce by French, Danish, and American public ships, and privateers. Taking into view the losses in commerce from the mother country to every part of the world, and from colony to colony, I think the amount can hardly be less than $18,000,000. Perhaps it will be said, that what is lost by one nation in this way, is gained by others. This is not true. It is thought by men of intelligence and judgment, that the whole amount of captures in modern war does not exceed the expenses of fitting out and supporting privateers. A few individuals may grow rich on the spoils of the innocent and unsuspecting; but the great mass of adventurers are losers. In short, privateering is like gambling; few gain permanently; nearly all lose.

In estimating the expenses of the continental powers, during the year under consideration, the known regular revenue will be but a miserable index. All those powers raised money by a thousand extraordinary methods, and borrowed, besides, to the full extent of their credit. We must,

therefore, be limited only by the ability of the people to pay, and of the governments to borrow.

Bonaparte has had a million of men under arms, scattered throughout France, Italy, Spain, and his German tributaries, on an average, for the last five years. Probably that number has been invariably exceeded, except for three or four months last winter. At the beginning of the Russian campaign of 1812, if we consider the vast number of armed men stationed in every part of his dominions, the number occupied in garrisons, the amount of all his armies in Spain, and the vast military force with which he invaded Russia, we shall be convinced he had 1,200,000 men in arms, to which must be added at least 100,000 as teamsters, couriers &c. He was obliged to support many of these men at great expense, and at a vast distance from home. The number of horses to supply the cavalry, artillery, and waggon train of all his armies, and to keep up the communication with all parts of his empire, could hardly be less than 500,000. From Prussia alone he took 40,000; in the waggon train of his northern army 80,000 were employed; a part of the cavalry and artillery of a single army lost, according to his own account, 30,000 in a few nights, after that army had been greatly diminished, and was, in fact, nearly ruined. Considering these things, and that he kept up his naval preparations, building ships, filling arsenals, and repairing fortifications of ports; —that he maintained his military schools and trained multitudes of his conscripts not actually numbered with his forces;—we shall be convinced he could not not have expended less than $500,000,000, in supporting war. To this sum may fairly be added what is necessary to repair his extraordinary losses in the Russian campaign, in artillery, ammunition, small arms, horses, &c. &c. which may be moderately estimated at $20,000,000.

In the remaining part of the estimate I shall be less particular, and give only the results.

I calculate, therefore, the public warlike expenses of Sweden, Denmark, Russia, Prussia, Austria and the neighboring provinces to be at least $500,000,000; and the private expenses, i. e. the loss by the burning of Moscow, and other towns in Russia, and the partial desolation of an immense tract of country from Moscow to the Elbe, and three hundred miles on that river, to amount to $300,000,000; the public expenses of Spain and Portugal at $100,000,000, and the destruction of private property at 50,000,000; the public expenses of the United States at $40,000,000; and the private losses at sea at $10,000,000; the public expenses and private losses of the British colonies in North America, the West Indies, and Asia, (not brought into the account of the government at home,) at $100,000,000. It is to be considered here, that the British East India Company support a large military force, the expenses of which are not reckoned in the national accounts. To these sums add $100,000,000 for the public expenses and private losses sustained in Mexico, and the Spanish rich colonies in South Amer-

ica, in consequence of their civil wars.

Recapitulation.

Expenses of Great Britain in a single year, in consequence of war	$422,000,000
Losses of individuals in Great Britain	18,000,000
Expenses of France and her tributaries	620,000,000
Of Sweden, Denmark, Russia, Prussia, Austria, and the neighboring German provinces	500,000,000
Of individuals in those countries.	300,000,000
Of Spain and Portugal	100,000,000
Private losses in those countries	50,000,000
Expenses of U. S.	40,000,000
Losses by individuals	10,000,000
Of the British colonies in all parts of the world	100,000,000
Of the Spanish colonies	100,000,000
Amounting to the goodly sum of	$2,260,000,000

This sum would form a sufficient circulating medium for the whole commercial world, and at 6 per cent. (which is about the average interest of the several countries,) would produce a yearly income of $135,600,000.

But I have not done with expenses. The loss of a young man, in the prime of life, is a loss of property. The town of Groton, in Connecticut, lost in a single day, a large part of its able-bodied men, in consequence of Arnold's infamous invasion of his native state. The town was filled with widows, and bereaved parents. By the loss of life only, it was impoverished and nearly ruined. From the shock of a single day this town has not recovered in more than thirty years. Reader, how many such towns do you think there are in Europe?

Let it not be thought, that I suppose the loss of life can be compensated with money; but so far as the loss of life involves a pecuniary loss, it is proper to consider it in that light.

The celebrated Dr. Lettsom, in a letter dated at London, about the middle of August last, says, "I compute that half a million of young people have died by violence, within twelve months past, in blood-thirsty Europe." The Doctor wrote before the late sanguinary conflicts in Germany: yet his computation is too small. The probability is, that from Sept. 10, 1812, before the battle of Borodino, to Sept. 9, 1813, inclusive, after the battle of Dennevitz, there fell in battle, died of wounds and in army hospitals, in prison-ships, and jails, and in consequence of army sicknesses, at least 800,000 men in the prime of life, the great majority of whom were between 20 and 30 years of age. Of this number the United States may come in for a share of 10 or 15 thousand. Not less than 200,000 more were maimed for life, or had their constitutions broken, so as to be helpless, and, in a pecuniary point of view, worse than dead. The loss of property by the death of an able bodied man in this country, is not less than $1,500. In Europe it is less nominally, but perhaps not proportionably; that is, perhaps on an average throughout Europe the labor of an industrious man will go as far in clothing and schooling his children, &c. &c. as in this country. Perhaps not; we will therefore estimate the value of a man there to be half what it is here. We have, then, a result of $750,000,000 in a single year, lost to the Chris-

tian world, in consequence of the destruction of life and limbs in war. The Christian world had in arms, the last year, full three millions of men. The losses have been repaired by new enlistments and new conscriptions. The loss of the productive industry of these men, beyond what would be necessary to feed and clothe themselves, may be placed at $75 each, or $225,000,000, in the whole.

I have not yet noticed the loss of property by the derangement of business which war occasions, by the sudden depression of landed estate, by the dosponden-cy, which, in many places, prevents all exertion, &c. &c. The losses of this kind defy all computation. I merely observe, that in this country such losses have exceeded all other war expenses by more than double.

I intend to pursue this subject, by specifying some of the good purposes to which this money might be applied.

A. B.

TO THE EDITOR OF THE CHRISTIAN INSTRUCTOR.

Sir,

The following account, which I lately had from a friend at present residing in Madeira, of a visitation of locusts experienced in some of the neighboring islands, will perhaps prove an acceptable communication to some of the readers of the Christian Instructor. It furnishes a striking illustration of the language employed to describe the devastation produced by these insects in the prophecies of Joel. If you think it worthy of insertion, it is at your service.

I am yours, &c.

Edin. *April* 20. W. Innes.

After speaking of the ravages produced by the yellow fever at Grand Canary and Teneriffe, my friend proceeds thus—"This put me in mind (to digress for a moment from the subject) of the plagues of Egypt. For after the plague of sickness came the most awful plague of the locusts, of which I can give you a true and faithful account, having heard it from friends of my own who were on the spot, and eye-witnesses of the dreadful havoc they made. For days together the whole air was so dark, that, although otherwise a fine day, it was not possible to see 20 yards overhead; in fact, the prodigious clouds overspread the whole horizon, and the ground was completely covered with them. Wherever they alighted, sure destruction followed; for they ate up every blade of grass, and even the bark of the trees, and no place was free from them. Not a vegetable, or fruit of any kind, or herb was to be found wherever they went. To give you some idea of their numbers, the town council offered a reward of half a dollar for every three bushel box the people brought in of them, whether dead or alive, and in two nights they brought in three thousand boxes crammed full. This happened at Grand Canary. They came altogether in bands from one island to another. At Teneriffe a quantity of wheat was offered for every sack of locusts, and in one night's work they brought in

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for July, 1813, *p.* 22.

GYPSIES.

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Zinganeus, (whence the Turks call them Zinganees;) and agreed to disperse in small parties over the world. The French call them Bohemians. Mr. Grellman and Mr. Marsden consider them of Hindoo origin. They wander about in Asia; in the interior of Africa; and, like locusts, have overrun most European nations. Their whole number in Europe is believed to exceed seven hundred thousand. They are found in considerable numbers in Great Britain. The vigilance of the police has rendered them less numerous in France. In Spain they are believed to amount to eighty thousand. They are somewhat numerous in Germany, Denmark, Sweden and Russia. In Italy they abound, particularly in the states of the church. But their chief population is in the S. E. parts of Europe, particularly in Hungary, Transylvania, and various parts of Turkey, which seems ever to have been the place of general rendezvous for the Gypsy tribes. England endeavored to expel them in 1530; France in 1560; and Spain in 1591; but never with complete success.

For three centuries they have continued the same, wherever they have gone; unaltered by the lapse of time, the variation of climate, and the force of example. Their physiognomy, and their manners are equally singular in every country. Their swarthy complexion is the same in Africa, and in Europe. They acquire no additional laziness in Spain; and no new industry in England. Religion, powerful in its influence over most ignorant tribes, is here impotent; and the cross and the crescent are beheld

with equal indifference. In the neighborhood of civilized life, they continue barbarous; and in the midst of cities and villages, they live in tents and holes of the earth, and wander from place to place as fugitives and vagabonds.

They are passionately fond of ornaments and of plate. Their principal occupations are smith's work, or tinker's, or wooden ware, and horse-dealing. In Hungary and Transylvania they are executioners, flayers of dead beasts, and washers of gold. The women, many of whom are addicted to prostitution, deal in old clothes, and fortune-telling. The majority of both sexes are lazy beggars and thieves. They are fond of their children. Their diseases are the measles, small-pox, and weak eyes, occasioned by smoke. They live to an advanced age. Their remedies in sickness are saffron in their soups, and bleeding. The Austrian Gypsies are particularly fond of cattle that die of any distemper; acting on the principle, *"that the flesh of a beast, which God kills, must be better than that of one killed by man."*

In Transylvania, they have a sort of regular government. Their chiefs are styled *Waywodes*, and are elected from the children of former chiefs. They have no sense of religion They speak every where the language of the country; but have all one peculiar language, which is every where the same. Music is the only science of which they are fond.

Their train of thinking is childish; and the little reason which they possess, is wholly devoted to the gratification of appetite. They are lively, loquacious, and chattering; fickle and inconstant; faithless and ungrateful; timid and servile; cruel and revengeful. They are excessively addicted to ardent spirits; and, what would hardly be expected, are universally vain. While they continue insensible of religion, all attempts to civilize them will probably be ineffectual.

RELIGIOUS COMMUNICATIONS.

For the Panoplist.

ON THE DUTY OF ADMONITION.

It is generally admitted to be the duty of Christians not only to admonish each other of their faults, but also to check the vice and profanity of those who do not profess a regard for religion. Yet this duty, in all its branches, is too much neglected.

Christians do not appear to consider how much good they might do by admonishing the wicked; they become careless of the honor of God; their ears become accustomed to the voice of profaneness, and their eyes to the sight of various kinds of iniquity. They seem intimidated and overawed by the number and boldness of the wicked. It is worthy of their consideration, however, that, in a multitude of instances, reproof has been successfully administered to the wicked, and has produced the most durable effects.

he memoirs of Capt. Perkins, in the Panoplist last, pp. 389, 390, the of the narrative is intros making the following nt: "I had felt in gener- great remorse of con- on account of the trans- of my life, till about four go. Then in conversa- th a friend, I was warn- e great evil and danger- nsequences of using pro- nguage, to which I was a degree addicted. This and friendly reproof gave h a view of this sin, and uch an impression on my that I have been restrain- it ever since. Having dence that I was a new e, I began from that time litate more on the doc- of the Gospel, and to at- ore strictly to preaching, " It appears from this re, that the above-des- admonition was the mean oducing an important in the external deport- f the man, and of fixing ntion upon religious con-

Another admonition, of- y a friend, when they two a field together, was the of producing a deep and it conviction of sin, which in a hopeful conversion . How infinitely valuable these admonitions to this Without them he might continued unmoved and ked in a course of sin.

following anecdote has related on good authority writer of these paragraphs: y years ago, a teamster earing very profanely at tle, in the hearing of a man, whose ears were always pained at hearing such language, and whom, for the sake of perspicuity, I shall call Mr. Faithful. Though an entire stranger to the man, Mr. F. called him aside, and addressed him thus: "My friend, I am a stranger to you, but I cannot help reminding you, that God is your Maker; *that* God, whose name you are profaning, will be your Judge. He has declared, that He *will not hold any one guiltless who taketh His name in vain.* It pains me much to hear any one of God's rational offspring thus setting him at defiance. What if God were to take you suddenly from the world, with an oath upon your lips!" The teamster was abashed, and they separated. About fifteen years after this admonition, Mr. F. was called aside by a man whom he did not know, and asked if his name was not F. On being answered in the affirmative, the man proceeded to state the circumstances above related, and added, "I am the person whom you were so kind as to admonish at that time. Your reproof sunk deep into my heart. It was the mean of convincing me of my sinfulness, and of beginning a train of exercises which, as I humbly hope, terminated in a real change of heart and life. I have often wished to see you for the purpose of thanking you for your kindness, and relating what God has done for my soul. If saved, I shall have occasion to bless God through all eternity for making you an instrument of his kindness to me."

What think you, reader, must have been the feelings of Mr. F? Did he regret the time spent in

offering the admonition, or the risk of encountering a repulse? Would not the joy of such intelligence abundantly compensate for a thousand unsuccessful attempts to reform the vicious?

There is reason to think, that in a large proportion of instances, admonitions administered in a proper spirit are more or less successful. Let the experiment be oftener tried. Let Christians grow bolder than they seem to have been, and a happy result will be witnessed.

As reasons why Christians should feel themselves bound to admonish each other, let the following things be considered.

1. The ease with which this duty is performed. It costs little time. Were the fact otherwise, many persons might think themselves excused on account of their regular employments, and the pressure of their worldly concerns. It costs no money. Were the fact otherwise, many might plead their poverty. It requires only courage and the love of God. Shall a Christian acknowledge himself to be destitute of these?

2. The good which may be effectuated by admonition is incalculable. The stupid and careless may be alarmed; the unprofitable professor of religion may be aroused to a becoming course of conduct; the vicious may be reclaimed, converted, sanctified and saved. God may use the meanest of his servants, as the instrument of producing these amazing changes.

3. Our Savior's example authorizes and requires the performance of this duty. He exhibited unparalleled courage in reproving sin, honoring his Father's law, and warning the wicked of approaching judgment. Let his disciples *go and do likewise.* A. M.

ON THE DOCTRINE OF THE TRINITY.

(Continued from p. 256.)

It is also reasonable, it is a real duty, to be punctiliously accurate in the explication of all such words, expressions, and descriptions in the Scripture, as contain hints or assertions respecting a plurality in the Godhead, or a Godhead consisting of several persons. It is the more so, because we have the testimony of history before us, that those who lived nearer the time when the Bible was written, than we do; and who, we must suppose, had a more perfect understanding of the language of Scripture, than we can ascribe to ourselves, did interpret with punctilious accuracy.

The method of interpretation, which our new theologians are endeavoring to make current, is exactly the opposite of that which was followed in ancient times. With respect to the books of the Old Testament, it is well known, that the modern Jews, even to a blamable excess, seek to elicit some meaning, not only from every word, but from every letter. Nor are they singular in this; for so far as we can go back, we find evidence that the Jews have always done the same thing. It is very clear, that Jesus and his Apostles interpreted Scripture in a very guarded, and one might almost say, in a straitened manner, and

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to baptise into the
name of the Father, Son, and Holy Ghost; and yet these very disciples, accustomed to find something striking in things of far inferior consequence, and to ask many questions respecting such things; these true and strenuous Unitarians, find nothing particularly striking in all this. From the moment when they are convinced that Jesus is the true Messiah, it becomes a settled truth that he is the Son of God: and from the same moment, they confide to his power what God Almighty alone can perform; they think of his attributes as of the attributes of God the Father; they find no honor too great or excessive for him; and never doubt in the performance of any work unequivocally divine, if he but promises to perform it. They stand in no need of the proof which Jesus adduces against a part of the Pharisees, from the Old Testament, to shew that the Messiah must be more than merely an eminent man; that he must not only be David's son, but a personage who is an independent king, lord, and ruler.

Caiaphas joins together Messiah or King of Israel, and Son of God. Certainly not because *Son of God*, in the Jewish idiom, meant merely *a king*; for then he could not have explained, as he did, the assertion of Jesus, "I am he," as being blasphemy according to the laws. It was because he, and the Jews of his time, from well known passages of the Old Testament knew and believed, that the promised Messiah, agreeably to his nature and dignity, must be the Son of God. When Christ asserted, that the Messiah must

be more than a mere man, and put to shame and reduced to silence the Pharisees by a passage out of Psalm cx, these Pharisees do not manifest any evidence of regarding this doctrine as altogether new, unheard of, and strange.

As soon as a view of the glorified Savior had convinced Paul of his actual resurrection and exaltation; as soon as his doubts, respecting those things which formed the dividing line between his former and subsequent belief, were removed; this apostle finds the doctrine of Father, Son, and Holy Ghost—the doctrine that Christ is God over all, (which he from this time clearly and expressly acknowledges,) not a new doctrine in opposition to his former religious creed; he receives it as a doctrine already known, and as a proposition which stands in a necessary and inseparable connexion with the proposition, that Jesus is the true Messiah. The Apostles baptised thousand of Jews, no doubt according to the injunction of Jesus, into the name of the Father, Son, and Holy Ghost, without finding it necessary previously to instruct them in the doctrine that the Father, Son, and Holy Ghost were God, as a doctrine of which they were previously ignorant. In their letters to those who were Jews, and to whom it was exceedingly hard to renounce even their former ceremonies, they wrote in such terms respecting Jesus and his exalted nature, that if they had been as strange and offensive to the Jews of that day, as they are to modern Jews, they must have been abundantly corrected, or explained, to avoid ill will, vehement contradiction, or even persecution unto blood.

Now these facts can be explained only in two ways. First, that in all these expressions of Christ, and the Apostles, nothing is said respecting a plurality of persons in the Godhead, or the divinity of Jesus; and this is abundantly contradicted as we shall see in the sequel: or secondly, that the great body of Jews, at that time, were acquainted with the doctrine of the Trinity, and acknowledged it.

The scattered remains of this creed may be found probably in the Cabbalistic *Sephiroth*, and in the fiction of the Angel *Metatron*, to whom are ascribed attributes that belong to God alone. The modern ideas of the Jews respecting the person of the Messiah were undoubtedly in the time of Jesus not only new, but peculiar to only a part of the Pharisees. It was probably the fact, that the Ebionites and Cerinthians arose from this portion of the Pharisees, who embraced Christianity.

That the contemporaries and disciples of the Apostles understood them to speak of the true divinity of Christ, and hence received the doctrine of the Trinity as a doctrine asserted by their teachers, is capable of proof, from other sources, beside the fragments which remain of the writings of primitive Christians. Proof is drawn from the evidence, supported by historical testimonies, that John wrote his Gospel in opposition to those sects, who denied the infinite divinity of Christ. It is drawn from the fact, that the names of several men of little conse-

are still preserved, as
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opposers treated, as the Anti-
trinitarians were treated; and
that, before the council of Nice.
This makes it very clear, that
the opinion of these men must
have been different from the
common, predominant opinion,
and therefore singular, strange,
and offensive to the rest of Chris-
tians.

The sum of the foregoing ob-
servations is briefly this: The
holy Scriptures so speak, that
we at the present time, so
far removed from the times in
which the Bible was written,
are led by their assertions to
suppose a certain plurality of
persons in the Godhead; more
especially so when one person is
so described, as no person unless
truly divine can be represented.
We stand not alone in our in-
terpretations of the Scriptures.
The contemporaries of those
who composed the sacred books,
and those who lived soon after
them, and who must have been
acquainted with their customa-
ry idioms, understood the ex-
pressions in question as we un-
derstand them.

It was, then, the design of
those who composed the Scrip-
tures either to teach a plurality
of persons in the Godhead—the
true divinity of persons describ-
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the very object they had in view—they have written books on purpose to prevent idolatry, or to destroy it where it already existed, and yet in these very books have taught and occasioned this same idolatry. One must consequently cast away the Bible with contempt and indignation, and rank it below the most wretched of all the ordinary productions of authors.

One more remark I shall premise, before I pass on to exhibit the proofs for the doctrine of the Trinity, drawn from the Holy Scriptures. It is this: The proofs which will be drawn from the Old Testament do not equal in plainness and definiteness those with which the New Testament presents us. Most of the former are of such a kind, that one could not perfectly withstand an opposer of the doctrine of the Trinity by their aid, nor model the believers of this doctrine entirely by them.

From this, some are accustomed to draw the following conclusion: 'If no real and direct proofs in favor of this doctrine can be drawn from the Old Testament, then no one should undertake to draw proofs from it; and whoever does undertake it, renders himself ridiculous.' Thus Antitrinitarians. Others, who themselves assent to the testimony of the New Testament, find a stumbling block in the following objection. 'This doctrine is said to be a very weighty and essential part of the Christian religion. Now there can be no important difference between Revelation before the time of Christ, by him, and afterwards by his disciples: there must be a strict and perfect harmony. And yet I find this doctrine, represented to me as so important, either not at all revealed in the Old Testament, or so darkly that I could scarcely believe it, if the Old Testament alone were put into my hands.'

To these doubts and objections I answer: When I commit to writing general and oral information, with a view to future times, I know that the substance of this oral information will not be forgotten; or, when I speak or write for those persons, who I know will catch at the least hint in my speaking or writing, and explain it by careful study; then it is not an erroneous method of instruction, if I only throw out hints here and there instead of copious dissertations, but a method of teaching quite appropriate.

Now it is certain from history, that the ancient Jews found in the books of the Old Testament many doctrines, which some of our modern interpreters are not satisfied can be found there; for example, types of the Savior, prophecies respecting the Redeemer, &c. Now either the prophets of God explained the more obscure parts of their writings by word of mouth to their contemporaries, and this explanation was preserved among their nation by tradition, so far at least that long afterwards, with respect to these obscurities, clear representations were made of their meaning as it had been orally explained; or, (which is more certain from history,) the interpretations of the Jews, before the time of Christ, were altogether different from those, which many in our times defend. In fact, a Jew

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respecting God and his being? *No one*, says Jesus, John iii, 13, *No one has ascended up to heaven*; i. e. as the connexion explains it, no one has intuitive knowledge of the invisible God, and sees and knows him as he is, *but he that came down from heaven, the Son of man, who is in heaven.* This is the same thing, which John expresses, chap. i, 18, by the words; *No man hath seen God at any time. The only begotten Son, who is in the bosom of the Father, he hath manifested him to us.*

If, moreover, mere men had hitherto instructed their brethren;—men who were made acquainted with the Lord by revelations, and not by views face to face so that they had fathomed the whole of his being;—is it to be wondered at, that they had only more obscure views of the divine essence, and imparted such views to those, whom they were commissioned to instruct? But when the Son himself came down and instructed men, is it strange that he should bring us nearer to God, and give us a nearer view of him? that he should make us acquainted in a more clear and perfect manner with some deeper mysteries of the Divinity?

It may also be observed, that the knowledge of the doctrine of the Trinity was less important to those who lived under the ancient dispensation, than to us. With regard to us, this doctrine is very important, because without it we could not rightly take a survey of the fundamental article of our creed, the doctrine of adequate atonement for men by the death of the Son of God; nor think of it in a

connected manner; nor believe with cheerfulness. But to the patriarchs, this nearer and plainer view which we take was obscure. Their whole creed respecting it could be only this; God will send a person, by whom the miseries of men occasioned by sin shall be removed, and sinners, without prejudice to his holiness or justice, be pardoned and made happy! How? This they saw only in the shadows of types; they noticed that hints were conveyed by them; but they could not decypher these so as to answer all the questions which might be raised; nor was it designed that they should. And if the doctrine of atonement only dawned upon them, like the first glimmerings of the morning, they did not need to understand the doctrine of the divinity of the expected Savior, and of the Trinity, in the same manner as we need it, who have so much more circumstantial knowledge of redemption actually accomplished. It was sufficient for them, who through intelligible hints had already some apprehension of this doctrine, that when it must be made clear and extensively known, care was taken that it should not appear to them new, strange or contradictory to the testimonies and doctrines of the Old Testament.

It is also certain, that on account of the design of the Scriptures, those passages which speak of a plurality in the Godhead must be strictly taken, and that, if those passages, so far as they are contained in the Old Testament, are not altogether so clear, still their inferior explicitness does not destroy the weight of their evidence, in connexion with other passages. And now, what say the Holy Scriptures, in fact, respecting the doctrine in question?

(To be continued.)

From the Christian Instructor.

MAXIMS OF THE WORLD.

MAXIM I. *It is of no consequence what a man's opinions may be, provided his conduct is correct.*

It is a curious fact, that this maxim, though seemingly unlimited in point of extent, is never applied except in the case of religion. In political concerns, it is generally considered as a matter of the very first importance, to ascertain what are the sentiments which men have adopted respecting the nature and design of civil government, the extent of the royal prerogative, and the rights of the people. We might urge, with some plausibility, that a man might be a good subject, a loyal citizen, and a friend to the true interests of the state, whose views of speculative politics may not accord with those which have been adopted by a particular class or description of men. We might argue, with some degree of justice, that opposition to the reigning administration of the country does not originate so much in certain abstract notions which may have been imbibed, or even in any peculiar systems of political belief, as in the passions of discontent, of envy, and ambition, which no system of political faith will ever be able to eradicate. Will this kind of reasoning give any satisfaction? Will it tend in any degree to allay the

ent of political zeal? On the ary, will it not increase sus- n, and add fuel to the flame il discords and animosities? ligion then, we would ask, only human concern, in h opinions or principles may spensed with? Is the sci- of politics of so much im- nce, that unless a man has ed every dogma of a partic- creed, he ought not to be ed? And is religion of so importance, that in it all are ed to think as they choose? gion, it will immediately be lected by the thinking mind, ordinary or trifling concern. rries along with it consider- s of the very highest impor- . It connects itself with ev- hing that can be interesting, gard to the present welfare nal destiny of man. While y thing else has to do with viewed as a citizen of this d alone, the child of a day, he victim of corruption; *this* es forward our views be- the trifling concerns of a ent state, and leads us to con- r ourselves as the sons and ghters of immortality.

othing can be more false the idea, that religious o- ons are all entirely *specula-*

That there are specula- connected with religion as every thing else, cannot be ed; but that all those doc- s which pass under the gen- name of religion are of this ription, is a notion altogeth- preposterous. What shall hink of those truths which for their subject the be- perfections, and government od? The person and work im who came in the name e Lord to save us? The pres- ent state and exigencies of man? The method whereby a sinner may be received into the divine favor? The means whereby our natures may be sanctified? And the final issue of sublunary things? Is it of no practical consequence to know, whether God be just and merciful or not? Whether our Savior be a divine person, or merely a man like ourselves? Whether we be naturally in a holy or in an unholy state? Whether salvation is to be obtained by personal merit, or by the merciful interposition of another? Whether divine grace is necessary for sanctifying our souls? Whether or not death puts a final period to all human hopes, by introducing us into a state of endless joy or misery? A man, we shall, for the sake of argument, allow, may be morally decent whatever are his religious principles. But is *moral decency* all that Christianity requires? Does it not demand something more decidedly religious, something more appropriate to our character as God's subjects, as Christ's disciples, and as the expectants of heaven? Will moral decency fit a man for beholding and enjoying God in glory? for joining the company of angels? for chaunting the praise of the Redeemer? Out of the soil of truly Christian principles, there grows something peculiarly elevated and ennobling; something of which the despisers of religious principles can have no conception; something which requires for its existence, "an unction from the Holy One."

The maxim before us, is not only altogether preposterous in itself; it is calculated to produce the most baneful consequences

It aims a blow not at the appendages of Christianity; not at the mere disputable parts of religion; not at the superstitious notions of certain misnamed believers: It strikes at the very vitals of religion in all its shapes; for if the principle be assented to, by what shall its application be limited? After setting aside, by one and the same stroke, the essentials and non-essentials of revelation; will it retain any very high respect for the standard truths even of what is termed *natural* religion? Can it be denied, that the maxim wears in every light, a most unfriendly aspect towards the interests of vital godliness? Its evident design and tendency are to introduce an universal skepticism: to unhinge the most generally prevailing, and best founded sentiments of men; to set forth the young adventurer on the stormy ocean of life, without a compass to direct him on his way. When this maxim shall have gained the ascendency, we may expect a general dearth of every thing great and excellent; and the growth of a dwarfish species of morality, which having no rain to refresh, nor sun to communicate vigor, will soon wither and die.

MAXIM II. *It is wrong to neglect the concerns of active life under the pretext of religious or devotional duty.*

This is a maxim, the propriety of which, when considered in itself, we by no means dispute. Every man has certain active duties to perform in the station which God has assigned him. On the performance of these duties depends the support of himself and his family, in the rank which he is entitled to hold. If a man neglects these duties, whatever be his plea, he disobeys a positive divine command, and discovers his radical ignorance of the very first principles of religion. If then we thus declare our assent to the maxim which has been mentioned, why do we bring it forward expressly for the purpose of condemnation? We assent to the maxim in the abstract; but we condemn *its practical application.* It is employed particularly for the promotion of two ends, both of which are wholly irreligious and unchristian. It is employed as a plea for *worldly mindedness.* Under the pretence of care and laudable industry in their lawful concerns, a very numerous class of men are found to sanction a system of the most selfish and grovelling nature. Active industry, though praiseworthy in itself, is often found to degenerate into worldly dispositions and desires. This is particularly the case, when money is sought for its own sake; when the views are confined to mere prosperity in the world; when eternal concerns are absorbed by temporal interests; and when men discover more ambition after riches and honors, than after the favor and enjoyment of God. As it is difficult to fix on the precise point where laudable industry ends, and worldly mindedness begins, men are very apt to go beyond the right limit. Regard to personal interest perverts the judgment and blinds the conscience. Men deceive themselves with the false idea, that God will not disapprove of their zealous exertions to promote their own welfare, and to provide for their children. Hence, in

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cies of morality which consists in the performance of just and honorable deeds, they are pretty well satisfied; but religion comes too close to them. It gives some disturbance to them in the indulgence of secret sins. It touches the conscience; it alarms by the dread thought of eternity.

While then, we receive the maxim in the abstract, we resist its pernicious application. Let morality and active industry have their due place, but let them not exclude the interesting duties of religion and piety. Let God be uppermost in our thoughts. Let a regard to his glory be the grand principle of action with us. Let us prove to ourselves and others, that we "love him with all our heart," while we fail not at the same time "to love our neighbors as ourselves."

MAXIM III. *The doctrines of grace are favorable to licentiousness.*

This is a maxim of which the men of the world are exceedingly fond. To superficial observers, it seems to be founded on a zealous wish to support the cause of practical religion; and it connects itself with this self-evident principle, that those doctrines cannot be from God which are licentious in their tendency. One thing, however, it is extremely obvious to remark, that those who maintain the maxim in question, and who delight to bring it forward on many occasions, are by no means remarkable for strictness of moral deportment; and on the contrary, those against whom the maxim is directed, are generally distinguished by the high tone of their morality, and the superior purity of their lives. These are facts, for which, consistently with the maxim, no sufficient reason can be assigned. It is impossible, that men who are avowedly under the influence of licentious principles, should exhibit greater purity in their lives than those who openly reject these doctrines.

But is it equally true, that the doctrines of grace are favorable to licentiousness? This idea must proceed from one or other of the following suppositions: either, that the doctrines of grace teach us to form light views of sin; or, that they inculcate a lax and deficient kind of morality; or, that they lower the obligations of the divine law. What are the views then which the doctrines of grace lead us to form of the nature and demerit of sin? Do they teach us to suppose, that that only is sin which discovers itself in actual conduct? that that only is sin which does injury to man? or, that offences against one class of precepts will be done away by obedience paid to another? Do they authorize us to suppose, that sin is but a trivial evil? that God does not look on it with any very peculiar displeasure? and, that its consequences will by no means be fatal? They inculcate principles directly the reverse. They represent sin as hateful in the sight of God; as involving in it the utter ruin of the transgressor; as calling for the interposition of God's own Son in order to its destruction. Can we say as much in favor of that scheme, according to which God in his goodness is supposed to overlook smaller offences, and to forgive greater ones upon sincere repentance?

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to deliver from sin, and from the tyranny of Satan. "He gave himself for us, that he might redeem us from all iniquity." Heaven is a holy state; and for this state, we must be prepared by a course of holy obedience. The doctrines of grace are all holy in their tendency, and the belief of them operates as the radical spring of holy duty. Can that system then be licentious in its tendency, according to which holiness is represented as the great design which is ever kept in view throughout the whole of God's gracious dispensations? If it be said, that the duties of morality are still left insecure; it is enough to ask in reply, can that system, which requires purity of *heart*, sanction in any degree impurity of *life*?

We would exhort Christians to form to themselves comprehensive views of the Christian scheme; to trace it throughout all its practical consequences; to entertain high sentiments respecting the divine law, and the obedience which it requires. Above all, we would enforce on them, to let their lives evidence, that evangelical religion is holy in its tendency. Let them discountenance all those who profess to be its friends, and who at the same time lead irregular lives. A holy life is the most effectual reply that can be made to every objection and cavil of the adversary. Let us not fail in due respect for the divine law; nor abuse in any degree the grace of the Gospel. Let us be transformed by the renewing of our minds, that we may prove, or exhibit to the world, what is that good and acceptable and perfect will of God.

MAXIM IV. *Pretensions to a divine influence, to fellowship with God, and to joy in believing are enthusiastic in their nature and tendency.*

That the doctrine of divine agency, and the principles connected with it, may be abused by men who regulate their conduct according to the suggestions of imagination, is by no means impossible. The desire of esteem on a religious account, spiritual pride, or some interested motive, may prompt a man to class himself among those who are clearly under the guidance of the Spirit of God. But if we are to reject, as enthusiastic, every doctrine which has been abused to the purposes of enthusiasm, where shall we stop? Has not the general doctrine of Providence been abused in a manner exactly similar, and for purposes precisely the same? Because false teachers and impostors pretended to have received a divine commission, does it therefore follow, that such a commission was not given to the prophets and apostles of the Church? Before we can charge any doctrine with having an enthusiastic tendency, it becomes us to point out something in the doctrine itself which authorizes us to form such a notion. It is not to the abuse of a thing that our attention must be directed; it is to the thing itself, whatever it may be. Let our attention then be shortly directed to the doctrine of a divine influence, in order that we may discover its genuine tendency. Is there any thing irrational in the idea, that the Spirit of God may, in a manner unknown to us, operate on the spirits of men? Not for the purpose of communicating any new revelations; not for the purpose of giving a divine commission; not for the purpose of superseding the natural faculties of the human mind; but in order to give efficacy to motives otherwise inefficient; to communicate strength to those that are unable to overcome temptation; to renew and sanctify the soul. It is not maintained, that divine grace destroys or sets aside the mental powers; or that it annihilates the natural liberty of man as a moral being. If it be asked, what proof can any individual give us that he enjoys this divine influence? We answer, he can give us the most satisfactory of all proofs in a holy and virtuous life. If the necessity of holiness in this point of view be set aside, then indeed the floodgates of licentiousness, and of the worst kinds of enthusiasm, are opened; then, indeed, men may pretend what they choose; and advance many pompous claims to a supernatural guidance. But to every pretender of this kind, Scripture authorizes us to put the question, "What dost thou more than others?"

That divine truth, when cordially received, should produce certain effects upon the soul, is not in any respect irrational. Has the contemplation of God in his moral attributes, and in his endeared relations to us, no tendency to elevate and ennoble the mind? Has the thought of him who came to save the lost, of that grace which the Gospel has communicated, of those joys which it sets before us, no tendency to delight the mind, to invigorate its energies, to brighten its hopes? Do not the Scriptures speak of a "peace which

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are facts which cannot be denied. Hence this conclusion has not unfrequently been drawn, that the difference betwixt a Christian, and other men, if there be any, ought never to appear. He must not pretend to condemn what the majority of his brethren approve. He must not dissent from the generally received opinions. He must keep his religion to himself, and allow it not to influence his ordinary social intercourse. He must not aim at more holiness than his neighbor, since this, in the opinion of some, is the very essence of spiritual pride, and the most effectual method of driving men from religion. The open and direct profession of religion must be reserved for certain stated periods, such as the weekly return of the Lord's day. The religion of ordinary life must display itself in nothing more than in the faithful discharge of relative duties. Prayer, meditation, and devotional exercises, are now grown antiquated, and ought therefore to be relinquished.

That the Christian ought not to *affect* singularity, we readily allow; but that, in many respects, he *must* appear singular, is a truth which results necessarily from the very profession he makes. Before the case can be otherwise, it must be proved, that in every important respect, Christianity and the world harmonize together. It must be proved, that the principles of the one are the principles of the other; that the spirit of the one is the spirit of the other: and that the lines of conduct which each recommends, will be found, in all cases, to run parallel to one

another. Whence, we would ask, has arisen the opposition, which, in every age, has been made to the self denying doctrines, the heavenly precepts, the sublime morality of the Gospel? How is it, that while men are allowed to be enthusiastic in every other pursuit, enthusiasm in religion is considered as synonymous with religious frenzy? How is it, that the great Christian duties of self-denial, of humility, of heavenly mindedness, of abstraction from the world, are despised as indications of a mean spirit, and altogether unworthy of noble-minded men? It is evident, that the devout feelings and dispositions of love and gratitude to God; of zeal for the propagation of truth; and ardent desire for the salvation of men, are recommended in the sacred page.—We would seriously ask, are they in like manner recommended by the world? It is evident that the sacred Scriptures attribute much to the efficacy of prayer, and of attendance on sacred ordinances.—We would again ask, is as much attributed by the world? The truth is, Christianity and the world are, in every thing essential, directly at variance; and hence, it necessarily follows, that they who regulate their conduct by the one, must appear singular to those, who obey implicitly, the dictates of the other. There is also this important distinction betwixt a Christian and other men, that while they go wherever interest may lead, he listens implicitly to the voice of conscience, and of duty. When he hesitates, therefore, to proceed in a certain course, it is attributed to a fickle and changeable disposition. When he strenuously refuses to lend his aid to a bad cause, he is represented as obstinate, and uncomplying. In these and a thousand similar cases, he *must* be singular, since conscience and duty imperiously demand that it should be so. A man of the world is generally distinguished by that easy and complaisant temper of mind, which leads him to overlook the boundaries of rectitude and of truth; a Christian, on the contrary, is decided in his principles and rules of conduct. The one shapes his character and life, according to the ever-varying suggestions of secular interests and honors; the other appeals, on all occasions, to *one* standard, which is immutable as its Author.

The reason why the profession and practice of true religion attaches to itself the charge of singularity, is to be found in the degeneracy of modern times, in regard to religion. So few are found to list themselves decidedly in the cause of God, that when any one, particularly in the higher classes, is found zealously and promptly to support it, he is looked on as a kind of monstrous production in the moral world. All eyes are directed towards him. His name is associated with a particular class of opinions; it is well if he is not branded with certain opprobrious epithets. It is certainly no pleasing trait in the character of what is termed the Christian world, that real religion is so very rare, as to bring along with it the charge of singularity. But because religion is singular, are we, on that account, to relinquish our pretensions to it?

ere was a period when ge and refinement were e rare, and on this ac- r more singular than vi- ion at present is. Had hers been deterred by rge of singularity from ting their researches turing their benevolent , we should, at this mo- ave been elevated very ve the rank of barbari- et us not then fear the hes of a misguided and ing world. Religion, accounted singular by an us multitude, is by no a singular thing in the e of God. It has been ed and practised, more by the wise and the f every age. It is still, pe, exemplified in the f many who are orna- o human nature, but of the world is not worthy." actised, in all its extent, e nobler orders of intel- eings who fill the high- s of creation. They are to find, that to be a f Jesus, is considered as lar thing; and they won- he perverseness of those uld assign this as a rea- y the friendship of Jesus be relinquished. Let us rive consolation from the t, that a period is fast ap- ing, when, even on earth, owledge and the service shall be universal. "The f God shall be displayed, flesh shall see it togeth-

not my design to specify corrupt maxims which rld is found, more or less, ommend. Those which I have stated may serve as a sufficient specimen, and they have been selected as being most generally prevalent. To one charge, and that of no trivial nature, they are all liable: Their genuine tendency is to lessen the influence of religious truth on the minds of men. They are all founded on principles altogether different from those of the Gospel; and they may be viewed as parts of a great system, which has been brought into competition with that of Christ and his apostles. To this system, whether it discovers itself in a cold and desolating scepticism, in a professed disregard to all religious principle, or in the adoption of expediency as the standard of duty, it becomes the enlightened Christian to be on his guard. For securing him against its pernicious influence, nothing is better adapted than the steady belief of those grand principles which are comprehended in Evangelical Christianity. Let these be elevated to the rank of ruling and efficient power. Let them be allowed to influence the faculties, affections, and passions of the soul; and let them be resorted to as the practical directors of ordinary life. They will constitute that divine armor, which may be found sufficient to resist alike the fiery darts of Satan, and the less observed, but no less deadly arrows, of generly prevalent ungodliness. Let the spirit of Christ dwell richly in us; and then shall we be enabled to "walk worthy of the vocation wherewith they are called."

R. B.

RELIGIOUS INTELLIGENCE.

ANNUAL MEETING OF THE [LONDON] MISSIONARY SOCIETY.

It is found that accounts of public meetings, for missionary and charitable purposes, are peculiarly interesting to the great body of readers. The following notices are taken from a London paper. We have published the sums in dollars and cents and made one slight abridgement. ED. PAN.

THE nineteenth General Meeting of the Missionary Society commenced on the 12th of May last. The meeting for transacting the business of the Society was held on Thursday morning at half past ten at Silver-street Chapel, which was very much crowded, and we believe the congregation, consisting of ladies and gentlemen was considerably larger than on any former occasion. WM. ALERS, Esq. having been called to the chair, the REV. JAMES HALL of Edinburgh, implored the divine blessing upon the Institution, when the Rev. GEORGE BURDER, the Secretary, read the report of the directors, by which it appears that not only the exertions of the Society have been enlarged, but by the interest and liberality of the public the funds have been considerably increased; the receipts and disbursements from the 1st. April 1812, to the 1st April 1813, were as follows:

Amount of Collections, Subscriptions, Donations, Dividends, &c.		$68,345 21
Balance due to the Treasurer, brought from last account	5,264 18	
Disbursements on account of the several Missions	39,935 62	
The purchase of sundry Exchequer Bills	22,672 85	
	67,872 10	
Balance in the hands of the Treasurer	471 11	
		$68,343 21

The Rev. Mr. JAMES of Birmingham moved that the report be received and adopted. He could not express the satisfaction he felt in hearing of the exertions that had been made by the Missionary Society. He made a most solemn and sacred pledge in behalf of the rising ministry. He considered the Society as having planted one foot on the old world and another on the new. He felt much pleasure in hearing, under the head of India, that the people in general were ready to hear, and to confess the folly of their superstitious customs. He admired the prudence of the Society, whose zeal was unwilling to knowledge.

Rev. Mr. ALLEN of Exeter seconded the motion. He urged to greater exertions in the Missionary cause, and a continuance in prayer for its success. He hoped there was not a minister present who would not furnish an Auxiliary Society. He mentioned that two ministers in Devonshire, Messrs. COPE of Launceston, and COBBIN of Crediton, went thirty or forty miles to preach to the prisoners of war, and often spoke to three or four thousand at a time, with prospects of usefulness. He recommended to ministers to read the missionary accounts to their congregations.

Rev. Mr. COLLINSON moved thanks to the Directors. After hearing such a report, who would not feel interested in the cause? They had conducted the Missionary Car round the world. He could not mention, without the greatest respect, the names of Dr. VAN DER KEMP and Mrs. ALBRECHT, whose deaths they had to lament. He was much gratified in observing the benefit resulting from Auxiliary Societies.

BENJ. NEALE, Esq. seconded the motion, and remarked that the Missionary Society never called in vain upon the Religious Public. Its object exceeds most others, and if they have not done more, it is because they have not had the means. There will be an additional call on this Society in India. If we do not work our children will reproach us. He also appealed to the generosity of the ladies present.

Rev. Mr. BOGUE, in proposing the new Directors, said it was never intended to have any sinecure offices in the Missionary Society. Could we behold 600 millions of souls perishing for lack of knowledge and not assist them! How earnestly ought ministers now to pray for the influence of the Holy Spirit upon them! there was much cruelty in excluding so many millions of the human race from the blessings of Christianity. He could not however look upon such an act without horror! He blushed when it was asked whether the preaching of the Gospel would produce discord in India or not. Christ's religion says, let every soul be

subject to the higher powers. There is nothing more dangerous than lukewarmness.

Robert Stevens, Esq. seconded the motion, and mentioned a prisoner who had given six days provisions in a month for the use of a New Testament.

Thomas Pellatt, Esq. proposed a vote of thanks to the Treasurer, which the Rev. John Townsend seconded, and said he must ever look with sensible feelings of gratitude on one who, with such prudence, readiness and assiduity engaged in any benevolent service.

Rev. Dr. Winter moved the thanks to the Secretaries which was seconded by Rev. Mr. Hillyard.

Rev. Rowland Hill moved thanks to the Auxiliary Societies—by introducing some account of his tour last year, with the Rev. T. Jackson, in aid of the Missionary Cause—and acknowledged the generosity with which the people in every part came forward to promote this cause.

Rev. Thomas Jackson seconded the motion in an appropriate speech, testifying the kindness which was manifested towards them during their late tour. Considering the shortness of human life, and the length of time consumed, before we obtain any correct knowledge of human nature, he pressed upon their minds the importance of activity and diligence *to work while it was called to day, for the night cometh in which no man can work.*

Rev. Mr. Leifchild, of Kensington, and Rev. Matthew Wilks, also spoke on the occasion, and the business was closed by prayer.

MISSIONARY SERVICES.

The Religious *Services* of this Institution commenced as usual at Surrey Chapel. The Rev. Rowland Hill read the Liturgy of the Church of England; after which the Rev. John Brown, of Whitburn, son of the late Rev. John Brown of Haddington, Author of the Self-Interpreting Bible, &c. &c. offered up the prayer before the Sermon: the Rev. David Peter, Tutor of the Academy at Carmarthen, preached a very excellent sermon from Psalm xxii, 27, 28, *All the ends of the world shall remember and turn unto the Lord, and the kindreds of the nations shall worship before thee. For the kingdom is the Lord's and he is the governor among the nations.* Rev. Mr. Garlie, of Painswick, concluded with prayer.

Wednesday Evening—*Tabernacle*—Rev. Mr. Hartley, of Lutterworth, and Rev. Mr. Davis, of Swansea, engaged in prayer before and after the sermon, which was by the Rev. John Philip, of Aberdeen, from Zechariah iv, 6, *Not by might, nor by power, but by my Spirit saith the Lord of Hosts.*

Thursday Evening—*Tottenham-Court Chapel*—Rev. Mr. Slatterie, of Chatham, and Rev. Mr. Maslin, of Hertford, prayed before and after a sermon by the Rev. Alexander Fletcher, minister of the Scotts Church, Miles'-lane, from Isaiah liv, 2, 3, *Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations; spare not; lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.*

Friday Morning—A very large congregation assembled in the very noble and capacious building Christ Church, Spitalfields, where the Liturgy of the Church was read by the Rev. Mr. Fancourt, and the Rev. B. W. Mathias, A. M. Chaplain of Bethesda, and of the Lock Penitentiary, Dublin, preached a very striking and appropriate sermon from Matt. x, 8, *Freely ye have received, freely give.*

Friday Evening—The Sacrament of the Lord's Supper was administered to the Members and Friends of the Society, who are stated Communicants with a Christian Church.

Sion Chapel, although a very large place, was filled two hours before the time appointed for beginning the service, and the numbers who could not gain admittance was considerable. The Rev. D. Bogue presided, and the Rev. Messrs. Hunt, of Chichester, Cockin, of Halifax, Griffith Williams, of London, Hillyard, of Bedford, Matthew Wilks and Rowland Hill, were engaged in the service, besides several others who distributed the elements.

Orange Street Chapel—This Chapel was also numerously attended. The Rev. John Townsend presided, and the Rev. Messrs. George Townsend of Ramsgate, Young, of Margate, Lewis, of Islington, Dr. Winter, and others, engaged in various parts of the service.

The Collections, which last year amounted to 1400*l.* this year considerably exceeded that sum. That at Surrey Chapel alone has, we understand, been increased since our last publication to about 500*l.*

ANNUAL MEETING OF THE [ENGLISH] RELIGIOUS TRACT SOCIETY.

The account of the 14th anniversary of this Society is thus introduced in the Instructor, a London paper, of May 19, 1818.

The present age will be the subject of admiration and delight, of horror and pain,

to the historians of future generations. While the mind is occupied by scenes of blood, and the most awful destruction of the human species, at the same juncture, we observe the disciples of Jesus employed, with an ardor and affection, hitherto unexampled, devising innumerable schemes to meliorate the condition of the world—to stem the torrent of human depravity, and to unfold the mysteries of that religion, which breathes *peace upon the earth, and good will to mankind.* The Reports of the proceedings of the different Societies, which have occupied our attention during the past week, have afforded us many pleasing and delightful anticipations of that period, when *the knowledge of the Lord shall cover the earth, as the waters cover the deep.* We have endeavored to present our readers with a brief outline of the different meetings and speeches which were delivered. It was delightful to perceive the effects of that Missionary spirit, which has been excited in the present age; combining good men of all denominations in one fraternal cause—the cause of humanity, and the cause of God.

There follows an account of the annual meeting, which is as follows:

The Annual Meeting of this Society, was held at the City of London Tavern, Bishopsgate-Street, on Thursday morning the 13th inst. Before six o'clock, the Company began to assemble; the Great Room was soon filled, and at seven o'clock, Joseph Reyner, Esq. was called to the Chair. Previous to the perusal of the Report, the Rev. Mr. Cooke, of Maidenhead, offered a short introductory prayer for the divine direction and blessing upon the Committee, and Friends of the Society. Rev. Mr. Hughes, then proceeded to read the Report, which is replete with the most delightful intelligence to the heart of every Christian, detailing the circulation of their Tracts from the shores of the Baltic, to the Cape of Good Hope, through the whole of Europe, India, and even pressing upon the inhabitants of China, and that since the first Institution of this Society, no less than 13 *millions of Tracts had been circulated by its agency.*

After the reading of the report, Rev. Mr. Roby of Manchester, addressed the Chairman. He said this report must be received with the greatest satisfaction; but he held a letter in his hand, which would considerably heighten that pleasure. This numerous and respectable assembly, will hear with delight of the accession of the Rev. Leigh Richmond, to the office of Clerical Secretary to this Society. He then read a letter from that Gentleman, to the Rev. Mr. Hughes, declining his readiness to accept the same, not as a sinecure or nominal title, but to unbelie energies in that sacred cause—which he considered as the cause of God. He hoped that this triple cord might not be rent asunder, and moved that this report should be received, &c.

Samuel Mills, Esq. observed, that this motion had his full concurrence. If the reading of this report excited pleasurable feelings in the persons present, it was not those natural feelings which would satisfy the wishes of the Committee. They wanted more. They wanted their personal and individual assistance. If it were possible for any one to read or listen to that report with indifference, it was much to be feared that he was destitute of the spirit and energy essential to the Christian character. But that thought, he would not indulge of any of the individuals present. He, therefore, moved that the report be received.

Rev. Mr. Charles, of Bala. He well knew that the success of every undertaking, depended in a great measure, upon the ability and exertions of those to whom the concerns of it were entrusted. It was apparent that great exertions had been used, and the most wonderful effects produced, *and the success with which they had been crowned,* was very much owing to the Officers, and Secretaries and Treasurers of that Society. These are characters well known, active and intelligent in every department, and their exertions in the past year had been considerably enlarged. He moved that thanks be given to the Secretaries, and Treasurer, and to intreat their continuance in those offices.

Rev. Mr. Steinkopff was requested for himself and the other officers, to return their most unfeigned thanks for the honor which they had just received, and which had been expressed in so kind a manner, yet they looked for higher approbation—the approbation of conscience, and of God. We consider ourselves your servants for Jesus's sake. When I was charged last year, at the commencement of my Tour on the Continent, with the sum of 200l. for distribution, for purposes congenial with this Society, I considered it as a talent committed to my care, and not without frequent and fervent prayer for its proper use, and that it might gain two, or five, or even ten more. Throughout the whole of my journey in Sweden, Denmark, and Switzerland, I found the people most grateful. Many thousands of all ranks, are stimulated by your exertions for the distribution of the Holy Scriptures, and the dissemination of the

knowledge. By one parish, Tracts have been distributed, d by the Society at Stockholm. ergyman after preaching, used to persons to stop, that were so dis- o receive these Tracts. He (Mr. tion d a Mr. Henderson, and a ttison, who employed themselves elightful work, and that so earnest e people to obtain them, that they crowd and follow after them with ntest eagerness. He attended the Meeting of the Danish Tract , and communicated what he had d heard in England, and left 20l. increase of their funds. He saw tified these good men appeared, at feelings of devotion it excited. te also of an Honorable Countess parts, who had been confined to for several years. She had writ- eral Tracts, and diffused many ds of them, with Bibles also, among ighboring poor. Their hearts at the intelligence, and the rela- what so many thousand British ns had done. A merchant, whose s in all the continental Churches, large warehouse for the reception ious Tracts. He had many oppor- to distribute them; and, notwith- g they had suffered much by War, ng nine vessels, yet, by his exer- e had distributed 500,000 Tracts. e, a large company of Christians I was present when they bowed eir knees to the Father of Spirits, plored the blessing of God upon Christians. Through many diffi- and dangers, he had been brought om his Continental Tour, and he ppy to continue his labors, in con- n with his Brethren who had em- in the same cause.

AMIN NEALE, jun. Esq. professed f not to be one of the old school, ere exclaiming—the more we do, re is wanted to be done—the more we distribute, the more Missiona- e wanted, and the more Missiona- employed, the more Tracts must ributed, and so we wish to go for- and let the present generation con- ts exertions without intermission, l shall know the Lord. It is not nt to distribute the Bible—the Bi- quires explanation—sermons often explanation—Missionaries and must be employed. Our present ntercourse with Foreign nations, requires eat active exertions. England de- that every one should do his duty. tercourse with Russia is extremely de, and presents many facilities for rpose. In some parts of that ex- territory, the Bible cannot find admittance; it does not please them; *but the tracts are admissible. If you cannot do all the good you wish, you are requested to do all you can. Work while it is called to day, for the night cometh in which no man can work.* He recommended this subject to *the consideration of London and Country Ministers, and if they would assist in forming Auxiliary Societies in their respective congregations*, much might be effected. Something must be said also, relative to the Auxiliary Societies. They have rather been an incumbrance to our funds, than any advantage. Would it not be expedient to ask from these associations, a little of their assistance. Suppose that one fourth, or one third, or even one half of their funds were to be appropriated to the Parent Institution. This Society would then be followed by an increased force, with which it might proceed to the remotest corners of the world. While we are careful to provide for our Foreign reception, home is not to be neglected. One essential branch of this Society, is to attend to the wants of Great Britain. Much good has been produced by Tracts appropriated for hawkers, and if the Members of this Society were careful to keep alive this object, much more might yet be done, if they will not suffer little pamphlet shops in their respective neighborhoods, to be destitute of their Tracts. If they would leave a quire or two upon sale or return, very much good might be done. When these shops or hawkers find, that they can get as much for ten pence, as they can sell for four shillings, they will very soon find out the Repository in Paternoster-row. By this practice, you press the devil into your service. During the last two years, many presses that were wholly employed upon profane ballads and other abominable Tracts, have been broken up, and are now employed upon better subjects. He then recommended a collection at the door, as a very good expedient to increase the funds on that day, and proposed the vote of thanks to the Committee.

THOMAS PELLATT, Esq. on behalf of the Committee, came forward to return their cordial acknowledgements. They had only done their duty. They could not sufficiently express the feelings of delight, which they enjoyed in their service, and hoped they should always be ready to obey their call, and to enter upon their duty..

Rev. Dr. WINTER. Every person has opportunities more or less, of promoting the growing prosperity of the kingdom of Christ, and of becoming a fellow helper in this great work. Who has not an interest in this cause? The efforts of every individual, however small, tend to the good

of the whole body. Let every one be doing something in his circle—let him employ the talent bestowed, to occupy the same to the glory of God. He moved a vote of thanks to Joseph Hardcastle, Esq. for his kind accommodation to the meetings of the Committee.

Rev. Mr. Bogue.—He had followed this Society from its birth, and felt interested in her concerns, and watched her growth and progress. At first, we could not number more, than would surround this table. Our increase is wonderful. This infant has become a Samson, and a giant in strength. While we admire her increase, let us not indulge the feeling of pride. Let us not place too much dependence upon strength and numbers, but, as we advance, grow in humility, and adore the great Author of our Being. Let us not, therefore, be high-minded; and then let us go forward in this good work with fresh alacrity. Our Tracts have been read in China, and many thousands are circulating in different channels by the aid of our Foreign connexions. Have we been successful? We hope to do more. Our Society is still in early youth. Let us, therefore, persevere, and be going from strength to strength. The life of a Christian is opposed to a life of indolence. Let us beware of that indolence, for it is connected with a spiritual decay. Above all, let our aims and motives be pure and spiritual, ever desirous of the glory of God, and the salvation of the souls of men. With such motives and cautions, we may fully expect a more extensive diffusion of Divine knowledge, than we have even seen in the few last years. Every year new scenes are opening, men's minds are awakened, and moving forward to promote this cause. Let your petitions, therefore, ascend the throne of Divine grace; be anxious to strengthen, and to aid this Society, by all suitable and proper means. Go ye winged messengers of Heaven, and fly to the uttermost parts of the earth, and let us pray that the Salvation of Christ may thus be universally promoted. He proposed a vote of thanks to the Auxiliary Societies, for their friendly co-operation during the past year.

Rev. Mr. Townsend seconded the above motion. It gave him much pleasure to take a share in this great scheme of benevolence. We ought not only to be active ourselves, but seeking for other methods to promote the activity of others, that this Salvation might reach to the ends of the earth. We ought to take every opportunity to diffuse these Tracts, and to second their efforts by the spirituality of our lives, by diligence and holy zeal. The concerns of this Society had greatly multiplied, and require increasing funds and increasing exertions. Their attention had been particularly drawn towards the army and navy, and to promote their welfare, every Englishman ought to feel deeply interested. They hazarded their lives in defence of their King and Country, till how readily ought we, therefore, to impart to them the rich consolations of the Gospel. This is a soil that ought to be increasingly cultivated. It gave him great pleasure to observe the growing spirit of the times, and increasing knowledge which was pervading all ranks. Fresh accessions of strength were daily gained, and knowledge was often communicated in channels of which they little expected. He hoped this spirit would thus continue, until all should know the Lord from the least to the greatest.

Rev. Mr. Hillyard.—He contemplated the Society under the figure of a grand Junction Canal, and the Auxiliaries as so many collateral cuts, which were receiving and communicating rich supplies of *wine and milk, without money and without price.* He could not but congratulate the Society, upon the accession of the Rev. Legh Richmond as an additional Secretary. He could not speak of him but with the greatest admiration and affection. He is my neighbor, my guide, and my friend. He could assure them, that he would not hold the office as a sinecure, or as a mere mark of honorary distinction, for he does good wherever he goes. He is all energy. The greatest harmony prevailed between them. It was well known, that about a century ago, the greatest distance was observed by the Members of the Establishment, and the other Sectaries. But since that time it has been gradually removing, and the contrast was observable in the county of Bedford. In him he beheld every thing amiable and kind. Milton had described our first parents, as leaving Paradise hand in hand,* and, surely when we were invited to return to the same state, we might go hand in hand too. The delightful effects of such a union, had been seen in the British and Foreign Bible Society. It had contributed very much to its success, and it had also contributed much towards the prosperity of this Institution. He moved that thanks be given to the Auxiliary Societies for the sum of 208l. 3s. 6d.

Rev. Mr. Bennet of Romsey, rose to second it.

Mr. Lloyd considered himself as the representative of the young. In this cause all may unite, the beardless youth with hoary age. He was connected not only with this Society, but also with the Sunday

* *"They, hand in hand, with wand'ring steps and slow,*
Through Eden took their solitary way."

ierein, and had the management Sunday School meeting, at New He had often observed young with tears in their eyes, reading s of this Society, and these im- lasted to future years. He could mber these children among the bjects of their care. Many of cribed their pence towards these urposes. In the School of which ie management, sixty had been nto an Auxiliary Society. He with thanks to those who had ie Tracts.

Ir. Osgood, on a mission from seconded that motion. He was y his experience, and well able the good effects of this Society: ent many years on the Continent ca, travelling in different direc- or the last five years he had been . Often had he drank with pleas- the streams which had issued s fountain, but he then little f drinking at the fountain head. ingled messengers and birds of have been seen over the western He had distributed some thou- d by extracts printed from them n, above one hundred thousand. een the most striking instances of d effects during his stay in the tates. A Tract written against ness, was stuck up in a public id was instrumental in the recov- most notorious drunkard. It had ch an impression upon the mind an, that he used to say, that he n walk ten miles to read it. He grateful to God, to those who it up. The masters of inns and ers in America, were willing to this cause, and to assist in the on of pious Tracts. At Montreal, with a Roman Catholic publican, e him a guinea to promote it. kept a box in his house, to re- ive for this purpose. From many, received the greatest hospitality ness. At Quebec, almost all the of public houses, had each given a id by such means, he had supplied and children to a considerable

Mr. Thomas, of Chelmsford. He guilt of conscience most power- rating, and especially by the re- f Mr. Neale. He could not, e, leave the room, without saying rds. He was pastor over a con- n who were not able to do much; were poor though liberal. He ventured to pay five guineas up- credit of that liberality, and he w pledge himself for five pounds, people did not raise the money, he meant to pay it himself, and he thought that if other Ministers would copy his example, the funds might be considerably enlarged. He did repent, and he wished, therefore, to bring forth works meet for repentance. This speech was followed with productive effects. Many Ministers both in town and country subscribed, after the above example, and testified their zeal for the prosperity of the Institution.

The Rev. Mr. Johnson, of Farnham.—He had resided there nine years, and had cause for gratitude for the exertions of the Religious Tract Society. He had witnessed their good effects also, whilst residing at Warrington. He exhorted Ministers to use their utmost exertions in this cause.

Several Ministers, (among the most prominent we observed Rev. Mr. Townsend, Aslock, Bignell, and Ivimey) urged the necessity of forming Auxiliary Societies, where they do not exist, and they should contribute certain sums in aid of the Parent Institution, and many pledged themselves to a considerable amount.

Abstract of the cash accounts of the London Religious Tract Society, for the year ending May 11, 1813, *expressed in dollars and cents.*

RECEIPTS.

Annual subscriptions -	$3,462 63
Donations - - -	1,059 19
Contributions from Auxiliary Societies - - - -	1,009 33
Collections in four congregations - - -	480 23
Sale of the Society's publications - - -	16,305 86
	22,817 24
Balance at the last audit in the hands of the Treasurer	96 31
	22,913 55

PAYMENTS.

For paper, and printing of tracts, annual report, &c. -	$14,846 17
Engravings on wood, &c. -	55 67
Folding, stitching, and binding	1,061 94
Advertising tracts -	97 00
Commission to agents -	346 91
Salary of Depositary, (1 year, and ten pounds in advance)	711 11
Wages of Shopman and assistant in the binding department - - -	680 88
Repairs, fixtures, &c. &c.	625 52
Rent of Depository three quarters of the year - -	333 33
Collector's per centage, on the annual subscriptions -	270 28
Carried forward	$19,028 81

Brought forward	$19,023 81
General expenses, including insurance, transportation, messenger, postage, stamps, and other incidental expences	707 78
Stationary, cord, &c. &c.	325 56
Tracts issued to the army and navy, to prisoners of war, to foreign parts; volumes to Auxiliary Societies, and new tracts to Subscribers -	1,768 22
To the Evangelical Society at Stockholm, to enable them to print three tracts in the Lapponese language -	153 33
For tracts to be printed in Russia - - -	88 89
For tracts to be printed in Denmark, Sweden, and Germany, at the direction of the Rev. Mr. Steinkopff -	888 89
	$22,941 48

HIBERNIAN SOCIETY.

We publish the account of the annual meeting of this Society, principally from the views of Ireland which it discloses.

The Annual Meeting of this Society, took place on Thursday morning, 14th inst. at the New London Tavern, Cheapside. The Great Room was filled at an early hour, and at seven o'clock, Samuel Mills, Esq. was called to the Chair. Mr. Maslin, of Hereford, was requested to offer up the Introductory Prayer, after which, the Chairman proceeded to read the Report. An extract from the Introduction is necessary, to show the increasing importance of this valuable Institution, and to elucidate some of the proceedings which occupied the attention of the Meeting.

"There are few periods in the history, either of the Church or the World, more eminently interesting, than that in which the Committee of the Hibernian Society present their Seventh Annual Report. A remarkable concurrence of circumstances, of the first order of importance to the future condition of mankind, has prodigal, at this moment, a crisis which cannot fail to attract most powerfully the attention of every reflecting and enlightened Christian. Twenty years ago, in a neighboring nation, under the awful dominion of Atheism and terror, we were called to trace, in characters of blood, the ultimate and fearful consequences of papal despotism, ignorance and superstition. The prevalence of infidelity, and its demoralizing and disorganizing effects, which so remarkably characterized that period, whilst they impressed more strongly upon the minds of Christians in this country the social value of Religion, and the dreadful evils that arise for the want of it, tended, at the same time, by a natural, though too infrequent transition, to excite their attention to the imperious duty of disseminating the blessings of Christianity throughout the earth. Thus, the bold and presumptuous blow, which was aimed at the very existence of our Divine Religion, became the unexpected signal for its universal diffusion. From that moment, the zeal and efforts of Christians, especially in our own country, in the promotion of this great object, have displayed a constantly increasing accession of ardor and activity. A new division of the Christian Era seemed then to commence. That ardent religious feeling, that new moral temperament, which now so conspicuously distinguishes this country, appears then to have been first excited. Almost every succeeding year has announced or recorded the formation of some new Institution or Society, whose object is to promote the religious and moral interests of mankind. None more cordially rejoice in the establishment and prosperity of these excellent Institutions than the Committee of the Hibernian Society. From hence spring the best consolations of the present, and the best promise and hope of future times. Still the Committee would respectfully ask, Has the Hibernian Society obtained that share of public support, countenance, and co-operation, which the peculiar importance of its object warranted its founders to solicit and expect? Whilst many other societies for the diffusion of Christian Truth are annually replenished by thousands, and even tens of thousands, is it not remarkable, that the united contributions of the Christians of Great Britain, in aid of the Hibernian Society, during the sixth year of its existence, amounted only to the sum of 364*l.*? Far be from the Committee that presumption which would dictate to the Christian public how it ought to dispense its benevolence, as that ingratitude which would refuse to acknowledge those instances of it, in which this Society has participated: still they may be permitted to ask, Has the aid afforded to the Hibernian Society corresponded, in any fair proportion, to the importance and magnitude of its object? Let this object be again declared. It is to give light to the great mass of the Irish population, who sit in darkness and the region of the shadow of death—to pour throughout the whole extent of that ignorant and unhappy country the blessings of unperverted Christianity. In what way does this Society seek to obtain its object? By means of Schools, in all of which the Holy Scrip-

t daily, and into which no
is admitted—by the disper-
nd Testaments, and plain
—and by the preaching of
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directed to God and his Redeemer, and his chief object was his glory. He had received a letter last night, charging him with pride and other evil passions, which actuated his breast upon those occasions. Did he not thus engage, he should feel himself wanting both to his Master and his cause.

"If on my face for thy dear name,
Shame and reproaches be,
I'll hail reproach and welcome shame,
If thou remember me."

If this is to be vile, he hoped he should be more vile—he hoped that if life and health were spared, he should continue to be thus occupied for his Lord and Master. Those who considered the applause which arose on such public occasions, as of any importance, if such would come forward and take the labor, they should be heartily welcome to all the honor, and to all the applause. He rose with pleasure, after the statement made. It was a good sign that the Committee and Secretary were in debt to the Treasurer. Something would now be done. The public credit was pledged for 711*l.* Twelve individuals in this room might be selected, who would discharge it without difficulty. That poor man who sent the contribution to the Missionary Society yesterday, has taught us a useful lesson. The poor contribute more in proportion than the rich. What object can be put in competition with the attempt to moralize the neighboring country? The expense of one regiment 8000*l.* a year, employed to keep the turbulent inhabitants quiet, would be sufficient to civilize and moralize them by the influence of the Gospel. It is worthy your notice, that there are no soldiers in Wales. Those persons who have been brought under the influence of vital Christianity, want no soldiers to manage them. The state of this country, calls for increased zeal and activity. When we recollect how little has been done, we are to recollect the contracted funds. The present political events are favorable to this cause. He rose to thank the Treasurer. To him we owe a debt of gratitude—he hoped they would remember, by assisting him accordingly.

Samuel Mills, Esq.—He felt it difficult to utter his feelings, for the honor which they had conferred. Their situation was difficult on two grounds—on account of the state of the inhabitants, the slow progress they were likely to make, and the difficulty to excite the liberality of the public to feel its importance. Much labor in Ireland was requisite, before we could reap an abundant harvest. The unfavorable nature of the soil prevented the seed from rapidly springing up, and from its

Brought forward	$19,958 81
General expenses, including insurance, transportation, messenger, postage, stamps, and other incidental expences	707 78
Stationary, cord, &c. &c.	325 56
Tracts issued to the army and navy, to prisoners of war, to foreign parts; volumes to Auxiliary Societies, and new tracts to Subscribers -	1,768 22
To the Evangelical Society at Stockholm, to enable them to print three tracts in the Laponese language -	155 33
For tracts to be printed in Russia - - -	88 89
For tracts to be printed in Denmark, Sweden, and Germany, at the Erection of the Rev. Mr. Steinkopff -	888 89
	$22,971 48

HIBERNIAN SOCIETY.

We publish the account of the annual meeting of this Society, principally from the views of Ireland which it discloses.

The Annual Meeting of this Society, took place on Thursday morning, 15th inst. at the New London Tavern, Cheapside. The Great Room was filled at an early hour, and at seven o'clock, Samuel Mills, Esq. was called to the Chair. Mr. Maslin, of Hereford, was requested to offer up the Introductory Prayer, after which, the Chairman proceeded to read the Report. An extract from the Introduction is necessary, to show the increasing importance of this valuable Institution, and to elucidate some of the proceedings which occupied the attention of the Meeting.

"There are few periods in the history, either of the Church or the World, more eminently interesting, than that in which the Committee of the Hibernian Society present their Seventh Annual Report. A remarkable concurrence of circumstances, of the first order of importance to the future condition of mankind, has produced, at this moment, a crisis which cannot fail to attract most powerfully the attention of every reflecting and enlightened Christian. Twenty years ago, in a neighboring nation, under the awful dominion of Atheism and terror, we were called to trace, in characters of blood, the ultimate and fearful consequences of papal despotism, ignorance and superstition. The prevalence of infidelity, and its demoralizing and disorganizing effects, which so remarkably characterized that period, whilst they impressed more strongly upon the minds of Christians in this country the social value of Religion, and the dreadful evils that arise for the want of it, tended, at the same time, by a natural, though too infrequent transition, to excite their attention to the important duty of disseminating the blessings of Christianity throughout the earth. Thus, the bold and presumptuous blow, which was aimed at the very existence of our Divine Religion, became the unexpected signal for its universal diffusion. From that moment, the zeal and efforts of Christians, especially in our own country, in the promotion of this great object, have displayed a constantly increasing accession of ardor and activity. A new division of the Christian Era seemed then to commence. That ardent religious feeling, that new moral temperament, which now so conspicuously distinguishes this country, appears then to have been first excited. Almost every succeeding year has announced or recorded the formation of some new Institution or Society, whose object is to promote the religious and moral interests of mankind. None more cordially rejoice in the establishment and prosperity of these excellent Institutions than the Committee of the Hibernian Society. From hence spring the best consolations of the present, and the best promise and hope of future times. Still the Committee would respectfully ask, Has the Hibernian Society obtained that share of public support, countenance, and co-operation, which the peculiar importance of its object warranted its founders to solicit and expect? Whilst many other societies for the diffusion of Christian Truth are annually replenished by thousands and even tens of thousands, is it not remarkable, that the united contributions of the Christians of Great Britain, in aid of the Hibernian Society, during the sixth year of its existence, amounted only to the sum of 564*l.* Far be from the Committee that presumption which would dictate to the Christian public how it ought to dispense its benevolence, as that ingratitude which would refuse to acknowledge those instances of it, in which this Society has participated: still they may be permitted to ask, Has the aid afforded to the Hibernian Society corresponded, in any fair proportion, to the importance and magnitude of its object? Let this object be again declared. It is to give light to the great mass of the Irish population, who sit in darkness and the region of the shadow of death—to pour throughout the whole extent of that ignorant and unhappy country the blessings of unperverted Christianity. In what way does this Society seek to obtain its object? By means of Schools, in all of which the Holy Scrip

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thousands erected the banner of the Cross. But, compare the objects of their ambition with our's: their ambition was directed by crusading feelings, and acts of chivalry, but our's to present the pure bright orb, whose enlivening rays must cheer the dark and benighted souls of a vast and populous, and degraded country. That man, who can behold the sad condition of the Irish nation, without feeling and without pity, is unworthy the name of a Christian. That man, who can view with unconcern the degraded state of Ireland, is unworthy the title of a Protestant, and that man, who will not help an Irishman, is unworthy the name of an Englishman. It was happy for the friends of the Gospel, that this Meeting had called forth such an explanation. He considered them as friends conjoined in the same cause, and hoped, that the Missionary Society, would even contribute some aid to it from its increasing funds. He considered it as forming part of the same holy fraternity, and bound by mutual ties, which could not be broken. Let it not be thought, that the exertions of this Society, are unimportant. Ignorance is the very food of Popish superstition. By removing ignorance from the rising generation, we lay the axe to the root of the tree, we crush the cockatrice's egg, and strangle bigotry in its birth. Did we neglect to cultivate Ireland, we might be designated by the title of Religious Adventurers, who are seeking alone for distant objects. Is misery the less to be pitied, because she is at our doors, and because her groans are within our ears? Are our eyes to lose sight of this object, so near and so intimate, whilst they are directed to the ends of the earth. Shall we listen to the cry from abroad, "come over and help us," and yet neglect an integral part of our own country? He could not suppose it possible. He thought it right to mention, that many friends of the Lancasterian system of education, would be very ready to afford assistance to the funds of this Society; he would exert himself in its behalf, and hoped that its members would exert themselves for the same purpose, and he had no doubt of their ultimate success.

Rev. Mr. PHILIP.—He remembered to have read of a Grecian Philosopher, who once said, I thank God that I am a Grecian, especially of the City of Athens, but above all one of its philosophers. I bless God, that I am an European, an inhabitant of the British empire, and more especially that I have associated with the

this enthusiastic zeal evaporate at once; the frenzy was as lasting, as it was extravagant."

Robertson, Charles 5th, Vol. i, p. 28

slow progress, it was very difficult to analyse the moral state and progress of the country. The experiment, however, had been tried, and was found practicable. Having ascertained its practicability, our future conduct was marked out. The plan having been found consistent, rational, and just; we now call for help, and we feel persuaded, that we shall not call in vain.

Rev. David Bogue, moved the thanks to the committee. He considered, however, the plans of this Society at present, but very imperfect. Little was to be expected without preaching the Gospel. By diffusing the Gospel, you put it in their power to assist themselves. He was certain that little good was done, merely by teaching children, and afterwards leaving them without more instruction, and without preaching the Gospel.

Robert Stevens, Esq. rose in the name of the Committee. In reply to what was observed by our respected friend, he wished him to consider the very narrow limits of their funds. What is two or three hundred a year?—But, notwithstanding, we have preachers in Ireland, and some that have been extremely useful. We have several schoolmasters, who are parish Clerks, and these are permitted to assist the Clergymen. The Clergymen generally preach only on the Sabbath morning. Our parish clerk calls the neighbors and children together in the afternoon, to whom they read and expound the Holy Scriptures. Several copies of Henry's Family Bible, about six or seven, have been sent to assist them in such exercises. We have one teacher employed to visit the Schools; who preaches with acceptance, even under the patronage of an Archdeacon. When the principles of this Society are fully weighed, and the small sums which had been employed for attaining her objects, he was confident it would be found, their success had been great.

Joseph Reynes, Esq. moved the thanks to Thomas Handcastle, Esq. for the cheerful accommodations of the Meetings of the Committee.

Rev. Mr. Thomas, of Chelmsford.—He rose with pleasure, for two reasons, because the Treasurer was in debt, and because his friend Neale, had received an anonymous letter. They were both pregnant with their advantages. He mentioned a Society in the country, which had derived great advantages from being in debt. He rejoiced in the recollection, that Hoxton had formed the first Auxiliary Society. He thought it might operate as a stimulus upon the minds of many students, to follow the example of their Alma Mater. He had seen much of the sad effects of Catholic superstition, and was confident, that great good might be produced by proper conciliation. He had been employed by this Society to take an excursion to Ireland, to reconnoitre her situation. He found that much good was likely to be produced. The Catholics were entitled to the greatest compassion. When in Ireland, he proposed to the commanding officer, to preach to the soldiers. He would not grant him permission to preach to the Protestants, but to the Catholics, supposing that they could not be made worse, he granted that permission. He had a large congregation, attended by the officers and their ladies, who behaved with very suitable demeanor. He was permitted to preach twice more, and the last time was a very affecting sight, as most of them fell upon their knees, and many of them were bathed in tears. He had reason to believe, that some lasting impressions were made. The Catholic priest became alarmed, and requested to preach once a week, but required twopence a head. This was a serious business, and the people had the good sense to reject it, and then they refused to pay for it. He replied, "the Devil may take you for me." Those persons who go to Ireland, must not be gentlemen preachers, who can weep and pray over the expectations of a London charge that will increase their salary or popularity; but men of an Apostolic spirit, who are ready to endure hardships as good soldiers. They must brave discouragements and go from house to house with firmness, zeal, and genuine benevolence, and such men, he could assure them, would not labor in vain.

T. Wilson, Esq.—He felt more than he could express from the long connexion which he had enjoyed with Hoxton, and the interest he took in her welfare. Her usefulness had been widely diffused, and the preacher who spoke last, was an example of her growing utility. He referred to the deplorable state of Ireland, and hoped the day was not far distant, when she would enjoy all the advantages, civil and spiritual, of the British Nation. The inhabitants of Canada, were in much the same condition as the natives of Ireland: two thirds of the population were unable to read. He hoped this consideration would stimulate to active exertions in behalf of Ireland.

Rev. Mr. Hillyard.—He must say a few words in favor of the Sister kingdom. He had but the day before intreated their attention, in behalf of the Missionary and Tract Societies. He considered the Hibernian Society, as a lovely child, of a dearly beloved parent, who had produced a numerous and benevolent off-spring. He recalled to his mind, the allusion of John

, his honorable predecessor, in his
's Progress, concerning the Pope's
; at the Cave's Mouth, at the pas-
grims. But, what would he have
l he lived to the present day, and
een the children of the Pope tak-
Pilgrims by the hand, and direct-
n to Mount Zion. He urged upon
lon Ministers to visit the country
equently, and to consider what
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le country, were little acquainted
e degraded state of that country.
ed his pulpit for the service, and
to procure others.

Mr. JAMES, moved for the new
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, the question was put, he begged
ard for a few moments, to express
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ay, altogether neglected, was to
object of much concern. If the
which have lately taken place in
ntry, by the benevolent efforts of
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e ardor for this important enter-
It might kindle a flame, like that
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*he council of Placentia, where
of thirty thousand persons were
d, pronounced the scheme to have
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. In the council of Clermont,
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assumed the cross, which was the
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this enthusiastic zeal evaporate once; the frenzy was as hasting, as it was extravagant."

Robertson, Charles 5th, Vol. i, p. 28

Christians in that empire. He contrasted the present state of Ireland with the condition of the Highlands about 100 years ago, and shewed that their manners and customs, and degraded circumstances were similar. The happy change since produced, was owing to the Highland Schools. He considered the plan adopted by the Society, as highly meritorious and patriotic, and even as a test of loyalty. The voice of Providence claimed our attention. How shall Great Britain account for her conduct towards Ireland? All that is good or great in this country, is immortal, there is nothing perishable but her vices. He wished to see this City act a part that was manly and Christian. He received the association of Schools with the preaching of the Gospel, as the only means to ameliorate the condition of the Irish nation.

Rev. Mr. SLATTERIE.—He strongly recommended to the attention of Ministers present, to form Auxiliaries in their respective congregations. We have a little sister, and what shall we do for her? Do we feel anxious for her interest? Have we begun by secret prayer on her behalf? When you begin in the closet, I expect you will form plans with vigor and effect. If Ministers felt a true Missionary spirit, they would be willing to go to Ireland. There is a Society in Plunket-street, Dublin, who have sent to this country for a Missionary, and offered to maintain one at their own expense, and yet no one could be obtained. With regard to personal exertions, he was ready to go and to use his utmost efforts in her behalf. He was willing to go to any country and preach, for the benefit of this Society. He recommended the establishment of an Academy in Dublin, for training young men for the Ministry. Get a Tutor who is devoted to God, with a moderate share of learning, and much good might be done in Ireland. It was a melancholy reflection, that not a single young man was training for the Ministry in Ireland; separate from the establishment.

Rev. Mr. PERCY, of Warwick, felt very much impressed by this Meeting and was anxious that contributions should be raised universally in the different congregations, by small sums. He had brought to town 50*l.* raised by his Society last year, in small weekly subscriptions, to be equally divided between the Missionary, Tract, and Hibernian Societies. He thought, if such methods were now generally established, much good would be done.

The Meeting was then closed with thanks to two unknown Friends, one for [illegible] and the other for 50*l*

DONATIONS TO FOREIGN MISSIONS.

Nov. 18, 1813. From Mr. Joseph Thayer of Barre, (Mass.) by Mr. S. T. Armstrong,	£5
20. From the Foreign Missionary Society of the Eastern District of New Haven County, by the Rev. Matthew Noyes, Treasurer,	100
From the Ladies' Cent Society in East Guilford,	19
26. From Mr. Jonathan Swift of New Bedford, towards the translations,	4
	£129

THE following letter enclosed a ten-d bill, the receipt of which was ackn edged in our last.*

To the Editor of the Panoplist.

November 11, 181

Sir,

I NOW enclose my freewill-offerin Ten dollars, being the amount due fo third year. I am convinced, that source from which this saving is mad one that is safe and useful for *me*, an daily more confirmed in my opinion, as it respects the use of ardent spir *Touch not, taste not, handle not*, is a *general regulation:* yet I would not that it admits of some exceptions. W these are, each one must judge for self, remembering the words of apostle, *do all to the glory of God* would mention to the praise of the of His grace, who maketh his people cepted in the Beloved, that the expe of a large family, (many of whom young children) for medicines, sp and attendance of physicians, have amounted, in my judgment, to so as the above sum annually, since above plan was adopted. Yet, in preceding, medicine and attendance usually amounted to double or treble sum. And the amount expended fo article now disused (except as a medi was probably not less than twenty dollars; so that, even in these hard tim have an opportunity of bestowing a which I otherwise could not have do addition to what I send you.

I remain, yours in Christ Jesus,

A SUBSCRIB

* *See Pan. for Nov.* 1811, *p.* 269 *Oct.* 1812, *p.* 242

OBITUARY.

arlestown, (Mass.) on the 13th
ONATHAN KETTELL, aged 56.
g been an exemplary professor

For a number of years he entirely blind;—an affliction bore with Christian patience ide. His frankness, integrity, usness, and attachment to the Savior, were such as to im- he minds of those who knew sense of his worth. He was oted to sacred music, and offici- organist of the congregation pastoral care of the Rev. Dr. whom the following sketch of er was drawn.

eating the character and privi- Christian, I have but display- you the character, privileges, cts of that good man, who made f Christ the end, his grace the and his word, the rule of his eligious character was formed el of the Holy Scriptures, un- their simplicity, and their ob- ing. His faith was not a dead, ve faith,—it was sound, ac- gushiness, and fruitful in good was firmly built on the apostles ts—Jesus Christ being the chief ie. He was not blown about by d of doctrine,—nor fascinated retended improvements of mod- and reformers—From his own l prayerful inquiries, reflections ence, he was fully satisfied with ness and safety of the *old paths*, is fathers had gone before him These he deemed to be the and in them was contented to rsuit of final and eternal rest l. He was a Christian of the arup; a sincere believer in what denominated *the doctrines of* id for these doctrines he was a id uniform advocate. These sustained and comforted him and painful trials in life, and m solid support on the bed of

ed the ordinances and house of vas a constant and devout wor- Jehovah in the family and clos- public, till prevented by that hich terminated his pious and

In the support and promotion music, constituting a most im- rt of public worship, and in the ice of order and peace in the ociety and town, none was more active, judicious and efficient. He was a lover of mankind, a steady friend to the rights and best interests of his country, always ready to every good work—willing to communicate,—to live honestly, and to do good to all, as he had opportunity. He fulfilled in an exemplary manner the duties of the several relations of a son, a brother, a husband, and father, and was of the number of those friends, who stick closer than a brother. Of few men, since the days of Nathanael, could it be said with more truth, than of the subject of this notice, He was *an Israelite indeed, in whom was no guile*. Universally beloved by his acquaintance through life, and lamented in death, he has left for his orphan children a precious inheritance—not wealth, nor titles, nor honors, nor public fame—(his sphere of action, his virtues, were of the humbler kind—) but what far surpasses all these in value, he has left them his prayers, his blessing, his example, and that good name *which is better than precious ointment*.

"What instruction and comfort does the death of a Christian yield to surviving friends!—Hence we are directed to *mark the perfect man, and to behold the upright, because the end of that man is peace*.

At Palmer, (Mass) the Rev. MOSES BALDWIN, aged 81.

At Springfield, (Mass.) the Rev. JOHN M'KINSTRY, aged 90.

At Sturbridge, (Mass.) DAVID WRIGHT, Esq. aged 52, a representative from that town in the legislature of this commonwealth.

At Gloucester, (Mass.) on the 7th. inst. Miss MINA DOWSETT aged 15, of hydrophobia, occasioned by the bite of a mad dog in March last. No symptoms of the disease appeared till three days before her death.

At Hartford, (Conn.) NOAH WEBSTER, Esq. aged 91.

At Canaan, (Vt.) on the 9th inst. SAMUEL BEACH, Esq. wantonly shot by one Dennet, to whom he had been a friend and a patron. Dennet was committed to prison for trial.

At Hebron, (Con.) Mr. JONATHAN BIRD,* aged 67.

* *Mr. Bird was licensed to preach in early life, and continued to labor as a licensed preacher till his death. Being afflicted with deafness he was never settled in the ministry. He wrote the* Letter from an Uncle to his Niece, published in the Panoplist for February last, p. 597

At Philadelphia, Gen. WILLIAM MACPHERSON.

At Chelsea, (Vt.) Maj. DANIEL BAYNES, aged 77. He was a captain in the revolutionary war, and commanded the minute-men from Marlborough, (Mass.) at the time of Lexington battle.

At New Ipswich, (N. H.) on the 15th inst, in an epileptic fit, BENJAMIN CHAMPNEY, jun. late a member of Dartmouth College, aged 18.

In Illinois Territory, Lt. TH. R. RICHARDSON, of U. S. army *murdered* in a duel, at the second fire.

At St. Albans, (Vt.) on the 8th inst. SILAS GATES, a promising youth aged 20, *murdered* by an armed soldiery.

At Reading, (Mass.) on the 12th inst. Mrs. LYDIA, relict of Mr. SAMUEL BANCROFT, aged 98. Her descendants are known to be 356.

At Baltimore, Rev. WILLIAM OTTERMINE, aged 89, having been 60 years in the ministry, 10 of which at Baltimore.

At Hartford, Mrs. ANNE CLAPP, aged 99, having had 243 descendants.

At Royalton, (Ver.) the Rev. MARTIN TULLAR, pastor of the Church in that town.

At East Haven (Conn.) on the 16th. ult. the Rev. LUCAS HALL, pastor of the church in Wolcott, aged 29.

At Woodstock, (Conn.) the Rev. WILLIAM GRAVES.

At Goshen, (Conn.) on the 6th of Sept. last, NATHAN HALE, Esq. late Judge of the County Court in Litchfield County.

At Cheshire, (Conn.) on the 30th of Aug. last, the Rev. JOHN FOOT, aged 71, in the 46th year of his ministry.

At Clarendon, (Ver.) the Hon. THEOPHILUS HARRINGTON, Esq. late a Judge of the Supreme Court of that State.

At Pittsburgh, (N. Y.) MILES PURDY, Esq. by suicide

Near the French Mills, encampment of the U. S. northern army, Lt. Col. T. DIX of the 14th regiment.

In the U. S. army, on the 15th inst. Brig. Gen. COVINGTON, in consequence of wounds received in the battle of the 11th near Williamsburg, in Canada.

LITERARY NOTICES.

FOREIGN WORKS.

Mr. Turnbull is printing a new edition of his Voyage Round the World, in a quarto size, with considerable additions and improvements, bringing down the History of Botany Bay, the South Sea Islands, &c. to the present period, and containing a notice of some newly discovered Islands.

In the press, and speedily will be published, in an elegant quarto volume, price £1. 11s. 6d. in boards, the History of the Azores, or Western Islands, containing an account of the Government, Laws, and Religion, the Manners, Ceremonies, and Character of the Inhabitants, and demonstrating the importance of these valuable Islands to the British empire. Illustrated by maps and other engravings.

An engraving (25 inches by 16) is about to be published, under the patronage of his Royal Highness the Prince Regent, commemorative of the origin, progress, and beneficial effects of the British and Foreign Bible Society, from a picture painted by T. Stothard, Esq. R. A. In the picture, Britain is represented as recommending the Bible, which she has received by angels from heaven, to the various nations in the world, who are placed around her, habited in the costume of the countries to which they belong. The price to subscribers, is 2*l.* 2*s.* proof impressions 3*l.* 3*s.*; and no money to be paid till delivery, nor need the engraving be received, unless the subscriber is satisfied with it.

Proposals are circulated for raising a fund for the sole purpose of printing the Rhemish version of the New Testament, and dispersing it gratuitously, or at a low price among the Roman Catholics of the United Kingdom. This is a translation from the Vulgate, and though inferior to our common version, yet, as the dignitaries and clergy of the Romish church are willing the people should use the one, but not the other; and as the errors of the Vulgate are not of a kind which affect any material doctrine of Scripture, it is thought that very great and extensive benefits may result from the undertaking.

S. T. Armstrong has it in contemplation to publish a neat edition of the works of the late Rev. Dr. Jonathan Edwards, President of Union College, to make about three volumes octavo.

TO SUBSCRIBERS AND PATRONS.

HAVING lately published two numbers in a month, we have been unavoidably delayed in regard to the time of issuing them. As our distant subscribers may impute the delay to the Post Office, we ought to state, that this number is issued Dec. 11, and preceding numbers have been rather more in arrears.

THE

PANOPLIST,

AND

MISSIONARY MAGAZINE.

11. DECEMBER, (PART I.) 1813. VOL. IX.

BIOGRAPHY.

:itor of the Christian Observer.

depend on the truth of every itance in the following narra- And it is particularly wished, by ily of the late Lieut. Gamage, e memorial may appear thus cir- ntially detailed in a publication i respectability as will, beyond ubt, authenticate it to the world.

I am, &c.

J. E. T.

:NT OF LIEUT. GAMAGE.

circumstances connected ie unfortunate fate of iant Gamage, of his Maj- sloop the Griffon, are of peculiar interest: they o be recorded in justice lead, and for the benefit living. Never, perhaps, xample rendered so aw- mpressive, in the execu- the laws, as by the hu- and benevolent character, ited with the dreadful and ly end of this lamented

Not only does the Ad- letter (addressed on the holy occasion "to the res- e Captains and Com.mand- his Majesty's Ships and ls in the Downs"*) bear a high testimony to the character which he maintained, but the whole of the ship's company, including the Royal Marines—

they are now called to attend,—a scene which offers a strong, and much he hopes, an impressive lesson to every person in it; a lesson to all who are to command, and to all who are to obey. Lieutenant Gamage is represented by every person who knew him, and by the unanimous voice of the Griffon ship's company, as a humane, compassionate man, a kind, indulgent officer: yet, for want of that guard which every man should keep over his passions, this kind, humane, compassionate man, commits the dreadful crime of murder!

"Let his example strike deep into the minds of all who witness his unhappy end; and whatever their general disposition may be, let them learn from him, that if they are not always watchful to restrain their passions within their proper bounds, one moment of intemperate anger may destroy the hopes of a well-spent, honorable life, and bring them to an untimely and disgraceful death; and let those who are to obey, learn, from the conduct of the serjeant, the fatal effects which may result from contempt and insolent conduct towards their superiors. By repeated insolence, the serjeant overcame the kind and gentle disposition of Lieutenant Gamage, and, by irritating and inflaming his passions, occasioned his own death.

"The Commander in Chief hopes that this afflicting lesson may not be offered in vain; but, seriously contemplating the awful example before them, every officer and every man will learn from it, never to suffer himself to be driven by ill-governed passion to treat with cruelty or violence those over whom he is to command, nor by disobedience or disrespect to rouse the passions of those whom it is his duty to obey and respect."

following is the admirable Circu- ess sent by Admiral Foley to ev- in his fleet:—

commander in Chief most earn- ires to direct the particular atten- he Fleet to the melancholy scene

the very men who witnessed the transaction—expressed, by their representation to the Court-Martial, and their subsequent petition to the Prince Regent, the affectionate attachment which the uniform mildness of his conduct had secured.

Richard Steward Gamage, born at Walthamstowe, on the 29th of September, 1785, was the second son of Captain Gamage, who was more than twenty years commander of an Indiaman, in the Honorable East-India Company's service. He entered the Royal Navy in 1801, on board the Goliath, having previously made a voyage to India as midshipman in the Company's service. A short time before the commencement of the present war, he went on board the Neptune, and from thence into the Loire, and was in the boat commanded by Lieutenant Temple, at the cutting out of the Venture gun-brig from under the battery of the Isle of Bas. He afterwards went on board the Superieure, and was in her at the capture of a French privateer, when the captain fell, and he was mentioned in the public letter for his conduct on that occasion. It is rendered particularly remarkable by the melancholy event which led to his own death, that, when on board the L'Eclair, he saved the life of a marine, by jumping overboard at nine o'clock at night, there being no boat to send to him. In 1808 he was made a lieutenant, by Admiral Cochrane, in the West Indies. In 1809 he went to China in the St. Albans, and afterwards served on board the Vigo and the Pompee. In June 1812, he was appointed first lieutenant of the Griffon Here, as in former situations, the general tenor of his conduct was so mild and forbearing towards those under his command, that he obtained the respect and affection of the meanest individuals. The very action which so early terminated his fair career, appears to have originated in his humanity. "The deceased serjeant, Lake, had behaved in the most violent and mutinous manner, by threatening to beat the carpenter of the ship, his superior officer, who accordingly lodged a complaint with Lieut. Gamage, then commanding on board; who sent for the said Lake, and ordered him to walk the quarter-deck with a shouldered musket, as a slight summary punishment, to which he was induced by a prepossession in favor of the serjeant, and a consequent wish to preserve him from condign punishment, which must have been the certain result, if the steps authorized by the service had been strictly adopted. This order, the serjeant, in a peremptory and insulting manner, repeatedly refused to obey. Mr. Gamage, enraged by this flagrant breach of all rules of discipline in the eyes of a whole ship's company ran below for his sabre, not with any intent to use it fatally, but to intimidate and enforce an obedience to his order. When he came again on deck, which was instantaneously, the serjeant had so far complied, as to hold a musket in his hand. Mr. G. struck the musket with his sword, expressed his indignation at the subversive conduct of the serjeant, and ordered him

about. He shouldered
nd appeared to comply;
hich Lieutenant Gamage
d his sword to its scab-
d turned to walk away;
he same instant he threw
sket down, and, with a
th, asserted his determi-
o persist in his disobedi-
Lieutenant G. became
ed; made a short thrust,
atally taking an upward
n, entered his body, and
ned his almost instant

This statement deliv-
oath before the Court-
, corroborates the follow-
sage extracted from his
. "Here, before God
country, I most solemn-
aim any intention to en-
the life of the deceased;
clare, I meant simply to
ate him, and enforce an
ce of my order. Acting
principle, I several times
the musket which the
d held in his hand, and
him to walk about.
emingly had the desired

He shouldered arms,
sword was returned to
bard. But in the very
stant, my soul still glow-
h indignation at his out-
s behavior, he with a fe-
air and aspect, accom-
by imprecations, again
compliance, and dared
he fatal act. The im-
attitude of the man, the
rangement of his rea-
his high ingratitude and
, working on my imagi-
already infuriate with
ed exasperation, shot
lash of lightning across
in. Reason forsook its
aging madness usurped
y; and my sword, obey-
ing its horrid mandate, was
passed into his body. Cruel,
cruel sword! which, at once,
plunged him into eternity, to
appear unappointed before his
God, and me into the deepest
gloom of misery and remorse.
But, though impressed with the
deepest contrition, my imagina-
tion revolts with horror and in-
dignation at the shocking impu-
tation of *murder*. Of a very
different nature from the whirl-
wind of rage by which he was
swept from among men, is the
malice prepense of the deliber-
ate and insidious murderer."

The court-Martial accompa-
nied their verdict by an earnest
recommendation to mercy; and
the sentence formed the subject
of long and serious deliberation
with the high authorities to
which it was referred. The af-
fair was made a Cabinet ques-
tion, and from thence put in ref-
erence to the opinions of the law
lords. Three weeks of corrod-
ing sorrow and suspense to the
unhappy Gamage were occupied
with these events. But, at
length, the fatal warrant arrived,
which directed him to recall all
his thoughts from earth, and to
confine his hopes to that mercy
which has no control but Infinite
Wisdom, and which is as free
as it is infinite.

Being acquainted with the
great exertions making to pro-
cure a mitigation of his sen-
tence, Lieutenant Gamage could
not but indulge, for a considera-
ble time, the hope of its eventu-
al remission; a hope in which he
fortified himself by his conscious
innocence of premeditated mur-
der, and the high character he
had deservedly sustained. The
excellent clergyman who attend-

ed him witnessed with deep concern the effects of this, in diverting his mind from its more solemn and momentous concerns; and strove, though at first ineffectually, to counteract the delusion. Perhaps his past life appeared to him the fairer, contrasted with the shade this action threw over the present. Perhaps the very remorse with which he contemplated this last fatal deed, might make him forget, that it was not for this alone he stood as a sinner before God, in need of mercy and a Savior; that before the tribunal of Heaven he could prefer no plea of merit, nor rest any hope on human intercession.

I avail myself of the kind permission of the Rev. Mr. Elliot (Chaplain of his Majesty's ship the Royal Oak) to whose affectionate services Lieutenant Gamage was so infinitely indebted, in extracting from that gentleman's letter the following particulars.

"From my first interview with him, Lieutenant Gamage appeared, though deeply affected by the recollection of this particular crime, not over-well acquainted with the road to salvation He was not so humble as I wished him to be; nor so penitent for all his sins, nor so fully convinced of the efficacy of the merits and death of Christ, as he ought to have been. There was something like pride lurking about his heart, something bordering on self-justification; too much satisfaction in the supposed goodness of his life and character. I strove hard to eradicate these improper feelings by prayer and exhortation, but in vain. The cherished hope of a pardon from human clemency, augmented by delay, was the root of the evil."

His friends were still, with agonizing solicitude, exerting themselves on his behalf. But He, whose ways are not as our ways, had formed a deeper plan of mercy, and was preparing their relative for the promotion of death. "About three weeks after sentence, he received notice, from authority which he could not doubt, that it was impossible to pardon him. The intelligence was too much for him:—it overpowered him!"

All the disgrace and ignominy of his sentence then appeared, for the first time, present to his imagination. The undaunted mind, that had braved death in all the terrors of the tempest and the fight, shrunk from the voice which now personally summoned him to appear before his God.

"The struggle," it is added, "was severe; but he rose from it triumphant. The Almighty touched his heart, as he said himself; and he became a convert to real Christianity and a thorough penitent for all his past sins. From this time he improved hourly. He became fervent in prayer, completely humble, resigned to God's will, and firm in the Christian faith; confiding for salvation in nothing but the merits and passion of our Savior." All that now remained to agitate his mind were cares of a relative nature. A wish to live for these objects of affectionate solicitude, still disturbed the resignation of his mind. "But it pleased the Almighty to assist him over these difficulties; and some time be-

s death he ceased to be
on their account, com-
; them to the care of an
e Providence." The high-
pected clergyman con-
his communication by
, that "his last day was
n acts of piety, gratitude,
ffection. I passed the
on board the Griffon; was
im late and early; yet I
ve but a faint picture of
ppy state. He was com-
resigned, pious, and in
with all men; and on the
ng he was to suffer seem-
to have a worldly thought.
ot for one mortal to pene-
he bosom of another; yet,
a time, the veil is un-
; and I had reason to con-
him fit for the presence of
eator, and to believe that
reator would pardon and
me him. He met his
with fortitude, Christian
de; and I hope, when it is
rn to die, I may possess
houghts, such resignation,
opes as he did." That it
deed, the fortitude of the
ian, was the more evident
the previous agitation of
ind. It was a calmness
natural bravery was insuf-
: to support under such
nstances, and which can
be attributed to a strength
induced upon the weak-
f mortality.

he hero and the veteran
confessed, that on the
ng of battle they have had
uggle with agitation and
n the solemn and uncertain
ect, though these feelings
gave way, in the tumult, to
cessity of occasion and the
ss of resolve; it surely
or more than the courage
of a hero to contemplate with a steady eye, the measured unerring approach of that enemy whom every man must meet in single combat, who now appeared with peculiar terrors. There is only One can give us *this* victory, and make the hero *more* than a conqueror.—The following account of the last hours of Lieut. Gamage's mortal existence is given by an affectionate and highly respectable friend, an officer on board the Griffon, who witnessed the melancholy, or rather awful scenes. Melancholy they would have been but for the bright hopes that rose on the darkness of the grave,—the promise of an eternal morning: awful they *must* have been.

"No fears for himself shook the firmness of his mind; but the regrets arising from the sudden dismissal of the unhappy Lake harassed his bosom with inextinguishable woe—and as an emblem of his feelings towards him, he requested to be interred by his side. On the morning of Thursday the 19th of November, the nature of his destiny was first intimated to him, and the succeeding Monday was appointed for his execution. As the time drew near, he evinced no symptom of alarm, but his fortitude and resignation seemed to accumulate with every hour. On Sunday night he sent for several of the ship's company, and in pathetic terms expressed his gratitude for the affection they had shewn him, and bade them a final adieu. The poor fellows, melted by his touching manner and appearance, shed abundance of tears; and, spreading the affecting tale among their messmates, the whole ship presented but one

scene of commiseration and distress.

"The residue of the night was spent in serious preparation for his awful and now near approaching change. About one in the morning he fell into a deep sleep, which continued tranquil and unbroken till six. He then arose, and dressed in black. The time from six till nine was employed in earnest devotion. At nine a gun was fired, and the signal for punishment hoisted at the fore-top-gallant mast head. When this took place, I fixed my eyes steadfastly on his countenance. It betrayed no alarm, no anxiety; but a heavenly serenity beamed in every feature. He observed my gaze, and, reading its inquiry, he exclaimed, 'Feel me: I do not tremble: Death has now no terrors for me. God is with me: Christ is with me: my Savior is with me.' As the boats assembled, the hum of voices and the noise of oars were distinctly heard in his cabin. They produced no agitation. He looked at the clergyman, and said, 'I would now say with my Savior in the garden of Gethsemane, If it be possible, let this cup pass from me: nevertheless, not my will, but thine be done.' At a quarter after nine he was joined in fervent prayer by the officers of the ship, who assembled for that purpose in the gun-room. He then partook of some warm wine, and again returned to his cabin. At a quarter before ten, he heard the dreadful annunciation of 'readiness' without the alteration of a single feature. He replied, 'I am prepared. My Savior is with me.' He then ascended the companion ladder, and proceeded along the deck with a slow but steady step to the foot of the platform. He then leaned for a short time on the shoulder of a friend, looked earnestly at the ship's company, and said, 'See how a Christian can die!' He then mounted the forecastle, surveyed with a scrutinizing eye the fatal apparatus, expressed a hope that all was right, and gave some directions to the provost-marshal. He requested permission to look around him, and take his last farewell of the sun, which now shone with much splendor. His face was then covered. He gave me his last adieu, blessed, and kissed me. My heart could sustain the burden of its feelings no longer. I rushed from the forecastle; the appointed signal was given, and my lamented friend hurried into eternity."

The source of Lieut. Gamage's hope and consolation in the prospect of death, will be testified in the most forcible manner by his own expressions, contained in his parting letter to a beloved sister.

"Saturday morning, Nov. 21.—I have slept pretty well, thank my God. My dear girl, the time draws near, that my God has called upon me to pay the debt of nature. It is a debt, Eliza, which sooner or later we must all pay. I am low, and depressed at the thought of leaving you so soon. I had hoped, I had anticipated boundless joys and happiness. But this sudden, this unexpected, this dreadful calamity, has frustrated them all. The thoughts of them afforded me many hours of comfort in my night-watch at sea; and now, in these precious moments, the thoughts of the never-ending joys and happiness we shall meet with in heaven render me unspeakable consolation. There

he blossom never fades, ports cease; for it is the on of our Creator, and the of all those who sincere- it of their transgressions, the mediation of our Redeemer. To Him I ok up with all the rever- d love that I am master his intercession with my ly Father, to forgive one repentance and whose sorrow are true and faith- o is resigned to meet the his Maker. O Almighty st merciful Father, may I hrough the blood of thy l Son, to find rest in Heav- s, my God, thou knowest with all the fervency thou fted me with, and that I ledge thee as the only od, and my Savior as thy ho sits at thy right hand judgment-seat of heaven; en I bow myself down to tstool in the other world, y Savior say to me, Come, oved, to the kingdom pre- or you: your sins are for-

O merciful and most od, thou hast said that ilt receive the prayers of st ignorant as well as the earned, as long as it is he heart; and now I say, , be merciful to me a sin- -

s, Eliza, day and night I prayed for a remission of s; and also for you—for r every one: and I look d with a blessed hope that ayers are heard."

nday morning—O, Eliza, our draws near: the war- on board. Cease to beat, robbing heart! Keep up, anting bosom! The Al- bears me up: he hears my prayers: he has not forsaken me. And, O Almighty God, still be with me. Give me Christian fortitude until the last moment." - - "Yes, my beloved, I am still composed, though low and melancholy indeed. Ere this time to-morrow I shall be numbered with the dead—Cold, lifeless lump of clay—returned to that Power who gave, and who has alone taken away. Almighty and ever good God, look down upon me now, and bless me. My beloved Jesus, be thou my Advocate in heaven, as thou art my support on earth. Soon, soon shall death wipe away all tears from these fading eyes. O God, be merciful to me, a sinner!" - - - - - "O my Eliza, the sensations that now rise in my bosom are beyond expression. The evening closing in, the silent crew, the dejected looks of my messmates, all add to the solemnity of the trial; but few can feel what I feel. Yet I thank my God that I have had time to repent, whilst thousands are every day dying by the sword, without one moment to ask pardon for their offences. I trust, that my sincere repentance and deep contrition allow me to be cool and collected. O Almighty Father! once more let me beg forgiveness, for now all my hopes are in heaven." - - - - -

"This last month has indeed been a month of sorrows, of hopes, of fears; and lastly of misery, ignominy, and death. But now I can say with holy Job, 'The Lord gave, and the Lord hath taken away: blessed be the name of the Lord.' In hopes of a blessed resurrection, and of a pardon for my sins, through the merits of the only Son of God, in

whom I steadfastly believe, I lay me down to rest awhile"

"Sunday night.—O Eliza, I have had a trying task: all the ship's company sending for some hair to keep for my sake. Sad, sad task for them! and their looks bespeak their feelings. Yes, indeed, the Griffon is now sad and silent. Always pray for the safety of the men who loved me as they do. And may the Almighty guide her safely in the boisterous deep!"

To add any thing to the pathetic and impressive lesson which these extracts convey to every heart, would be to weaken their effect. Let us adopt the hope expressed by the pious clergyman, that when it is our turn to die, we may possess "such thoughts, such hopes, such resignation as he did."

J. E. T.

RELIGIOUS COMMUNICATIONS.

For the Panoplist.

ON CHRISTIAN MODERATION.

A RELIGION that refuses the compulsory aid of civil power—that rejects those ornaments, which adorn the various systems of heathen mythology, and aims a deadly blow at the corruptions of the human heart, needs a constant advocate in the conduct of its professors. Christianity claims a decided superiority over all other systems of religion, that men have adopted. It claims to be superior in the simplicity, the correctness, the importance of its principles; the grandeur of its doctrines; the purity of its morals; the fervor and elevation of its piety; and the force of its motives. The justice of these claims is allowed at once, by the candid philosopher of enlarged, and comprehensive views. A small proportion of mankind, however, are capable, either of forming the comparison between Christianity and other religious systems, or even of determining, when the comparison is carried no further than to abstract principles, what are their respective merits. But let the Christian religion be exemplified in the conduct of its professors——let its principles form the basis, its doctrines and precepts, the rule, and its promises and threatenings, the motives of our feelings and deportment; and no man, however ignorant, or even depraved, will hesitate to say,—This religion is worthy of Him, whom it claims as its Author. Abstract ideas are not easily comprehended—let them be illustrated by objects familiar to the senses, and they are no longer incomprehensible. The divine origin of the Christian religion may be contested by those who are unwilling to reduce its principles to practice; but no one that sees the Christian, meek, patient and forgiving, and is convinced that his religion has made him thus, can deny that such a religion is divine.

Moderation was enjoined on the Philippians, (iv, 5.) by the Apostle to the Gentiles, as a vir-

prime importance; wheth-
regarded their own hap-
, or the honor of religion.
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sposition of the heart, ex-
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social and religious life.
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ess under provocation.
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without transgressing
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efined by those, who, fear-
forfeiting their dignity, or
itle to the Christian name,
de themselves, that some
of resentment on the re-
of injuries is consistent
doing to others, as we
they should do to us.
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our lives, characters, and
from assault, is undenia-
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ender it our indispensa-
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adopt in such cases, are
ed in the word of God, or
laws of the land. We are
no obligation to interfere,
uspend the operation of
ainst one who robs us of a
tion which we have spent
rs to establish; nor to per-
e robber, or assassin to go
ished, when in our power
justice executed. The
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elfare of the community
a solemn obligation in
ases, to insist on all that
tion which the wisdom of
ors allows.

dmitting thus much, do
ction *resentment?* By no
A spirit of revenge,
prompts the desire for
dress of injuries as neith-
d nor man permits, a dis-

position to return evil for evil with no regard to a higher object than personal gratification, must be unequivocally condemned, as inconsistent with Christian moderation. Meekness does not return railing for railing, it does not feast on the miseries of an enemy—blast his reputation, nor thwart his lawful exertions for the comfort of himself or his family. It *lays aside all malice, guile, hypocrisy, envy and evil speaking.* It disregards the insults of the ignorant and profane. It is patient under suffering—and submissive under divine chastisement. It gives to superiors the respect which their situation demands, and neither envies their honors, nor derogates from their merits. It treats equals with suitable familiarity and civility, and allows to inferiors all the regard to which they are entitled.

2. It includes forgiveness of injuries. Meekness is not inconsistent with the recollection of an unkindness, which is yet unatoned for, and which cannot publicly be forgiven, until reparation is made. Forgiveness supposes an acknowledgment of the injury on the part of the offender, and a willingness to give all the satisfaction in his power. It also supposes the offence to be *designed*—because there is no occasion for forgiveness where the injury is unintentional; and it supposes an injury too serious to be overlooked without some kind of satisfaction.

But it is no virtue to forgive an injury after we have received ample reparation; and it is something worse than negative virtue to insist on *more* than reparation. If a man attack my char-

acter and circulate reports to my disadvantage, which he cannot recall, and afterwards repent of his conduct; though it be beyond his power to restore my reputation, it is doubtless my duty, and will be my pleasure so far as I am governed by a spirit of moderation, to forgive him. In this manner God forgives the sins of men, on their repentance, though they are unable to make the smallest atonement.

This moderation, evincing itself by heaping coals of fire on the head of an enemy, is equally removed from pusillanimity and revenge. It is a peculiar characteristic of that Religion, which many condemn as rigid, and destructive of human happiness; and which others ridicule as an imposture—It needs only to be contrasted with that suspicious and intolerant spirit which prevails in the heathen world, to convince every candid mind of its divine origin.

3. Moderation includes a strict regard to the rule of equity in our intercourse with the world. In every human society, there are mutual and conjoined interests; there are other interests, which are personal and distinct. All these interests must be regarded, and secured by the exercise of equal justice, or no society can long subsist.

Our native selfishness must be *moderated;* and we shall invariably *render to all their dues—tribute to whom tribute is due; custom to whom custom, fear to whom fear, and honor to whom honor.* We shall *owe no man any thing, but to love one another.* We shall never drive an unfortunate debtor to despair, nor exact at his hands the remuneration allowed by the law, if such an exaction hazards his happiness and usefulness. Cases sometimes occur, in which even good laws operate oppressively, where they give to the creditor more than, according to the rule of equity, he can demand. Christian moderation will lead him to surrender those rights, which he holds by the laws of the land, when they interfere with the rights which another holds by the laws of God.

4. It includes candor in judging of the characters and actions of others. It is very common to judge of an action, before the reasons of it are understood; and to condemn motives, while they are unknown. Scarcely any more decisive proof of the native malignity of the human heart can be advanced, (except the positive testimony of God's word,) than what is derived from the fact, that men are universally disposed to attribute every thing of a doubtful character in the conduct of their fellow men to corrupt motives. Want of candor is an imperfection, that belongs to the whole human family; and perhaps none exhibit the deficiency more, than those who most loudly prate about the loveliness of charity. Candor may be overstrained; and then it is nothing more nor less, than connivance at wickedness. Genuine candor is far from confounding vice and virtue, and far from annihilating the distinction, which God has made, between the saint and the sinner. It does not make the sincerity of opinions the touchstone of their correctness, nor constitute common decency of conduct the criterion of sincerity, and pro-

every decent man a pious
A candor like this, sub-
of all Gospel principles,
ppily characterize some
philosopher—but not
ble Christian. It may
popularity among the
of a Christian country,
will not stand approved
God—there is no *moder-*
it.

has fixed the standard of
conformity to that stand-
the only sufficient evi-
of a *new* heart; or, in oth-
rds, of a preparation for
. When we have ascer-
that standard, we are
to test our own feelings
nd we are at *liberty* to
e conduct of others. Un-
are under obligation to
ourselves holy, when
cover no conformity be-
ourselves and that stand-
are not under obligation
are others holy, when we
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passions. In their oper-
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re very aptly resembled to
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the latter great instrumen-
ses of motion are proper-
fined and regulated, they
eful and necessary to the
vation of animal life. So
rmer instrumental causes
soul's operations, when
ated by the fear of God,
urces of spiritual life and
joy. Jesus wept—and was touch-
ed with anger, while exempt
from sinful infirmity—we, too,
may lawfully drop a tear over
the grave of departed friends,
and indulge pity and indigna-
tion, when we observe a sinner,
trampling, at the same time, on
his own happiness, and the laws
of God. *The fruit of the Spirit
is love, joy, peace, long-suffering,
gentleness, goodness, &c. Be
angry and sin not. Avenge not
yourselves, but rather give place
unto wrath.* These passages so
far from requiring us to extin-
guish the passions, simply re-
quire us to confine them within
the bounds of propriety and re-
ligion.

Christian moderation requires
that our feelings receive a prop-
er direction, and be properly
limited—not that they be sup-
pressed. *Indifference* to objects
results, not from moderation, but
from destitution of passion. To
be indifferent to the law and
Gospel alike; to view heaven
and hell with equal unconcern,
may prove that a man has de-
graded the dignity of his nature,
but not that he is a Christian.
Show me the man that condemns
all zeal in religion as enthusi-
asm; that regards the salvation
of a soul, and the life of a brute,
with the same apparent indiffer-
ence, that estimates the religion
of his neighbor, by the want of
feeling he manifests; and cen-
sures the social worship of God,
on any other day of the week
than the Sabbath, as the fruit of
fanaticism; and you show me a
man, whose claims to reason are
scarcely more just, than his
claims to the Spirit which ani-
mates heaven.

Some men are excessively

scrupulous, lest they be *righteous overmuch*, and pursue the present world, with all the passion, with which the seraph strikes the note of praise to his Maker. But when a future world is recommended as an object deserving, at least, equal ardor, they are afraid of offending God by two much zeal. What delirium is this! It is at once, the most common, the most fearful—the most fatal delirium to which man is liable. No matter with how much zeal we strive for perishable riches—but O! 'tis *fanaticism*, to be zealous after riches that moth and rust cannot corrupt. To be *moderate*, when seeking present honor, is a violation of the worldling's laws—and the penalty, is the total loss of the object sought; but to be *indifferent* when seeking the crown of glory, is obedience to those laws, and the reward is—heaven! Miserable delusion! He who serves the world, unless that he may thereby honor God, is chasing a phantom that will lead him to destruction.

Religious zeal never prompts to conduct that is indecorous; though a fastidious taste, which condemns Paul as a fanatic, may condemn as indecent the zeal that resembles his. And we are not disposed to deny, that high joys, and even raptures, may exist while the heart is dead in sin. This is enthusiasm—a counterfeit of what really exists in the fervent Christian. When our passions get beyond the control of judgment, and we are transported by feelings of which we can give no rational account, we of course transgress the laws of moderation, and expose ourselves to the wiles of the adversary, and dishonor religion.

If it was necessary, at the first publication of the Gospel, that its moral tendency should be clearly illustrated, the same necessity yet remains. Christians should still have their conversation *honest among those who* are without, and calumniate vital godliness: that whereas they are spoken of as evil doers, others may, by their good works, glorify God in the day of visitation. If it is their duty to *rejoice in God alway*; it is no less their duty to *let their moderation be known unto all men.* Thus the most cogent arguments will be urged in favor of that system of experimental piety, which is destined in the purpose of God to overturn every system of "philosophy falsely so called," and to prevail *from the rising of the sun to the going down thereof*, and from the northern to the southern pole. S. S.

The following brief comparison of the Calvinistic and Arminian systems is extracted from the Evangelical Magazine, published in London.

THE CALVINISTIC AND ARMINIAN DOCTRINES COMPARED, WITH REGARD TO THE HOPE OF SALVATION WHICH THEY RESPECTIVELY AFFORD TO SINNERS IN GENERAL.

[In a letter to a Friend.]

My dear Friend,

As one sincerely desirous of being instructed in the good ways of the Lord, you ask in your last, 'Does not the doctrine of the Arminians seem to afford *greater*

salvation to sinners in
that the doctrine of the
s?' I am well aware that
preachers frequently
they preach free grace
t that Calvinists preach
e only to a few.' They
and wish their hearers
e, that the Arminian
does afford greater hope
on to sinners in general,
Calvinistic doctrine.
, I desire you will im-
consider whether this
misapprehension of the

take the liberty of ap-
o yourself, and all others
had frequent opportu-
attending the preaching
inists, whether their
g, in general, tends in
to discourage penitent
who are convinced of
t and ruined state, to
Jesus Christ for life and
. Do they not most ear-
nd affectionately invite
of every description to
Do they not shew, ac-
to the word, that God
reject *any* who are *wil-*
ceive the salvation that
hrist? Therefore, the
of Calvinists affords the
isfactory hope of salva-
l who are willing to ac-
God's way. How then
doctrine of Arminians
reater hope? Does it
ope to such as continue
nt and unwilling to ac-
the glorious salvation
in Christ? Certainly
en, I ask again, how
doctrine of Arminians
reater hope of salvation
rs in general, than the
of Calvinists?

e you will further con-
sider, whether the doctrine of Calvinists does not afford *greater* hope of salvation to sinners in general, than the doctrine of Arminians? All the hope the doctrine of Arminians affords, depends on the supposed strength of sinners in general to come to Jesus Christ; for they will not allow that God bestows distinguishing grace upon any one more than another. If they were to allow this, they would allow what would amount to as much as Calvinists understand by election: and, indeed, the hope that depends on the strength of a sinner to come to Jesus before he is created anew and born of God, is but a very weak one; for man 'is dead in trespasses and sins;'—'he is darkness;'—his 'carnal mind is enmity against God;'—yea, his enmity is such, that he 'cannot come to Jesus except the Father draw him:' therefore, the doctrine of Arminians does not afford the least hope of salvation to any sinner who believes his state to be such as it is represented in the word of God;—but, according to the doctrine of Calvinists, myriads of the fallen race of Adam have been given to Christ, and these shall all certainly come to him, and have everlasting life. 'He shall see his seed; he shall prolong his days; and the pleasure of the Lord shall prosper in his hands. He shall see of the travail of his soul and shall be satisfied.'

In a word, the doctrines of Arminians and Calvinists agree in shewing, that God will certainly receive every returning sinner:—they agree in shewing, that 'Every one who asketh receiveth, and he who seeketh

space of iniquity, or sins of findeth, and to him that knocketh it shall be opened;'—but the doctrine of Arminians does not afford the least certainty that any one will come to ask, seek, or knock: while the doctrine of Calvinists affords the greatest certainty,—a certainty founded on the promise and faithfulness of the unchanging God, 'That a people numerous as the morning dew, shall be made willing in the day of his power.' Therefore, judge you, my dear friend, whether the doctrines of Arminians or Calvinists afford the greatest hope of salvation to sinners in general.

The doctrine of election (as it is held by Calvinists in general) never does any harm to any man. It never has caused the destruction of any; but has caused the salvation of thousands. It keeps none from Christ; but draws many to him, even as many as do come to him. When seven thousand were saved from the almost general apostasy in Israel, in the days of Elijah, by the election of grace, election did infinite good to the said seven thousand who were saved, while it did no harm to the rest. When many thousands of the Jews were saved in the same manner, in the days of Christ and his apostles, election did unspeakable good to so many as were saved, while it made the circumstances of the rest no worse. Therefore, if election does so much good to myriads, while it injures none, here is no room to find fault; but with adoration to admire the riches of God's grace. It is a certain fact, that God saved Saul, the persecutor. As an unchanging God, he must have acted herein according to his character, which is the same thing, he must have saved him 'according to the election of grace.' It must be admitted, that this act was a most merciful act with regard to Saul himself; and herein God injured no man living, neither in this world nor the next: he thereby put no impediment in the way of the salvation of any man; and if God injured no man by actually saving Saul *in time*, he certainly injured no man by purposing *from eternity* to save him. The same observation will hold good with regard to every one who shall stand at the right hand of the Judge at last. God's decree of election is neither more nor less than his eternal design to do good, *and only good*, in the salvation of sinners. Election hath nothing to do with any who perish; therefore, there is nothing forbidding in the election which Calvinists preach. It is not an election that drives sinners from Christ, but that draws sinners to Christ. It appears to me, that all the success which has attended the ministry even of Arminians themselves (and I have no doubt that the ministry of many of them has been attended with great success) is ultimately ascribable to God's gracious decree of election.

I remain, dear Friend, &c.

J. R.

Llanbrynmair, (Wales.)

For the Panoplist.

ON ENDLESS PUNISMENT.

Some persons seem willing to allow, that a long life of wickedness, and sins of great enormity, deserve endless punishment, while they maintain, that a short

cording to a previous design; or, smaller aggravation *do not* deserve endless punishment. This is inconsistent. For between the most lasting and flagitious acts of wickedness, and those which are most transitory, and are attended with most palliative circumstances, the difference is only *finite;* whereas between endless punishment, and punishment limited to whatever space, there is an *infinite difference.* Hence if sins of the duration of ages, and of the most aggravated nature, merit eternal destruction, so do the most momentary, and the smallest sins.—Justice can, I believe, make a difference in the degree, but not in the duration, of their punishment, who atone in person for their crimes.

O. E.

ON THE PUNISHMENT OF SIN.

A view of the miseries which sinners endure in consequence of their transgressions, tends to enlarge our sense of the evil of sin, and of the justice of the Deity. The importance of having a correct idea of the greatness of these two things cannot reasonably be denied. Is it not evident, that our sense of sin as an evil, and of divine justice, will be great or small, according as we believe the punishment of sin to be great or small? Now such is the nature of man, that things which he has witnessed long ago, affect him but little, while he is greatly moved with those which are now in his view. This being the case, can it be proved *by reason,* (I am persuaded it cannot be by Scripture;) that, for the promotion of the two great objects abovementioned, it is not necessary that sinners, dying impenitent, should be forever tormented in view of the saints in heaven? O. E.

ON NATURAL AND MORAL INABILITY.

Some persons say, that a wish to have religion, or to love the divine character, implies the existence of religion, or love of the divine character. Others deny this, and think they refute the sentiment by saying, that a wish to be in any place is a very different thing from being there;—that a wish to be rich is very different from being rich. But this is not a refutation of the former sentiment. We may indeed wish for many things which it is beyond our natural power to obtain, without obtaining them. But it implies a contradiction to say, that we choose a thing which we have natural power now to have, and yet do not have it.

If a man at one time loves the world from choice, and at another loves the Deity from choice, I would ask whether he chose to love the Deity before he did love him—whether he chose to love the Deity at the same time that he chose to hate him. *The friendship of the world is enmity with God.* O. E.

REVIEWS.

LIII. *Sacred Geography: or a Gazetteer of the Bible. Containing, in alphabetical order, a geographical description of all the countries, kingdoms, nations, and tribes of men, with all the villages, towns, cities, provinces, hills, mountains, rivers, lakes, seas, and islands, mentioned in the Sacred Scriptures, or Apocrypha, including an account of the religion, government, population, fulfilment of prophecies, and present condition of the most important places. By* ELIJAH PARISH, *D. D. Minister of Byfield, Massachusetts. Embellished with a new Map of the principal countries mentioned in the Sacred Scriptures.* Boston: S. T. Armstrong, 1813.

EVERY honest and successful attempt to illustrate the Holy Scriptures, and to "render the reading of them more interesting and pleasant," is entitled to the patronage of the Christian public. The work now under review we decidedly think of this class. Such a summary of Scripture Geography, till this appeared, was a *desideratum* in the family library. It has afforded us pleasure to find a blank space, among our books on Sacred Literature, at length filled; and by a literary gentleman whose talents for this species of compilation are already known to the public; and whose retired situation and leisure peculiarly fitted him to execute an undertaking which required so much labor and research.

The reasons which induced the author to engage in this work, are thus stated in his preface.

"Geography has claimed a place in various dictionaries of the Bible. Why then should it not occupy a separate volume? Who is satisfied with the scanty information, found in those works? To the lovers of sacred Geography may not a scripture Gazetteer be a mental banquet? A respectable and learned writer considers the present zeal to acquire a knowledge of Palestine, among "the signs" of the approaching *millennium*. He says, "The signs of the times all concur to teach us, that we are fast approaching towards the catastrophe of the great drama. We have seen Palestine, the predicted stage on which Antichrist, with his congregated vassals, is doomed to perish, brought forward in a remarkable manner to public notice."* And is it not natural to suppose that a country becoming so interesting to all the world, will be more known, before the grand catastrophe arrives. Soon will Christianity, long banished from the first temples of her residence, long banished from the thrones of the Cæsars, in sackcloth wandering in the wilderness, re-enter Palestine in triumph, raise the ruined walls of Jerusalem, rebuild the temple on Mount Zion, and sway the sceptre on the throne of David; yet scarcely any region of the globe is now so little known."

With commendable frankness and modesty, the author states, that "so far is he from presuming, that this first essay is perfect, that he respectfully *solicits* any suggestions from his readers, which may improve the work. He determines, that no pains shall be wanting, if his life be spared, to render it as perfect as his abilities permit."

This candid confession, and voluntary engagement, would be sufficient to disarm criticism of

* *Faber.*

rerity, even were there more occasion for it, than l in this work. From its , such a work must be ca- of improvement; and, the life of the author be ged, as we hope it may ny years, a future edition doubt receive them.

bracing a multitude of de- articles of various mat- ngth, and interest, this ation does not demand a atic or detailed review. can only point the reader ain articles of prominent as indicating the useful- f the work, and the fideli- ability of its compiler.

is class will be found par- ly interesting, (especially y show in how signal a r many of the most re- ble prophecies have been d.) *Nopk*, *Jerusalem*, *Baby- l Tyre*. In other views, icles, *Arabia*, *Egypt*, *Is- l*, *Palestine*, *Promise*, *land ethlehem*, *Canaan*, *Carmel*, ught with much entertain- d useful matter, conden- thin a small compass, and ssed in a perspicuous

As a fair specimen of nner, in which this work cuted, we give the author's ption of Ephesus.

sus, a celebrated city of Ionia, Minor, situated upon the river . Among heathen authors, this much noted for its famous temple , which for its extent and work- , was accounted one of the seven of the world. It is said to have feet long, 220 broad, and to have ported by 127 pillars of marble, 70 , of which 27 were most curiously and all the rest polished. The rchitect who contrived the model d so much art and curiosity, that p two hundred years, or as some say 400 years, before it was fin- ough it was built at the common

expense of all Asia proper. The first time St. Paul came to Ephesus was in the year of Christ 54; he stayed a few days, and went to Jerusalem, Acts xviii. Some months after he returned and continued there three years; but was obliged to leave the city, *id.* xix, 24; upon a sedition which was raised by Demetrius, a silver- smith, whose trade consisted, chiefly, in making little silver temples, or represen- tations of Diana.

"Here St. Paul wrote his first epistle to the Corinthians. Ephesus, above all oth- er places in the world, was noted of old for the study of Magic, and all secret and hidden arts, insomuch that the *Ephesian letters*, so often spoken of by the ancients, which were certain obscure mystical spells or charms, by which they endeavored to heal diseases, and drive away evil spirits, seem to have been first invented in this city. Certain Jews who took upon them to exorcise persons, possessed with a devil, for which they were to have money, having one day performed this office, in the name of Jesus Christ, the possessed fell on them, tore off their clothes, wound- ed them, and scarce suffered them to es- cape alive. This accident frightened the inhabitants, Jews and Gentiles; and sever- al persons addicted to mystical arts, pub- licly burnt their books relating to such subjects, the value of which amounted to about 7,000 dollars, or according to other calculations, to 27,777. Acts xix, 14.

"The apostle in the last journey, which he made to Rome, took Ephesus again in his way, and while he was a prisoner at Rome, being informed that the Christians at Ephesus stood firm in the faith, he wrote an Epistle to them, which, Mr. Locke observes, is not written in the for- mal way of reasoning and argumentation, but is all, as it were, in a rapture, in a style, far above the plain didactic method.

"Aquila and Priscilla, with whom St. Paul lodged at Corinth came thence with him to Ephesus, and made some stay there, Acts xviii, 2, 3, 8. Apollos, like- wise, came and preached there; and the apostle St. John, passed a great part of his life at Ephesus, and died there, when Timothy was made first bishop of Ephesus by the apostle, who laid his hands on him.

"Of this famous city nothing but ruins now remain. Of the temple of Diana nothing is to be seen, but a few broken pillars. The lofty church of St. John is converted to a Mahometan mosque. Its largest pillar is twelve feet in circuit; this church yet lifts up its head in mournful dignity over surrounding cottages and ru- ins. In every walk the traveller stum- bles over broken columns, subverted tem- ples and palaces. The whole town com-

tains only 40 or 50 families of Turks, who are herdsmen and farmers, living in low cottages of dirt, covered on the top with earth and sheltered from the extremity of the weather by mighty masses of ruinous walls, the pride and ostentation of *former* days, and in *these*, the emblems of the frailty and transient vanity of human glory. This handful of miserable outcasts is all which remains of the immense population of Ephesus. Here is not a single Christian family to invoke the name of Jesus. So dreadful an evil it is for professors "to forsake their first love, and not to remember whence they have fallen, and repent." Literally has Christ fulfilled his threatening, against this church, "Thy candlestick shall be removed out of his place," Rev. ii. The description of an eye witness must be interesting. Dr. Chandler says, The inhabitants are a few Greek peasants, living in extreme wretchedness, dependence, and insensibility; the representatives of an illustrious people, inhabiting the wreck of their greatness, under the walls of the glorious edifices which they raised, and some beneath the vaults of the stadium, once the crowded scene of their diversions, and some by the abrupt precipice, in the sepulchres which received their ashes. Its streets are obscured and overgrown. A herd of goats was driven to it for shelter from the sun at noon, and a noisy flight of crows from the quarries seemed to insult its silence. We heard the partridge call in the area of the theatre. The glorious pomp of its heathen worship is no longer remembered, and Christianity, which was here nursed by apostles, and fostered by general councils, until it increased to fulness of stature, barely lingers on, in an existence hardly visible. This city was celebrated for the worship of Diana, her image supposed by them to have fallen down from heaven, was small and of wood, but very gorgeously attired; each hand was supported by a bar of gold, and a veil from the ceiling concealed it, except when the service required it should be visible. So sacred was this temple, that the immense treasures were secure for many ages. But we now seek in vain for the temple itself; the city is prostrate, and the goddess is gone. Ephesus had a good harbor, on a gulf of the same name, 40 miles south from Symrna, long. 27, 58 E. lat. 37, 48 N. *Ricaut, Newton, Thevenet, Wells.*"

The work is well printed, on a large type, and illustrated with a handsome Map of the principal countries mentioned in the Sacred Scriptures.

We recommend this volume to all who love the Sacred Scriptures, to heads of families, and the young particularly, as a useful interpreter of many obscure texts, and as comprising, in a compass within the limits of their finances the parts of Sacred Geography most valuable and interesting to them, which before lay scattered in many scarce and very expensive volumes.

LIV. *The Columbiad, a Poem. By* JOEL BARLOW. *pp. xvi and 454. 4to. Price* 20 *Dolls. Printed by Fry & Kammerer for C. & A. Conrad & Co., Philadelphia; Conrad, Lucas, & Co., Baltimore. Philadelphia.* 1807.

SEVERAL years ago we prepared materials for a review of this poem, but have never before had a convenient opportunity to insert one. As we have lately issued two numbers of the Panoplist a month, we have it now in our power without excluding other articles on hand, to publish what has so long been delayed. These remarks, we are aware, have the aspect of an apology for publishing the review at all. To some of our readers it appears, that we are stepping out of our proper limits, whenever we admit into our pages any articles not strictly religious. But do such persons reflect, that most works of a literary nature have either a salutary or mischievous tendency, in a religious point of view? This is the case, especially, with works of imagination. Productions of this class have generally been among the most powerful corruptors of the human race. Often have

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of the human intellect,
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arlow's poem, though
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ithheld, we are well con-
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ormed any opinion respec-
from their own perusal.
much inquiry we found
ntleman, who had actually
t through; not, if we re-
aright, from any interest
he found in the work *as a*
but merely that he might
tand the various philosoph-
d atheistical dogmas which
the great object of the
to inculcate. It appears,
hat several reviewers, in
secution of their arduous
have persevered in the
ation of this poem from
ing to end. But to the
mass of the readers of English poetry, it is now, and will ever remain, as utterly unknown as the Ramayuna of Valmeeki, or any other Hindoo rhapsody.

We propose now to give a regular abstract of the work before us.

The first book opens with the subject, and an invocation to freedom. Columbus is introduced in prison. He recapitulates the principal events of his past life in a soliloquy, and prays to the departed spirit of his patroness, Isabella. Suddenly his dungeon is illuminated, and Hesper, the brother of Atlas, appears by the side of his couch, and kindly addresses him. Hesper introduces himself as the guardian power of the western world, as having formed that world, and directed Columbus to the discovery of it—and predicts the future fame of the favorite navigator. The chains fall from Columbus, and he walks forth with his supernatural instructor, and ascends a high mountain, which overlooks Europe. America rises to his view. Hesper gives a geographical account of the western continent, which occupies about two thirds of the book. This account is in some parts lively; though deformed with a ridiculous description of a conflict between the Amazon and Sire Ocean, and another between the St. Lawrence and Frost.

Book II. Columbus observes the savages of America—inquires into their nature and character, and whether they had a common origin with the Europeans. Hesper, in reply, enters upon a long philosophical discussion, which must have been dull enough to the hardy sailor. Part of it we shall quote in a sub-

sequent page. Columbus inquires how the western world was peopled. Hesper replies, that storms drove some nautical adventurers from Europe across the Atlantic, and wandering tribes passed Behren's straits—that, after the continent was peopled, cities rose. He points out Mexico and the court of Montezuma—and predicts the cruelties of Cortes—changes the scene to Peru—tells the story of Capac and Oella, the great civilizers of the savage inhabitants. Capac, it seems, first conceived the idea of improving the state of the natives by the cultivation of the arts of peace—he proposes to his wife, Oella, to set up for demigods, pretend to be the children of the sun, travel southward to Peru, demand divine worship, and exercise a salutary control over the ignorant and adoring multitudes. Very opportunely, Oella had learned to spin cotton and make it into white garments. They sat out on their journey; their project succeeded; they wrought miracles; the natives received them as gods, submitted to their sway, abandoned their former cruel religious rites, and worshipped only the sun, and them as his children.

Book III. The story of Capac is continued. He sends his eldest son, Rocha, on an embassy to the neighboring savages who threatened war. The youth converts them to the worship of the sun by kindling a fire with a concave mirror, which reflected the solar rays upon dried leaves. Rocha and his companions are seized by more furious tribes. His particular friends, who had been his attendants, are sacrificed to the gods of the Andes; but he is almost miraculously delivered by his father, just as he was about to expire on an altar.

Book IV. A view of the state of Europe in times immediately succeeding those of Columbus, —the colonization of America—and a brief prophetical view of the future history of this country.

Books V, VI, and VII, are occupied with the details of American history, especially of the revolutionary war. These details are interspersed with various clumsy fictions, which, instead of enlivening the narration, render it intolerably wearisome. There is, also, a superabundance of philosophical phraseology, of which, however, the ninth book affords the choicest specimens.

Book VIII is a political disquisition on the blessings of peace, the means of securing them, the evils of African slavery, and the advantages of commerce, science, and the arts. It closes with a description of Americans, distinguished by their scientific attainments, or by their progress in the arts of painting and poetry.

Book IX is the most wonderful part of the poem. Hesper gives the genealogy of the universe, which we shall take occasion to examine somewhat particularly. He also gives a history of man from the time that nature produced him out of the mud, through "countless ages" till he learnt to talk, build, write, &c. down to the days of Columbus. To this outline he adds, in answer to the inquiries of Columbus, the reasons for believing that man will advance in knowledge and happiness, and not relapse into barbarism.

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no poem are the unities of time, place and action more rigidly observed: the action, in the technical sense of the word, consisting only of what takes place between Columbus and Hesper; which must be supposed to occupy but few hours, and is confined to the prison and the mount of vision."

After stating, that a narrative poem should have a poetical and a moral object, and describing the poetical object of the Columbiad, the author proceeds thus:

"But the real object of the poem embraces a larger scope: it is to inculcate the love of rational liberty, and to discountenance the deleterious passion for violence and war; to show that on the basis of the republican principle all good morals, as well as good government and hopes of permanent peace, must be founded; and to convince the student in political science that the theoretical question of the future advancement of human society, till states as well as individuals arrive at universal civilization, is held in dispute and still unsettled only because we have had too little experience of organized liberty in the government of nations to have well considered its effects." *Preface.*

Every person accustomed to weigh language, especially the language of modern philosophers, can hardly mistake the nature of the above described object. If all good morals, and good government, and hopes of permanent peace, are to spring from the republican principle, what need is there of religion? An attentive perusal of the poem will convince any impartial reader, that the design of the author was to decry and explode religion of every kind, and in every form, as a mischievous intruder upon the happiness of men; and to teach us his deliberate and solemn opinion, that men should never look for happiness beyond the present life, and should rely, for the attainment of it here, upon what he

calls by the different names of *freedom*, *nature*, *reason*, and *sober sense*. But we are insensibly drawn into a discussion, which will be more pertinent toward the close of this review.

Mr. Barlow's expedient for preserving the unities has subjected him to the ridicule of all the critics; and it is really laughable enough. The poem contains a history of the world through several successive periods, each containing millions of years, down to the commencement of human improvements; and through many thousand years from that period to the age of Columbus. It contains, also, a particular history of the colonization of America, of the revolutionary war, and of modern progress in the arts and sciences, beside a prophetical display of future events to the complete establishment of the great political millennium. It is surcharged with geography, philosophy and politics;—with all the horrors of war;—and with many dissertations on the nature of man and his destiny. Yet perfect unity is preserved by the contrivance of having all this miscellaneous matter recited and exhibited to Columbus, at a single interview, by Hesper! By the same process of reasoning it might be proved, that the wildest ravings of a maniac, on any given occasion, possess all the unities, as they proceed from one mouth and at one time.

The principal excellence, in any great poem, is the faithful delineation of different interesting characters; especially, if a consistency of character be preserved throughout. But in the Columbiad no such thing as a distinguishing and peculiar character can be found. Hesper and Columbus are evidently nothing more than Mr. Barlow, or Dr. Darwin, and an inquisitive disciple, conversing together on the state of the world, and the means of improving the condition of man. The only remarkable things about Columbus are, that he often weeps, and sometimes rejoices. He takes the station of a learner, and greedily receives all the incredible revelations of Hesper, as if they were substantial verities. In the Iliad, all the principal warriors are so different from each other, that each one is distinguishable from the rest, at a single glance of the eye. No person would ever mistake Achilles for Ajax, Diomed for Menelaus, Ulysses for Agamemnon. But in the Columbiad, all the heroes are alike. They simply appear in their regimentals, brandish their swords, and pass off the stage.

The machinery of the poem is composed almost entirely of Hesper, Atlas, and river gods, with a personification of frost, cruelty, and war. Most of these imaginary beings are of a very monstrous and unnatural kind, and suited only to excite disgust. The rencounter between Washington, the god of the Delaware, Frost, and Hesper, is a most extravagant fiction, clothed in a most bombastic style. We shall give the reader some account of it, premising, as in justice we ought, that, in a poetical point of view, it is the worst passage in the Columbiad.

To proceed, then, with the story, Washington and his army

to cross the Delaware
and step on board their
r this purpose. The
iat river, highly incens-
ch an audacious disre-
his power and dignity,
in circumstances of
ror and wrath, and plain-
ositively assures Wash-
iat he shall not pass the
id that speedy death a-
n and his followers, un-
desist from their pur-
'he American hero be-
: deity and hears his in-
a, but makes no reply.
:eds, however, with new
accomplish his design.
loses no time in exci-
rrible commotion in his
w tossing the boats to
, and now grinding them
he flinty bottom, which
fectually impedes their

Had the fiction stop-
e, it would have been
repetition of fables a
times repeated. But
: aspires to a loftier
id may justly be consid-
riginal in the remaining
this singular conflict.
:r god, fearing the issue,
noving petition to Frost,
ent enemy, stating the
r of the occasion, and
ishing fact that the A-
s '*brave him to his face*,'
oring immediate assist-

at the call, the monarch mounts
rm;
lakes he robes his nitrous form,
ugh the compound, all its blast
:
irn crystal where he breathes
es.
areering o'er his bleak domain,
untended by his usual train;
and snow-rack far behind him

Too weak to wade through this petrific sky,
Whose air consolidates and cuts and stings,
And shakes bear tinsel from its flickering
wings.
Earth heaves and cracks beneath the a-
lighting god;
He gains the pass, bestrides the roaring
flood,
Shoots from his nostrils one wide withering
sheet
Of treasured meteors on the struggling
fleet;
The waves conglaciate instant, fix in air,
Stand like a ridge of rocks and shiver
there.
The barks confounded on their head-long
surge
Or wedged in crystal cease their oars to
urge;
Some with prone prow, as plunging down
the deep,
And some remounting o'er the slippery
steep
Seem laboring still, but moveless, lifeless
all;
And the chill'd army here awaits its fall.'
Book vi. l. 155—176. '

Every man would have now been frozen stiff, upright on his bench, and with his oar or musket in his hand, if Hesper had not descried the dolorous condition of his favorite army. He hastens to their relief, is greeted with a most opprobrious speech by Frost, returns a resolute answer, and enters the lists for single combat. For his weapon he pulls up by the roots a huge pine, that stood on the bank of the river, and entertains the very laudable purpose of giving Frost literally a *good threshing*. He aimed "*a sweeping blow*" at his antagonist, which Frost had the dexterity to avoid. The blow, however, was not lost, but fell upon the river, which, it must be remembered, was a mass of solid ice, or rather an immense group of ice-hills. Yet this single blow loosened every boat; and with that same trunk, Hesper pounded all the ice into a powder, and then thawed it by

his own heat; perhaps with his warm breath, perhaps by the heat of his passion; but of this the poet does not tell us. The result of his interference is decisive, and the army reaches the opposite shore without further molestation. The progress and issue of the battle, after Hesper seized the pine is so amusing, that we quote it for the entertainment of our readers.

"He wrench'd it from the soil, and o'er the foe,
Whirl'd the strong trunk and aim'd a sweeping blow,
That sung through air, but miss'd the moving god
And fell wide crashing on the frozen flood.
For many a rood the shivering ice it tore,
Loosed every bark, and shook the sounding shore;
Stroke after stroke with doubling force he plied,
Foil'd the hoar fiend and pulverized the tide.
The baffled tyrant quits the desperate cause;
From Hesper's heat the river swells and thaws,
The fleet rolls gently to the Jersey coast,
And morning splendors greet the landing host."

l. 223—234.

The diction of the poem is disgraced by a vast multitude of innovations in language; by the pedantic obtrusion of scientific terms; by the unmeaning, and now worn-out, phrascology of modern philosophism; and by the extremes of bombast and vulgarity. There are passages of considerable length, however, which prove that the writer had a very good command of our copious language; and that, had it not been for his vitiated taste, he would have written in a pure and dignified style.

We have selected nearly fifty words, which are entirely new; some of them from the Latin; some of them new derivations from old words; and a considerable number so utterly unintelligible without a vocabulary furnished by the same author, that we can only guess at their meaning. Of words in these several classes the following are specimens: *multifluvian—fluvial—contristed—brume—homeichous numen—trist;—indungeon'd—anorth—asoul—awest—acamp—ameed—adistance—impeating—imfalms;—gerb—torse—thrled—role.*

The Edinburgh Reviewer* find occasion for much merriment, in reciting the violations of purity to which these observations have respect. They say, that this is the first work, which they have seen, of any considerable magnitude, written in the American tongue. These reviewers, however, are far from being infallible. Of the nineteen words which they have selected as a sample, merely, of those which "are radically and entirely new, and as utterly foreign as if they had been adopted from the Hebrew or Chinese," *five* are found in Johnson's dictionary, one of which is used by Milton in a very celebrated passage. Of the whole nineteen only one is in use in this country; and as to that, we must probably plead guilty of it, as an Americanism. It is *scow*, a flat-bottomed boat, which we do not find in any English dictionary. The remaining thirteen we admit to be radically and entirely new, so far as our knowledge extends; and quite as new on this side of the Atlantic, as they can be on the other. Where Mr. Barlow picked them up we

*Ed. Rev. vol. xv. p. 96, Oct. 1809.

t even conjecture. Cer-
he never found them in
tive country, where, to bor-
n expression from the Re-
rs, 'most untravelled read-
ould need a glossary to un-
nd them.'

:he twenty new compounds
nbinations, selected by the
wers, only one is used in
ountry. This is millennial,
l repeated scores of times
religious magazines which
onthly arriving from Eng-
and, if we could not plead
ean authority for the use
word, it would surely be
at stretch of power to con-
t as warranted by the per-
use of *biennial*, *triennial*,
ctennial, *decennial*, *centen-*
rennial, &c. Indeed, the
ho should refuse to utter
ial or *millennial*, because
r of them is in Johnson's
ary, while he had no scru-
out *quinquennial*, &c.
are found there, would
t himself as paying a most
ous and mistaken defer-
o authority; a deference,
er, which some men of
have not reflection, or in-
lence, enough to withhold.

(To be continued.)

Review of Mr. Beecher's Sermon, &c.

(Continued from p. 371.)

part of the discourse
ls with just and striking
ations. We copy the
t of one class, denomina-
the author *neutrals*, at full

y would engage in the enterprise
y, were they quite certain it could
: with perfect safety. But per-

haps it may injure their interest or affect their popularity. They take their stand, therefore, on this safe middle ground—They will not oppose the work, for perhaps it may be popular: And they will not help the work, for perhaps it may be unpopular—They wait, therefore, till they perceive whether Israel or Amalek prevail, and then, with much self complacency, fall on the popular side.

"This neutral territory is especially large in a republican government, where so much emolument and the gratification of so much ambition depend upon the suffrages of the people. It requires no deep investigation to make it manifest to the candidate for suffrage, that if he lend his influence to prevent travelling on the Sabbath, the Sabbath breaker will not vote for him: if he lay his hand upon tippling shops, and drunkards, the whole suffrage of those who are implicated will be turned against him. Hence many who should be a terror to evil doers, do bear the sword in vain. They persuade themselves that theirs is a peculiar case, and that for them it is not best to volunteer in the work of reformation." pp. 6, 7.

To prove, under his second head, that, notwithstanding all the impediments before mentioned, a reformation is practicable, the author adduces the positive commands of God, armed with fearful penalties. He also appeals to facts; such as the reformation from Popery; the abolition of the slave trade, in England and in our own country; the remarkable reformation of the Jews in the time of Ezra and Nehemiah; and the success of moral societies established at different periods in Great Britain and America. The following short paragraph contains a reproof too eloquent and too just to be omitted.

"A thousandth part of the study and exertion and expense and suffering endured to achieve our independence, would be sufficient, with the divine blessing, to preserve our morals, and perpetuate our liberties for ever. Should a foreign foe invade us, there would be no despondency; every pulse would beat high, and every arm would be strong. It is only when criminals demand the surrendry of our

laws and institutions, that all faces gather paleness, and all hearts are faint. Men who would fly to the field of battle to rescue their country from shame, tremble at the song of the drunkard, and flee panic struck, before the army of the aliens." p. 12.

Having, as we think, fully established the practicability of a reformation of morals among ourselves, Mr Beecher proceeds under his third head, to consider some of the ways in which the great work may be successfully attempted. The public attention, he says, must be awakened to the necessity of a reformation, "by sermons, and conversation, and tracts, and news-papers, and magazines." The better part of the community must be reformed.

"In a time of general declension, some who are comparatively virtuous, perhaps professedly pious, yield insensibly to the influence of bad example. Habits are formed, and practices are allowed, which none would indulge in better days, but the openly vicious. Each says of his own indulgence, "is it not a little one?" But the aggregate guilt is great, and the aggregate demoralizing influence of such license, in such persons, is dreadful. It annihilates the influence of their good example, tempts the inexperienced to enter, and the hardened to go on in the downward road, and renders all efforts to save them unavailing. If we would attempt therefore, successfully, the work of reformation, we must make the experiment first upon ourselves. We must cease to do evil and learn to do well, that with pure hands and clear vision we may be qualified to reclaim others. If our liberty, even in things lawful, should become a stumbling block to the weak or the wicked, it may be no superfluous benevolence, to forego gratifications, innocent in themselves, that we may avoid the appearance of evil, and cut off occasion of reproach from all whom our exertions may provoke to desire occasion.*" p. 16.

"* *Upon this principle, it is presumed, the General Association of this State have recommended to the District Associations, that they abstain from the use of ardent spirits at their various ecclesiastical meetings; and to the churches that it be understood that civility does not require, or expediency permit, the introduction of ardent spirits as a part of hospitable entertainment at social visits.*"

The rising generation must be religiously educated. The laws against immorality must be promply executed; and the righteous connexion between sin and shame must be preserved. Each of these topics is discussed by the ingenious author, at considerable length, and with his usual ability. We earnestly recommend the following extract to the serious consideration of our readers.

"To secure then, the execution of the laws against immorality, in a time of prevailing moral declension, an influence is needed, distinct from that of the government, independent of popular suffrage, superior in potency to individual efforts, and competent to enlist and preserve the public opinion on the side of law and order.

"This most desirable influence, as we have before observed, has been found in local voluntary associations of the wise and the good to aid the civil magistrate in the execution of the laws. These associations are eminently adapted to answer their intended purpose. They awaken the public attention, and by the sermons, the reports, and the conversation they occasion, diffuse much moral instruction.

"They combine the wisdom and influence of all who desire to prevent crimes, and uphold peace and good order in society. They have great influence to form correctly the public opinion, and to render the violation of the law disgraceful, as well as dangerous.

"They teach the virtuous part of the community their strength; and accustom them to act, as well as to wish, and to pray.

"They constitute a sort of disciplined moral militia, prepared to act upon every emergency, and repel every encroachment upon the liberties and morals of the state. By their numbers they embolden the timid and intimidate the enemy; and in every conflict the responsibility being divided among many, is not feared.

"By this auxiliary band, the hands of the magistrate are strengthened. The laws are rescued from contempt, the land is purified, the anger of the Lord is turned

d his blessing and protection re-

eside these local associations, a tended concert could be formed nd good men, to devise ways and f suppressing vice and guarding e morals; to collect facts and ex- rmation, and in a thousand name- to exert a salutary general influ- would seem to complete a sys- xertion, which, we might hope, trieve what we have lost, and per- orever civil and religious institu- ssociations of this general nature romotion of the arts and sciences, rted a powerful influence, with ccess; and no reason it is pre- an be given, why the cause of may not be equally benefited by sociations." pp. 21—23.

motives to immediate ex- which Mr. Beecher brings l, in this discourse, are d with judgment, and ur- ith becoming earnestness. re drawn from the mag- of the interest at stake; nger of delay; the guilt shall contract if we give laws and institutions:— e present and impending nts of God; from the

e writer would not be understood mend an indiscriminate attempt, local societies to aid the civil ite in executing the laws. In stances grand jurors have done ty with entire success. In oth- authority of the whole town have resolved, and published their res- faithfully to execute the laws. families have associated to re- id guard their children and ser- Individuals, without the formali- association, have met occasional- verse together concerning exist- in society, and the proper meth- venting them: resolving to ex- heir best discretion to promote a ion. In other cases; where cir- es dictated the necessity and ex- , regular associations have been and always, when prudently con- with decisive effect. The man- ertion may however be safely al discretion. For in whatever formation, in any place, has iously attempted it has always l, and with far less difficulty anticipated."

incalculable advantages to be achieved by a speedy reformation; from the commands and promises of Jehovah; from the success with which he has crowned efforts already made; from the approach of the millennium, and the judgment of the great day.

We cannot doubt, that such of our readers, as have not seen this discourse, would derive much pleasure from the perusal of extracts far more extended than we can afford to give them. But our object is to *recommend*, not to *supersede*, the sermon. We cannot, however, dismiss it, without borrowing two more extracts. The first pourtrays in glowing colors, the madness of giving up our institutions, without the most strenuous efforts to preserve them; and the other presents us with a concise, but affecting view of the judgments of God which *we* feel, and of those which we have reason to fear.

"The hand that overturns our laws and altars, is the hand of death unbarring the gate of Pandæmonium, and letting loose upon our land the crimes, and the miseries of hell. If the Most High should stand aloof, and cast not a single ingredient into our cup of trembling, it would seem to be full of superlative woe. But he will not stand aloof. As we shall have begun an open controversy with him, he will contend openly with us. And never since the earth stood, has it been so fearful a thing for nations to fall into the hands of the living God. The day of vengeance is in his heart, the day of judgment has come; the great earthquake which sinks Babylon is shaking the nations, and the waves of the mighty commotion are dashing upon every shore. Is this, then, a time to remove foundations, when the earth itself is shaken. Is this a time to forfeit the protection of God, when the hearts of men are failing them for fear, and for looking after those things which are coming on the earth? Is this a time to run upon his neck and the

th ck bosses of his buckler, when the nations are drinking blood, and fainting, and passing away in his wrath? Is this a time to throw away the shield of faith when his arrows are drunk with the blood of the slain? To cut from the anchor of hope, when the clouds are collecting and the sea and the waves are roaring, and thunders are uttering their voices, and lightnings blazing in the heavens, and the great hail is falling from heaven upon men, and every mountain, sea and island are falling in dismay from the face of an incensed God?

5. "The judgments of God which we feel, and those which impend, call for immediate repentance and reformation. Our country has never seen such a day as this. By our sins we are fitted to destruction. God has begun in earnest, his work, his strange work, of national desolation. For many years the ordinary gains of industry have to a great extent been cut off. The counsels of the nation have by one part of it been deemed infatuation and by the other part oracular wisdom: while the action and reaction of parties have shaken our institutions to their foundations, debased our morals, and awakened animosities which expose us to dismemberment and all the horrors of civil war. But for all this his anger is not turned away, but his hand is stretched out still. On our seaboard are the alarms and the plagues of war. On our frontiers is heard too the trumpet of war, mingling with the war-whoop of the savage, and the cries and dying groans of murdered families. In the south, a volcano, whose raging fires and murmuring thunders have long been suppressed, is now with loud admonition threatening an eruption. In the midst of these calamities, the angel of God has received commission to unsheathe his sword, and extend far and wide the work of death. The little child and the blooming youth, the husband and the wife, men of talents and usefulness, the ministers of the sanctuary, and the members of the church of God, bow before the stroke and sink to the grave.

"That dreadful tempest, the sound of which, till late, was heard from afar, borne across the Atlantic, has at length begun to beat upon us. And those mighty burnings, the smoke of which we beheld from afar, have begun in the nation their devouring course. Nothing can avert the tempest, and nothing can extinguish our burning, but repentance and reformation. For it is the tempest of the wrath of God, and the fire of his indignation." pp. 29–31.

Upon the whole, we wish this timely discourse to be extensively circulated, among all classes of people;—and the reason is, we think it eminently calculated to do good, by instructing those who need instruction; by reproving the selfish and the supine; by imparting hope and courage to the timid; by confirming the wavering; and by animating the most zealous, in the great work of reformation, to more fervent prayer and more vigorous exertions.

Having presented our readers with a short abstract of Mr. Beecher's sermon, together with such extracts as we flatter ourselves will enable them to form a tolerably correct opinion of its merits, and of the justness of our strictures, we now proceed to say something of the Massachusetts and Connecticut societies for the promotion of good morals. As neither of these societies has existed long enough to offer the public any detail of its operations, we can say nothing, at present, of the wisdom or success of their exertions. That they have been judiciously commenced, however, we cannot doubt, from the well known discretion of the leading characters concerned; and that the expected reports will be highly encouraging we fondly and confidently anticipate.

But although we are not officially informed of what has been done, and cannot hope to be, for some months yet to come, the constitutions of the two societies have been laid before the public. To these instruments we shall invite the particular attention of our readers; and when we have hazarded a few hasty remarks upon some of their prominent articles, we shall go on to make such observations, as our time

:s will permit, upon the ecessity of such a gen- rmation as is contem- the advantages of asso- ı order to effect it—the :s and objections to be ed,—and the encourage- hich the friends of re- e to proceed in the good eadily, prudently, and lly.

ıe constitution of the usetts society, was pub- ıtire, in our number for r last, pp. 419, 420, we r merely sketch the out- ts leading articles. The cle designates its title; ıd, its objects; the third, fications of its members, manner of their admis- e fourth, the time and its annual meetings; the officers; the sixth and their duties; and the he duties of all its mem-

iewing this well-framed ion, our first remark is, itle is somewhat defect- designates but a single,)bject; viz. *the suppres- intemperance;* whereas r next article declares, shall be the object of the to discountenance the use of ardent spirits, and red vices, *profaneness, ting*, and to encourage mote temperance and *morality.*" But this de- is of very little conse- as it is well known, that : things are not always with the most appropri- es.

re pleased with the reso- the society, as expres- ıe latter part of the sec- :le, that it "will recom- mend the institution of auxiliary societies, in different parts of the state upon such a plan, as shall be deemed the best adapted to give system and efficiency to the whole." Should the society be urgent and persevering in this important recommendation, we presume it will be very extensively complied with; and should it be carried into effect, under the patronage of leading men in the different counties and towns, the most pleasing results may be anticipated.

Effectually to guard against the admission of immoral persons, as members, the society has determined, that no person shall be admitted, unless nominated in open meeting, and approved by the votes of two thirds of the members present, at the time. Before any person, so approved, can become a member, he must pay two dollars for the use of the society.

The duties of the Board of Counsel, as prescribed in the seventh article, will, we are persuaded, be found of vital importance to the benevolent objects of the society. Let this Board be prompt, in making communications to auxiliary societies; let it diligently collect interesting facts from all quarters, and carefully combine them; let it present a luminous digest of these facts, at each annual meeting of the society, to be approved and laid before the public, accompanied by a suitable address;—let this course be pursued, and surely a reasonable hope may be entertained, that a rich harvest of improvement will annually gladden the hearts, and reward the labors, of all the friends of our moral and religious institutions.

The Connecticut society for the promotion of good morals next claims our attention. As many of our readers, probably, have not seen the constitution; and as it will occupy but little room, we shall here present it entire.

"The preservation and improvement of morals, in a community, have ever formed an object of high moment, in the estimation of wise and good men. For the accomplishment of this object, the subscribers have agreed to unite in an association, and so regulate their endeavors to attain it, according to the following constitution.

"Art. I. This association shall be called and known by the name of the *Connecticut Society for the Promotion of Good Morals.*

"Art. II. The object of the association shall be, to promote good morals and discountenance vice universally; particularly to discourage profaneness, gross breaches of the Sabbath, illeness and intemperance; and especially to discourage intemperance.

"Art. III. Any person, sustaining a fair moral character, shall on subscribing this constitution become a member.

"Art. IV. Fifteen members in any meeting, regularly assembled, shall constitute a quorum to do business.

"Art. V. The stated meetings of the society shall be semi-annual, on the Wednesday next following the meeting of the General Assembly; and at the city, or place, where said Assembly is holden, and in the court room, with the power of adjournment.

"Art. VI. At the annual meeting of the society, in May, shall be elected a President, three Vice Presidents, a Corresponding Secretary, and a Recording Secretary; and also a Committee, consisting of seven persons, to receive and communicate information, to arrange business for the consideration of the society, at their several meetings, and to report, from time to time, the results of such measures as shall have been adopted.

"Art. VII. It shall be the duty of the Committee to meet semi-annually, at the court room, in Hartford and New-Haven, at two o'clock, P. M. on the day preceding each stated meeting of the society, and at such other times, as shall be notified by the chairman of the Committee, with the advice of any two members of the Committee.

"Art. VIII. The members of this society, residing within the limits of each ecclesiastical society, in this state, shall meet on the first Monday in July next, and afterwards, on the first Wednesday in April, annually, and by adjournment from time to time, as they may think proper, and appoint a chairman and clerk; and it shall be their duty to devise and adopt such measures, as they may judge most effectual, for accomplishing the object of this association; to carry into effect such regulations as may be recommended by this association; and annually to report their proceedings to the Society's Committee.

"Art. IX. At each semi-annual meeting, an address, or sermon, shall be delivered before the society, by some person, previously appointed for that purpose."

The following gentlemen were chosen at the first meeting of the Society, to fill the several offices designated in the constitution: *John Treadwell*, Esq. (late governor of the state.) President; the Hon. *Zephaniah Swift*, the Hon. *Jonathan Ingersol*, the Hon. *Tapping Reeve*, Vice-Presidents; *Charles Denison*, Esq. Corresponding Secretary; *Thomas Day*, Esq. Recording Secretary; Gen. *Jedidiah Huntington*, *Roger M. Sherman*, Esq. *Sylvanus Backus*, Esq. Rev. *Calvin Chapin*, *Sylvester Gilbert*, Esq. Rev. *Lyman Beecher* and Mr. *Charles Sigourney*, Committee.

Of all the constitutions which we recollect to have seen, of similar societies, the above is the shortest. Whether this should be regarded as a defect, or an excellency, admits of a serious question. It is certain, that a long constitution does not *of course*, make an efficient and useful society. To multiply and extend articles, beyond due bounds, is, we believe, one way to weaken their force. On the other hand, they may, we have no doubt be too few and too general to answer the ends proposed. Of the two, however, we

I have no hesitation in pre- g brevity to prolixity. If ience, which is the best er in all these cases, should e the necessity of more ex- ness in the constitution be- is, it can easily be amend- what may seem to be ng in it, may, perhaps, be supplied, by such by-laws egulations, as the wisdom society may, from time ne, dictate.

hit upon the best mode, of lucing members into such ety, is, if we mistake not, cult matter. On the one to do it by nomination and may in some cases, be ed so invidious, as indi- to defeat the object of the iation; while, on the other, the door wide open, and hat any person, sustaining moral character, (without ing what is necessary to itute such a character,) upon subscribing his name, me a member, may be ght a hazardous allowance. shall rejoice sincerely, if nbarrassment should arise e moral Society of Connec- from this source. The dif- y, we are persuaded, will be br less felt, particularly in irst establishment of branch ties. Should this be the we would inquire with def- ce, whether something like ollowing mode of procedure it not be expedient.

t each clergyman, in his parish, avail himself of a ble opportunity to address ongregation on the impor- of uniting, and lending aid, to bring about a gen- reformation of morals. Let not forget to remind them, that reformers should them- selves possess fair and unim- peachable moral characters. Let him state, explicitly, that none but such, can, with the least pro- priety, become members of the moral society. Let him then earnestly exhort all, who feel sincerely desirous of promoting the great object, to join the so- ciety. In this way, we should suppose, might exceptionable characters be deterred from of- fering themselves, while the strictly moral and religious might be induced to come for- ward. But this is a matter, in which we would not presume to dictate. We merely throw out these hints for consideration, if they should be thought worthy of it, and hasten to another topic.

The plan adopted in Connec- ticut of having one general so- ciety, which shall extend its branches to every part and cor- ner of the state, strikes us more favorably, than any thing of the kind, that we have seen. It is more simple, and promises, if we mistake not, to be more effi- cient. One constitution serves for the whole state, so that by subscribing a copy of it, a per- son becomes at once a member of the general society and of that branch of it, where he happens to reside. This, in the final re- sult, must produce a stronger bond of union, than can be ex- pected to exist, between one central society and a number of auxiliaries. The general socie- ty will be led to exercise a kind of paternal care and authority over its members, while the members will naturally feel a sort of filial reverence for the parent, from the combined influ- ence of which the happiests ef-

fects may be expected. God grant, that these expectations may be more than realized!

We have now finished what we propose to offer directly upon the two constitutions which we have undertaken to review. But we shall venture to claim the indulgence of our readers, while we proceed to consider, at some length, a few of the points, on which our preceding observations have a direct bearing. We have all along gone upon the supposition, that there is an urgent necessity for such a reformation, as is contemplated by the moral societies of Massachusetts and Connecticut.

Now if it can be made to appear, that iniquity greatly abounds; that the wicked walk boldly on every side; that the holy and perfect law of God is trampled under foot in our streets; and that many of our most salutary penal statutes are openly and scornfully set at defiance, it cannot be denied, that a reformation is loudly called for. That such is actually the state of things, at the present time, even in New England, we take to be nearly as obvious, as the light of the sun at noon. If it is easy to distinguish night from day, then it is easy to see, that we are a backsliding and backslidden people. Does any one, however, entertain a doubt on the subject, let him ask the fathers, and they will tell him, that they have seen better days; and that there has been a great falling away, within the last thirty or forty years.

Does any one hesitate to admit, that this is a *people laden with iniquity*, let him open his Bible and read, *Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless, that taketh his name in vain. Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work; but the seventh is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates. Be not deceived. Neither fornicators, nor adulterers, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God* Let him ponder these and similar passages well. Then, let him open his eyes and his ears to what is passing around him. Let him visit the wharves, the shops, and the taverns of his neighborhood. Let him go occasionally, a-training, or a military parade. As he walks abroad, especially in the evening, let him listen to the conversation of men and boys, at the corners of the streets and about the doors of dram shops. Let him approach the circles of the idle and the dissipated, or let him travel from state to state in the public stages. Every day, and every where, almost, will he hear the name of God blasphemed. At one time, he will be shocked by the rough profanity of the vulgar, at another by the courtly oaths of the genteel: now, by the impiety of men hoary with years; and again, by the cursing of their children's children. So true is it, that *by reason of swearing the land mourneth.*

If a doubt can still remain in the mind of any one, whether a

ion of morals be neces-
him turn his attention
of the fashionable pro-
of the Lord's day, such
g for pleasure about our
nd in our rivers; trav-
secular business; rid-
walking abroad for a-
nt; visiting post offices
the news, to send and
letters, and the like.
read over again the
commandment of the
ue; let him consult the
inst Sabbath breaking,
let him cast his eye
ir public roads, that he
ness the boldness and
with which these laws
ted. Let him, on some
eat roads, stand near the
f God and count the sta-
carts and waggons and
and other vehicles of
and pleasure, by which
ne Majesty is insulted,
people are disturbed, in
public worship!
is not yet satisfied, we
him to turn his atten-
one moment, to the
s mischiefs of intem-
rinking. Let him seri-
nsider the diseases, the
the crimes, the tears,
race, and the deaths,
annually occasioned by
him think how many
for the sake of gain, are
esenting the cup to their
rs' lips, and thus leading
to perdition. Let him
he dram shops, which
propriately be called *le-*
doors of which, like
th of the bottomless pit,
de open night and day.
see how many of the
d the middle aged, ea-
ther round them, and let
him never forget, that the way to them is *the way to hell, going down by the chambers of death.*

Now if, in view of all these proofs of abounding immorality, any one should deny, that a reformation is necessary, we should not think of convincing him, by any arguments that we can offer. But we flatter ourselves, that on this point, all our readers are agreed, and that their sentiments substantially coincide with ours.

The next thing demanding consideration is, what measures can be adopted to restore the ancient tone of our languishing statutes; to oppose an effectual barrier to the flood that is sweeping away our moral and religious institutions; and to dry up the innumerable springs, from which the frightful inundation derives all its force and terrors. Here, a wide and interesting field opens, which at present, we have scarcely time to enter, much less to explore. We may possibly return to it hereafter, should nothing intervene to supersede the call for such an investigation.

All that we shall now attempt, in reference to the means of reform, and indeed all that, strictly speaking, comes within our province, is to recommend the formation of moral societies every where, by briefly pointing out some of the benefits of associating for the attainment of any desirable object. These advantages have long been thoroughly understood by politicians and philosophers; by the votaries of every science and every art; by merchants, agriculturists and mechanics; in a word, by all men of business, study, and pleasure, and even by children.

It is greatly owing to combinations of talents, wealth, and efforts in literary societies, that the boundaries of science have been so widely extended, and that such wonderful improvements have been made in all the fine arts. It is by associating and acting in concert, that men build temples and cities—win battles, and conquer kingdoms. It is in this way, that almost every plan, of any extent, or magnitude, is executed.

In the first place, it is obvious, that where men cordially unite in any object, much is gained in point of strength, or ability to act with energy and effect. Union is power. *A three fold cord is not quickly broken.* As in a well framed building, each piece of timber supports and strengthens the rest, so does each member of a well-organized society. This point may be advantageously illustrated by an allusion to military affairs. What man, in his senses, would think of contending, single handed, with a host of enemies? How easily might a thousand well disciplined troops, moving together and acting in concert, vanquish ten times the number of unorganized militia. Let men be embodied; let them be formed into companies and regiments; let them be properly disciplined; let them march out, as if animated by one soul, so as to bring their united force and skill to bear upon the enemy at one and the same time, and if necessary, at one particular point—in this way, a few determined friends of their country may accomplish wonders; whereas, if the same men, were to act singly, and without concert, they would affect nothing.

In like manner, by associating in moral societies, the friends of our invaluable institutions may easily compass objects, which, if the same individuals were successively to attempt, they would only be laughed at. Even allowing, that as much could be done; that as strenuous efforts could be made, to discountenance vice, by fifty persons, for instance, acting separately, as by fifty others, acting in concert, still the effect of their efforts would be widely different. So well do the enemies of our laws understand the advantages of union, and so readily do they associate, that an individual reformer is overwhelmed at once; or if he gains a temporary advantage, he is almost sure to lose it for want of adequate assistance. But let all, who value the precious legacy, which we have received from our pious ancestors, cordially unite; let them march with a firm step, shoulder to shoulder, and the *aliens* will flee before them.

Secondly; by associating for any purpose, all the wisdom that men individually possess is brought into one common stock. This is an immense advantage. Many persons, who mean well, defeat their best intentions by rashness. Many who would fight manfully in the ranks, and under skilful leaders, have not sufficient judgment to direct their own operations. And even the most wise, prudent, and experienced, often feel their need of counsel. All, therefore, may gain much, by associating. A society can, if it chooses, meet often and deliberate freely; and

at such times, every member may avail himself of all the wisdom and experience that the society possesses. If he meets with difficulties, he can state them. If he wants advice, he can ask for it. Before any important measure is adopted, it can be thoroughly discussed. When any step is to be taken, frequent consultation can be had, if needful, as to the most prudent course of proceeding. If some of the members are too ardent, they can be held back; if others are luke-warm they can be stimulated.

Thirdly; the plan of associating for the attainment of any desirable object, is excellently calculated to encourage the timid. Persons who are ready to tremble at the shaking of a leaf, when alone, often face real dangers with firmness, when surrounded by friends, who they know will stand by them to the last. Many we have no doubt, may be induced to act vigorously as members of a moral society, who would not think they could act at all, by themselves. These are our "moral militia," who, if brought into the field alone, would be extremely faint hearted, but if supported by veterans, might rival them in deeds of valor.

Fourthly;—nothing animates, even the most firm and fearless, like bringing them together and marshalling them under the same standard. As *iron sharpeneth iron, so a man sharpeneth the countenance of his friend.* The zeal of one fires the breast of others. By the exertions of a few, many are animated. When some are peculiarly active and persevering, others will naturally feel a spirit of emulation. When it is known, that one society acts with vigor and effect, other similar societies will be encouraged and stimulated. Success will beget confidence. One victory will prepare the way for another, and thus, by the blessing of God, the friends of reform will ultimately obtain their object.

But we must just glance at the difficulties and objections which are to be anticipated. Some, who ought to be found in the ranks, are, we fear, smitten with a kind of judicial blindness. If their houses were on fire, they would soon find it out—if their children were exposed to some contagious and mortal disease, they would instantly take the alarm—if an enemy should approach their dwellings, they would anxiously inquire what could be done. But when immorality is rushing in from every quarter like an overwhelming flood, when our most precious moral institutions are sacrilegiously assailed, they cry peace and safety. They are sure there is no cause for the alarm which many feel and labor to excite. The Sabbath is violated to be sure, but that is nothing strange. Drinking, gaming, and swearing have always been common, and probably, always will be. But if a reformation be really necessary, we have good laws and let them be executed. Thus do they quiet their consciences, and repel every argument, that can be adduced to excite their fears and obtain their co-operation. That some of this character will be left to slumber on, till sudden destruction cometh, is alas! but too probable.

Others lie stretched at full

length, across the path of reformation; not because they are blind to the dangers which surround them, but through mere indolence. It is astonishing, they say, that any body can get drunk, or swear, or habitually profane the Sabbath; and they heartily wish, that all such people would repent and reform. They readily admit that something ought to be done to restrain the immoral, and prevent them from corrupting others. But though they can feel, and reason, and wish, and sigh, they can never be prevailed with to *do* any thing.

Others again object, whenever the subject of reform is mentioned, that nothing effectual can be done, because public opinion is against it. In answer to this objection, we beg leave to ask, what is public opinion? Is it to be ascertained by counting votes in grog-shops and billiard rooms? Must we take it for granted, that those, who talk the loudest, constitute the majority? If so, then undoubtedly public opinion is against a reformation. But if the sentiments of by far the greatest number of people, constitute public opinion, then it is undoubtedly on the side of reformers; at least in some parts of our country. Great and alarming as is the degeneracy of the times, it has not yet come to this, that a majority of the people in every part of the country, are prepared to justify open violations of divine and human laws.

But admitting that public opinion were actually hostile to a reformation, would not such an opinion endanger the best interests of the community, and if so, should not every possible effort be made to change it? Suppose that three fourths, or even seven eighths of the people were grossly immoral, would that be a valid reason why nothing should be attempted. If so, how could a corrupt people ever be reformed? Had Josiah acted on this principle, that great public reformation which took place during his reign, would never have been brought about. Had Christ and his apostles acted on this principle, how would the Gospel ever have been propagated? Had Luther, Calvin, and the other reformers, acted on this principle, the fires of the Inquisition would have burnt to this day, all over Europe, and over the greatest part of America. When Mr. Wilberforce, Mr. Clarkson, Granville Sharp, and their few associates, first turned their attention to the enormous criminality of the slave trade, almost the whole British Empire was against them. But this did not deter them from pleading the cause of Africa. With a heroic resolution which has rarely been equalled and can never be sufficiently admired, those immortal philanthropists persevered, till by the act of abolition, the cause of humanity gained a glorious triumph.

But why should we multiply examples. The truth is, that whenever and *wherever*, public opinion is erroneous, it must, if possible, be changed. The man who nobly steps forth in such a case, is a public benefactor. The persons who associate in such a work, will receive the thanks of posterity.

Here it may perhaps be said,

ıe "lawless and disobe-
are so numerous and for-
e, it is dangerous med-
with them. And is it
:o this—to *this* in New
ıd? Must the friends of
and piety quake and flee
the wicked? Who are
ıanballats, Geshems, and
s that will oppose, by
.he great and good work
uilding our broken walls?
are these modern Ana-
these vaunting and uncir-
ıed Philistinis, who, while
ımple on our Sabbaths and
:me the name of our God,
suredly crush every asso-
that can be formed to op-
.hem? In what country
ıey born—from what ter-
ıce of the giants are they
ded? Let them be coura-
y met, and they will easily
to flight.

ıay possibly be said, that
ublic teachers of religion,
e appointed guardians of
ws would do their duty,
societies would be un-
ary. We reply, if all men
do their duty, there would
occasion for preaching,
islation, than there is at
t. We must take men
ings as they are, not as
hould be; and the suppo-
that ministers and magis-
an do every thing, is cer-
ncorrect. Ministers can
their people to fear God
:ep his commandments,
not compel them. Mag-
can do a great deal, to
'age drunkenness, swear-
bbath breaking, and gam-
: not all that is necessary.
nust be supported. They
e assisted. If you wish
) pursue vice through all
its windings, and drag it forth to execution from all its dark lurking places, you must stand by them, and strengthen their hands, and this, as it appears to us, can be more effectually done by the institution of moral societies, than in any other way.

There is, however, one more objection, which we think it right very briefly to answer. It is this, that such associations will be in danger of having all their operations embarrassed, by the intrusion of artful men, unfriendly to the general object. But how, we would ask, are such characters to gain admittance? When a society is to be formed, let a few persons meet and draw up a constitution, containing among other necessary provisions, one article requiring a major vote to bring in any new member, and it seems to us, that very little danger need be apprehended. Or even, should the door be set open much wider, as it is in the constitution of the Connecticut society, we cannot think that any considerable number of bad men, will be likely to enter. But supposing a few, of exceptionable moral characters and suspicious views, should enter? Can no means be devised, of withdrawing from their connexion? Or, finally, we would beg leave to ask our hesitating readers, if any such there are, will you never associate for any purpose till you can be certain, that every man, who may join you, will be true to the cause? Then, you can have no ecclesiastical societies and no churches. Then, as far as you are concerned, every civil compact must be at an end. Then, if your country is invaded,

if your families are threatened with death by an exterminating enemy, you must, to be consistent, decline marching out with others to oppose him, because in each of these cases, if you act at all, you *may* find yourselves associated with bad men.

Upon the whole, it does not appear, unless we err in judgment exceedingly, that the friends of morality have any reason for despondency, in view of the difficulties which lie in the way of a general reformation. But on the contrary, they have many obvious and animating encouragements to go forward.

God and his law is on their side. If they are faithful, if they are actuated by right motives, they will march under his banner and be covered by his shield. He will impart to them wisdom and discretion, and will strengthen them in time of need.

The laws of the land and the civil arm are on their side. These will be to them like walls and bulwarks If some of our best penal statutes sleep, they are not dead. If the magistrate's arm is palsied, it is not torn from its socket. And surely, since sad experience proves, that so much can be done to undermine and weaken the most important moral institutions, in spite of the laws and penalties by which they are guarded, it it cannot be doubted, that by the help of the same laws, these institutions may yet be strengthened and effectually defended.

The prayers of good people are on the side of reformers. Thousands and thousands are, at this moment, feelingly alive, to the inestimable value of our moral and religious establishments, and we have not a single doubt, that these establishments are fervently remembered by them, in their daily approaches to a throne of grace If the effectual fervent prayer of a single righteous man availeth much, what may not be expected from the prayers of all the righteous in the land? Nothing gave the persecuting Mary more inquietude, than the prayers of John Knox, the famous and fearless Scotch reformer. She dreaded their efficacy more, according to her own acknowledgment, than she did the strength and military skill of ten thousand enemies! Moreover, *the consciences of the wicked are on the side of reformers.* Intemperance is universally felt and admitted to be a ruinous vice. Profane swearing, gaming, falsehood and Sabbath breaking, are so manifestly subversive of individual and public happiness, even in this life, that self-condemnation can scarcely fail to accompany indulgence in these sinful courses. That memorable declaration of the royal preacher commends itself to every man's conscience, that *Righteousness exalteth a nation; but sin is a reproach to any people.*

Let then, all the friends of good order and true religion unite and "take courage." Let them set their faces as a flint against immorality, in all its menacing and seductive forms. Let every separating wall between Christians of different denominations be demolished. As in the greater work of Christianizing the world, so in this of defending the outworks of piety at home, let them feel and act as brethren. Too long has the ene-

permitted to profit by
ɔusies and dissensions.
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te; and let them con-
the great thing after
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constitutions to their
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ds to the work. In
e who *say* and *do* not
ure, than subserve the
ıich they pretend to

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ompany every prudent
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nts of iniquity. May
sts of pure and unde-
gion, be every where
l. May every reformer
el the necessity of pos-
good, a *new* heart, as
blameless moral char-
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iness of his fellow men.
weak and the timid,
ng in the Lord and in
r of his might. May
al societies of Massa-
and Connecticut, to

which we have thought it our duty to call the attention of our readers, like trees in a good soil, strike their roots deep and shoot their tops high. May their branches be vigorous, flourishing and fruitful. May every good man find himself protected by their strength, and refreshed by their shade. May similar associations be formed in every sister state, and flourish in the same manner. And, finally, as some of the great rivers of our country first receive innumerable tributary streams, then mingle their mighty waters and roll on majestically to the ocean, so may the larger moral societies receive the ever flowing contributions of the smaller; then may these benevolent associations, together with all our Missionary and Bible societies, unite in one vast and flowing tide of influence, to sweep away every thing, that may oppose evangelical morality and evangelical principles, and to fill the land with peace and righteousness, as the waters cover the sea.

RELIGIOUS INTELLIGENCE.

AUXILIARY MISSIONARY SOCIETY.

ɛss, composed by the Rev. Anian, which follows the acıris Society, commends itself to the understanding and convery intelligent Christian. It from a mind deeply impressed nportant truths, which it con: arguments are pressed home lor and zeal highly honorable l ambassador of Christ. We from different quarters, that of Mr. Chalmers, published in ist for November, (part 1,) p. ɛatly admired. Our readers will be pleased, we doubt not, with another importunate exhortation, partaking of the same characteristics.

As Mr. Lothian dwells upon many of the same topics of argument, which were discussed by the Committee of the American Board of Commissioners for Foreign Missions, in their late annual address, it is proper to state, that no member of the Committee had seen the address now to be inserted til after their address had been sometime published; nor had any copy of Mr. Lothian's address, as they believe, reached this country. Ed. Pan.

The following is a short account of the constituent General Meeting of the

Edinburgh Auxiliary Missionary Society, drawn up agreeably to the request of the Directors which it records.

Edinburgh, 19th January 1813.—This day the first general meeting of the Edinburgh Auxiliary Missionary Society was held in Bristo-Street Chapel.

The meeting was numerously and respectably attended. The Rev. Andrew Lothian, of this city, was called to the Chair. Having opened the meeting with prayer, he stated shortly the reason and object of the institution. The Society, he observed, was just in its infancy, but commencing its operations with a spirit which he hoped would lead to the happiest results. After congratulating those assembled, and the Christian public at large, on the formation of the Society, and on the very favourable appearance of the meeting, he expressed his wish, rather to hear the sentiments of some of the many others who were present, than to take up the time of the meeting with any farther observations from the chair.

The Rev. David Dickson junior, and the Rev. James Peddie of this city, and the Rev. Walter Dunlop of Dumfries, then in succession congratulated the meeting, and the public in general, on the formation of the Society, and favored the meeting with their sentiments at great length, and with very impressive effect. Several other gentlemen, particularly one from London, whose modesty withholds his name, and Mr. William Fraser, &c. delivered appropriate speeches, which were well received on the occasion. The whole assembly were of one heart and one mind, and were manifestly actuated by the spirit of pure Christian harmony, zeal, intelligence, benevolence, and generosity. There is the best reason for believing, that what was said, and heard, and seen, and felt, at this interesting meeting, will be long and happily remembered, and productive of many blessed fruits.

The following gentlemen were unanimously chosen to be the Office-bearers and directors of the Society for this year.

President.

The Rev. Andrew Lothian.

Vice-Presidents.

The Rev. David Dickson, jun.
——— James Peddie,
———George Payne,
Christopher Mowbray, Esq.
William Fraser senior, Esq.

Directors.

Mess. Jas. Paterson,	Mess. Alex. Boyak,
Rich. Foster,	Andrew Dick,
Will. Oliphant.	John Noble,
W. Ormiston,	Arch. Savage,
James Bruce,	Thos. Miller,
David Brown,	R. Plenderleuth.

Mr. Adam Black, Treasurer.

Mess. Alex. Shiells, and Joseph Liddle, } *Joint Secretaries.*

The ordinary routine of business being gone through and finished with perfect unanimity, the thanks of the meeting were, on the motion of Mr. George Yule, unanimously voted to the President, for his conduct in the chair.

The meeting was closed with prayer by the Rev. James Peddie.

The directors of the Society then adjourned to the session-house. There, after finishing the smaller business which required their attention, and after encouraging one another to be active in the important business committed to their care by the constituent general meeting of the Society, it was unanimously agreed, that a short account of said meeting should be drawn up, and inserted in the Magazines and public Papers. It was also agreed unanimously, that an Address, fully detailing the sentiments and views of the Directors, and of the whole Society, and calculated to impress the public, and promote the object of the institution, should be prepared and published in the Magazines, and also in a small pamphlet, along with the Rules of the Society, and the short account of its first general meeting, for the due information of the Public, and as one of the best means of promoting the very important object of the Institution. The president, on the request of the Directors, agreed to draw up said account of the meeting, and also the proposed Address to the Public.

Address to the Public.

In many respects, the present period is singular and interesting. Never were the sciences cultivated with such ardor and success. Society is more enriched and adorned by the arts, than it has been in any former age. The principles of intellectual, moral, civil, political and religious liberty, were never before so fully discussed, so clearly unfolded, or so well understood. In no former age has there ever been such prompt and liberal attention to the condition of the poor, the diseased, the outcasts, the ignorant, and the helpless. It is with wonder and delight that, in these and other respects, we see crowded together, as it were, within the short space of a few years, those honors, felicities, and glories, which were wont to be scattered thinly over many centuries. If we view the other side of the picture, still we must say, that this period in which we live is very singular and wonderful. Improving science has armed ambition with energies before unknown. Refinement in the arts, and the accumulation of their products, have proved a source of very great distress to many by whom they have been cultivated. Glowing zeal for

nsidiously turned aside from its bject, has led into galling bondage ho fondly expected to be free. It igely happened, that those very im- nts in art and science, and those earches of history, and investiga- philosophy, which promised to : and to bless the nations, have, ontrary, woefully inflamed their ons, and aggravated their miseries igly. By the perverseness of men, e just displeasure of Heaven, the l the honey have been turned into wormwood. In the east and west, outh and north, on the sea and land, over all the globe, and for ears together, what blood, burn- desolation, what insurrection, con- and revolution, have afflicted the nd confounded all things! What est foretold has not happened, t they thought impossible is real- rinces and peoples, who were ex- o hold the balance of empire in d, have been laid low, and others ne forth suddenly from obscurity y their place. "Jehovah setteth up easteth down another; and doth g to his will, in the armies of nd among the inhabitants of the

How awful and striking that re- erposition of his providence, by e arm that seemed invincible has ttered, and that power before e world trembled, paralyzed by ly cold of a few nights! Still the re uneasy and angry. Their need e is manifestly great, yet policy e seem to be preparing still great- les for this burdened and groaning on. What new events are about re to confound or to confirm the ons of statesmen and politicians, at great revealer of secrets, will own in due season. He in whose re the times and seasons, holds e face of his throne, and conceals cloud from our view. Still most it is, and most consoling, that e "judgments of the Almighty le manifest," Zion is called not n as if her hope was lost, but to because her redemption draweth

e overthrow of thrones and king- and amidst the convulsions of the she may seem to be laid desolate; word of infallible prophecy assures *her streets shall be built again*, *walls*, (not when seasons of tran- shall have returned, but,) *even in e times*. All that we have seen ast twenty years, and all that is fore us, accords remarkably with diction. During this period, we held, and we now see, on the one hand, unparalleled distress of r inextricable perplexity in the po the world, and men's hearts failing through fear of what they dread proaching. *The times are indeed tro* During the same period, we on th hand, have seen, and still see with ing emotion, the church of the God lifting up her head with s strength and majesty, and with a zeal, union, and love, *holding fo word of life, the glad tidings of sal* to remove distress, perplexity, a from all who dwell on the earth, bless mankind with righteousnes peace, and purity, with rest, love, s rious liberty, and with assurance these for ever. How striking th trast! how interesting the spectac surely it is just what the prophet told, and what the righteous ar have always desired, and sought, a pected.

The order of those afflicting an soling events, which have now bee tioned, ought not to be forgotten. the spring of troubles was but just in the heart of Europe, the seal taken from the fountain of life, streams of living water began to flo freely than before, in our favore Scarcely had the spirit of discord a olution commenced his dreadful when the spirit of restoring love those missionary operations, whic so benign an aspect on the cond the world. In many respects has been peculiarly favored and bl in the dispensations of Providence others speak of her agriculture an merce, her manufactures and trade greatness of her wealth, and the of her dominion, of her liberty and of her rank and influence among tions, and of many other such to which ignorant pride, and enlighten riotism have so much room to e and to declaim; but we will hail i highest honor, as the greatest and glory of our country, that in h the spirit of the apostolic age se be revived, and from her to be prop its celestial influence, with great and rapidity, over all the earth not long since the sacred spark fel heaven. While the flax on which was yet but smoking, there were i and earth-born spirits who wishe tinguish it; but *wisdom was justifie children*. Fuel was soon collected, spark blown into a flame. Its glow fluence is diffused over all the lan portions of the holy fire are on th to most of the cold and dark region earth.

During the short period which

lapsed since the formation of the London Missionary Society, how many children have arisen to call her parent! In Britain, Ireland and India; in Africa, on the Continent, and in America; in all parts of the world, there have sprung from her, innumerable associations, for the practice and propagation of Christian benevolence, and charity. From that generous spirit which *she first* displayed, have sprung societies for the circulation of religious tracts, and for the suppression of vice; for the education of the poor, and the relief of the diseased; for missions to the heathen, and for giving the scriptures to all people in their own language; and in fine, for every thing which can exalt the character, or enhance the enjoyment of the individual, and for all that can adorn and bless domestic, civil, and religious society, or prepare their members for seeing and sharing forever, the rest and glory of heaven.

It was not to be expected, that the spirit of debate and discord, of party rancor, and schismatical animosity, which had been roused for so many centuries by ignorance and barbarism—it was not to be expected, that this blind and furious spirit would subside at once, and yield without a struggle, to a spirit so truly enlightened and liberal, so singularly catholic and generous, as that which had so suddenly and unexpectedly made its appearance. Yet how rapid has been the decline of the one and the increase of the other! Argument has done much, but events have done more, to put down the empire of ignorance and prejudice, and to dispose Christians of every denomination and of all ranks, to suspend their disputes about smaller matters, at least so far as to unite with harmony, and zeal, and energy, in that great work of faith, and labor of love, which has for its glorious object the evangelizing of the world, and the salvation of mankind. Upon this enlarged, and truly Christian principle, was formed, first of all, The London Missionary Society. All its auxiliaries are founded on the same comprehensive principle. It is also adopted by the British and Foreign Bible Society, and maintained by the great multitude of auxiliary institutions, which have arisen in her train. The same liberal and noble spirit has happily been carried into almost all recent associations for meliorating, in any respect, the physical or intellectual, the civil or political, the moral or religious condition of Britons, and of mankind. How truly divine is this principle! "Charity," saith the only wise God, "is the bond of perfectness." It is the heavenly spring which moves this distinguished age. To the joy of the wise and good, it continues to gather strength, and to extend its glorious influence. Priests and prelates, judges and nobles, magistrates and ministers of state, princes of the royal line, and our venerable King among the first, have added dignity to their rank, and rendered themselves more illustrious than before, in becoming patrons and promoters of institutions so beneficent and glorious in their object, so divinely forbearing, and so charitably comprehensive in their principle. Against this principle, which in seeking to improve, in all respects, the condition of Britons and of mankind, refused to recognise the shadowy and fleeting distinction between churchman and dissenter, there was raised suddenly, and, for but a short season, a loud and bitter cry. This principle, so manifestly from heaven, and so full of the divinity, that God himself expressly commends it as "the bond of perfectness," was strangely said to be pregnant with great danger to the church, and to the state. It ought to be remembered, for the credit of the age, that the alarmists were few, and that their weight was not great. Some of these unhappy few, it is supposed, have seen their error, and amended their ways: others are, perhaps, ashamed of the awkward predicament in which their party anger had placed them. At any rate, the prevailing and almost universal opinion, is now decidedly in favor of forbearing and uniting charity. Even the remains of the exclusive spirit are, happily, constrained by the characteristic disposition of the age, to become active in their own way, for the instruction of the ignorant, and the relief of the unhappy. "Surely these things come forth from the Lord, who is wonderful in counsel, and excellent in working!"

In contemplating the events of this singular period, all the considerate, and wise, and good, wonder, adore, and rejoice. They stand still, to behold with devout and joyful amazement, the great Ruler of the universe, working at once destruction and salvation, in the midst of the earth. While they muse and are still, a voice is heard from the excellent glory, saying, "wonder, but go forward; sing of mercy, and of judgment, while the glory of both is before you, but forget not to perform your own part in those great movements which so justly fix your attention, and almost overwhelm you with astonishment." How great the honor and felicity of being called to be workers together with God himself, in the mighty enterprizes of his redeeming providence.

We who now address ourselves to the public, wish to yield a cheerful obedience to this divine call. We desire also to carry along with us, as many as possible, in pursuit of "glory to God on high, peace

, and good will among men." Let
be remembered, that such is the
ject in view. Let it also be well
ood, that whatever improves, or
improve, in any respect, the
or intellectual, the civil or politi-
moral or religious condition of our
atrymen, or of any portion of the
ace, is acceptable to God, approv-
se and good men, and accords,
ectly, with the divine character,
ious design of Christianity. The
one, and it is great. It has many
nd each of these is important,
vn place and order. Rightly un-
, it begins at home. The benev-
nd the charity, which neglect the
known centre of operation, and
hemselves, first of all, with the
he distant and unknown circum-
have ever been, and ever must
ous and abortive. Benevolence
ity, truly Christian, originating in
and guided by discretion, pro-
n assiduous care and labor, to im-
all respects the condition of our
lies, connexions and countrymen;
addition to this, whatever Provi-
ay put in our power, for the gen-
are: and, above all, for the spiri-
eternal salvation of mankind.
London Missionary Society (to
rs is meant to be auxiliary) pur-
every one knows, this last and
object of Christian benevolence
ersity. To this society belong
guished honor and happiness of
th the spring and centre of far
test part of the missionary opera-
hich are now going on in the
How delightful is it to see all the
ry and Bible Societies, all the
d, beneficent, and Christian insti-
which, under the blessing of Heav-
spring from this prolific parent,
to *her* with filial affection, and
one another with fraternal love!
rd the prosperity of each mem-
ntributing to the health, the hap-
he success, and the glory of the
nily, and especially of the vener-
most useful parent institution.
et of all these is ultimately and
ally the same; and each of them
its own place and measure, to the
nt of that object. We call on no
desert any one of those kindred
institutions, that he may join
another. It is our own inten-
pport as many of them as our
other circumstances may permit,
esire is, that others may feel it
r duty and their happiness to act
ne principle.
standing all that is done and all
ing by so many other societies,
still there is *need*, and still there is re
for many such institutions as this of
Edinburgh Auxiliary Missionary Soci
Men full of the Holy Ghost, and wis
are wanted to be missionaries, and fi
for educating, sending forth, and supp
ing them, are required; and such socie
under the blessing of Heaven, seem
calculated for furnishing both to the
rent institution. It ought to be well
derstood, and powerfully and practi
felt, that Bible societies, however nu
rous, active and useful, can never su
cede the employment of missionaries.
ble societies prepare the scriptures
circulation, and this is an impor
branch of the great work. But how m
tribes of the earth have no written
guage at all, into which the scriptures
be turned for their use! Where the
ple have the happiness to be so far adv
ed in civilization as to possess a wri
language, still in many places, the g
majority cannot read that language.
even in England, more than two thirc
the poor and laboring classes cannot
the Bible in their own tongue, what
be the case among ruder and more
lected peoples? Where the people wi
we wish to instruct in the knowledg
our holy religion, possess no written
guage, who but missionaries, conver
personally with them, can reduce t
rude speech to writing, and so render
word of life into it, as that it may, w
read, be intelligible to the poor sava
And even when all this is done, who,
a missionary, residing and laboring am
them, shall teach them to read the
cious book themselves? Where the
guage of a people is recorded in book
may be possible to send them the di
word from a distance, in their own ton
but still some kind stranger, some Cl
tian missionary is needed, or the book
be of no use to the unlettered multit
To be of use, it must be read. If
learned among themselves have not ta
them to read even the pretended relig
which they wish to maintain, will t
teach them to read the Christian script
which they desire to suppress? Nay, e
when the oracles of God are in their ha
when they have acquired the capacity
reading them, and when they read, w
ing to be acquainted with the content
the sacred book, there can be no d
that such inquirers would still feel th
selves in need of farther assistance.
the ancient question were put to any
heathen reader, *Understandest thou w*
thou readest? the same reply which
given of old might be expected still, *
can I unless some one teach me? We
joice greatly, that debased Hindoos in
East, and oppressed slaves in the W

that unlettered Hottentots in the South, with savage Esquimaux and Canadian Mohawks in the North, now read the word of life in their own tongue. But it remains a fact full of instruction, and never to be forgotten, that, in all these, and many other such cases, the pious, patient, and persevering labors of missionaries prepared the way. The inspired writers, be it also remembered, first *spoke* to the people the great things of God, and presented *themselves* before them as the living epistles of Christ, written, not with ink and pen, but by the Spirit of the living God; and then *wrote* to the same people, to be kept on perpetual record, the sum of the things which they had addressed to them before, with all the rousing eloquence of the living voice, and all the persuasive influence of holy fervor. How can the people believe on him of whom they have not heard? How can they hear without a preacher? and How can any preach to the heathen if none be sent? Faith cometh by hearing, and hearing by the word of God, not merely *written* or *printed*, but also *spoken* in his name. The same lesson seems to be suggested by the order in which it has pleased Divine Providence to unfold events in this important crisis of the church and of the world. First the missionary spirit was called forth; and when it had been in active and widely extended operation for a while to prepare the way, then Bible societies arose to follow in the train of missions, and to send, under missionary care, the word of life in their own tongue to every people under heaven. Whether, therefore, we consider the nature of the work, or the example of the inspired writers, or the order of events in Divine Providence, our support appears to be due, first of all, to those missionary operations which break up the ground; and then to Bible societies, which prepare the seed, and send it out to the field prepared by others, for its reception.

God has honored that society which we invite you to assist, with peculiar tokens of his favor. These, in our opinion, establish her claim on our peculiar attention. As a parent, she naturally and justly takes precedence of her children. She attracts regard by her liberal spirit. Her ardent zeal and matured experience inspire confidence. By her extensive engagements and ever-increasing efforts in all quarters of the world, and by the measure of success with which not a few of her undertakings are already crowned, our hopes are sustained, expanded and enlivened. The known inadequacy of her funds to those great and noble enterprises in which she is engaged, makes a very powerful appeal to our Christian benevolence and generosity. That noble and generous confidence in the spirit and principle of the Christian public, which has induced some of her first and chief members to advance a large portion of their property that her benign operations might rather be extended than contracted:—this, it must be seen and felt, puts in a strong demand on our good-will to the heathen, and on our gratitude to their generous friends. All these, and other circumstances, do, in our opinion, call loudly on us and others in all parts of the kingdom and of the world, to come forward with alacrity in aid of this institution, which has already done so much good, and which presents the fairest probability of being, by the favor of Heaven, an unspeakable blessing to Britons and to mankind. Jealous rivalship is utterly unworthy of our great cause. We trust that no such feeling shall be either manifested or felt in any quarter. But generous emulation in seeking the salvation of ruined men, the triumph of Christianity in all the world, and, in these, glory to God of the most exalted kind, and in the highest degree,—emulation of this description, is one of the noblest, most active, and useful principles. To feel in ourselves, and to behold in others, its energetic and happy influence, is a thing most devoutly to be desired. If the institution of our society shall rouse such emulation, less or more, into holy activity, we shall rejoice, and others will reap advantage.

We have thought fit thus to unfold our sentiments and views at considerable length, and our hope is, that the exposition may be found both seasonable and useful.

And now, brethren, suffer a word of exhortation. We address you, not in our own name, or in our own authority, or on a subject of small importance, or in a case of light responsibility. We speak in the name of the divine Savior; on the authority of Jehovah, the Creator, Ruler, and Judge of the world, on a subject of ineffable and everlasting importance. The gain or the loss attached to compliance or refusal, is for eternity, and is too great to be stated in the language of men, or brought within the comprehensive grasp of our feeble powers.

What, say you, shall we cast into the sacred treasury? Think not that money is the only contribution that is needed, or that will be accepted. Personal labor in the great work, is of prime importance. But for this, talents and endowments of the noblest kind are necessary. Vigor of body and of mind, habits of close study and discriminating observation, a disposition to count all things but loss for the glory of Christ in the salvation of men, willingness, if it should so please God, to be as

time, in any way, in any quar-
world, on the sacrifice of the
h. *Men thus full of the Holy*
wisdom, will ever be re-
our Parent Society and by
hey wish to serve in the Gos-
o, as the most noble and ac-
ring to the missionary cause.
gifts and graces which may
e; and pray without ceasing
of the harvest, that he would
borers in the blessed work, in-
f the world.

ively few are qualified, dispos-
rty, to cast into the missionary
offering as that of which we
oken. Well, let us suppose
opulent; give then of your
with a willing and grateful
s shall you lodge your stock
of a *kingdom which cannot be*
, when all else shall have pas-
the final conflagration of the
its works, this abundance,
teful love, you shall have cast
d for Christian missions, will
rich treasure in heaven for
ay not, you have a family for
ision must be made, and a
iety which must be supported
say not, that already you
nuch, and are pledged to give
ny other noble and necessary
f Christian benevolence and
remember rather, that of
ssess, you are only the stew-
e Great Proprietor of all in-
to be liberal, and will call you
that there be who scatter,
ough the blessing of Heaven,
hile there be who withhold
meet, and through the curse
ce, it endeth in penury.

w that the number of the
ough they were all liberal, is
e know also, that the num-
, who, though they have not
et spare a little, is very great.
de of small contributions soon
reat sums. Suppose that the
of this city and its vicinity,
hundred thousand. Let but
f this number be found able
to contribute one penny ster-
, and the annual amount will
sand, one hundred, and sixty-
three shillings and four pence.
twenty give so trifling a sum,
rly amount will be one thou-
ghty three pounds, one shil-
nt pence. One penny sterling
one in *twenty* of the inhabi-
tain and Ireland, would yield
ousand pounds a year; and
than six times the amount of
contributions to the funds of
the London Missionary Society. It appears then, that hitherto there has not been, at an average, more than *one out of a hundred and twenty* who has paid so much as one penny sterling a week into the funds of this so much celebrated Missionary Society! We are amazed and ashamed, that, in such a country, and for such a purpose, the amount of contributions should be so small. Surely it is time for all who feel any concern for the credit of our country, and for the honor of the Christian profession, for the salvation of mankind, and for the glory of Christ, to bestir themselves according to their ability, their opportunity, and their influence. Let pastors stir up their people, parents their children, masters their servants, and friends, connexions, and neighbors, one another, and let this be done, at once, by instruction, exhortation, and example. Let punctual contribution, and persevering prayer, be always combined. If there be a few who can, with truth, say, "Silver and gold have we none," still let them add, with the wise and good of ancient times, and of all ages, "for Zion's sake will we not hold our peace, and for Jerusalem's sake will we not rest, till the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth, till all nations shall see their excellence, and all kings rejoice in their glory."

Some, we trust, will soon devote themselves to missionary labors and privations; others, we hope, will give liberally out of their abundance; and many contribute regularly a small sum out of the little which Providence may put in their power. All Christians, we expect, will pray without ceasing, that God would bless their own humble endeavors, and call forth the exertions of others, and speedily make "his way known on earth, even his saving health among all nations." Let it not be forgotten, that it is the duty, the happiness, and the glory of the one sex as well as of the other, to be so employed.

The means then, brethren, let it be remembered, of doing the greatest good to others and to ourselves, to the people of our own times, and to the generations that shall arise, are, by the kindness of Providence, at our disposal. The obligations by which we are bound to use them, are of the strongest and most sacred kind. A great movement is commenced among Jews and Christians, Mahomedans and Heathens. The Supreme Disposer of all persons, things, and events, is "shaking the heavens and the earth, the sea and the dry land." It seems as if the glory of the Redeemer were about to be so "revealed, as that all flesh may see it to-

gether." The promise is recorded of old, that the "Messiah shall have the heathen for his inheritance, and the uttermost parts of the earth for his possession." Many centuries ago he has ratified this precious promise in his own blood. Jehovah is faithful and omnipotent; *his* counsel must stand, and *his* promise be accomplished. The glorious work will proceed, by whomsoever it may be neglected or opposed. "Woe to all who remain at ease in Zion," and woe to every one who shall oppose the righteous, the peaceful, the pure, the universal empire of her prince. But hail, happy people, in whose hearts the reign of heaven has commenced. Ye will labor, heart and hand, to have it established over all the earth. Knowing that your time is short, you will be the more active while it shall continue. If you fall asleep before the triumph of the Christian religion be universal in the world, in death itself you will remember with joy, that God lives to fulfil his word, and to bless the nations. When the shout shall be raised on earth, that the kingdoms of the world are become the "Kingdoms of Jehovah, and of his anointed," the blessed sound will reach your celestial habitation. With angels and redeemed men, and with emotions which cannot be uttered or conceived on earth, you will break forth in these glorious and triumphant strains, "Hallelujah, for the Lord God omnipotent reigneth; salvation to him who sitteth on the throne, and to the Lamb; we will be glad and rejoice for ever."

Go then, "be strong, quit yourselves like men, and, happily assured, that your labor cannot be in vain in the Lord, work the work of God while it is day, duly remembering that the night cometh in which no man can work." Amen.

MISCELLANEOUS INTELLIGENCE.

DUELLING.

THE following General Order of the Duke of York, Commander in Chief of the British Forces, is important as it marks a new era in the history of duelling.

GENERAL ORDERS.

The Murder of Lieutenant Blundell.

House Guards, Sept. 10, 1813.

THE Commander in Chief is persuaded, that the late Trial of Ensign Edward M'Guire, 6th West-India Regiment; Ensign James Gilchrist, 6th West-India Regiment; Lieut. Anthony Dillon, 101st Regiment; Ensign Daniel O'Brien, 101st Regiment; for the heinous crime of murder, has excited the liveliest interest and anxiety throughout the army. His Royal Highness has therefore been pleased to direct, that the following Letter, which he has received from the Lord Viscount Sidmouth, one of his Majesty's Principal Secretaries of State, shall be published in General Orders:—

"*Whitehall, Sept. 8.*—In obedience to the commands of the Prince Regent, I have the honor of acquainting your Royal Highness that it is his Royal Highness's gracious intention not to order the sentence upon the four Officers of the Army, who were capitally convicted at the last Assizes at Winchester, of the murder of Lieut. Blundell, of the 101st Regiment of Foot, to be carried into execution, but to grant them the Royal Pardon, and I think it incumbent upon me, at the same time, to lay before your Roy. Highness a copy of the evidence adduced upon the trial of those Officers; from which it appears, that the original disagreement between Lieut. Blundell and Ensign M'Guire, arose from a trivial cause: that no attempt was made to reconcile the parties, but on the contrary, that, instead of those efforts, which if properly and seasonably exerted, might have had the happy effect of preventing the meeting which led to the fatal result, great pains were most unwarrantably taken to promote and instigate it. This observation, I am bound to state, refers more especially to Lieut. Dillon, who, from his rank in the regiment, and his standing in the army, was peculiarly called upon to exercise his influence and authority for a purpose very different from that to which they were applied.

"I deem it my indispensable duty to submit this representation to your Royal Highness, and I do so in the full persuasion, that your Royal Highness will be pleased to cause such steps to be taken upon this painful occasion, as the circumstances of the case shall, upon consideration, be found to require.

(Signed) "SIDMOUTH."

While the awful sentence of the law was pending, the Commander in Chief abstained from expressing any opinion on this most distressing occasion. His Royal Highness now feels it incumbent on him to take that part, which a due regard to the discipline and character of the army demands.

The Commander in Chief is sincerely rejoiced that the clemency of his Royal

s the Prince Regent, acting in
e and on behalf of his Majesty,
n graciously extended to these
, and has prevented their suffering
minious death.
offence of which they have been
annot, however, in a military point
remain unnoticed.
due consideration of all the cir-
ces attending this transaction, the
der in Chief is induced to think
all the parties concerned, the un-
e officer who lost his life, and the
e unfortunate one by whose hand
rade fell, are the least culpable;
pear not to have been actuated by
rsonal animosity, but to have been
d and governed by the advice of

Commander in Chief is greatly con-
to observe, that no such palliation
addduced in the cases of Lieut. Dil-
gn Gilchrist, and Ensign O'Brien.
interference was equally unasked
unnecessary, and tended not as
have been expected, to settle the
difference which existed between
other officers, but to magnify its
nce, and to instigate them to the
e which had led to so fatal a result.
Commander in Chief, therefore,
n command to convey to all these
the highest displeasure of the
Regent, for conduct so unmilitary
graceful; and to notify to them,
y are no longer officers in his Maj-
service; but his Royal Highness be-
osed in this decision to attend to
inction which appears in their con-
d observing that Lieutenant Dillon,
om his rank and standing in the
right to have set a different exam-
s throughout taken the most prom-
part in these outrageous proceed-
d greatly influenced the conduct of
s Gilchrist and O'Brien, is pleased
the declaration of being incapable
serving his Majesty in any military
y, to Anthony Dillon, late Lieuten-
the 101st regiment.
Commander in Chief directs, that
der shall be entered in the Orderly
and read at the head of every regi-
nd corps in the service. He hopes
prove an useful and impressive les-
the young officers of the army, and
ing to them of the fatal consequen-
allowing themselves to be misled by
ous notions and false principles of
which, when rightly understood
ding to its legitimate object, is the
st gem in the character of a soldier.
is Royal Highness the Commander
f's command.

H. Calvert, *Adj. Gen.*

A GOOD SYMPTOM.

Walter Folger, Esq. having been found guilty of sending a challenge to Mr. A. Nesbit his son-in-law to fight a duel, the Constitutional Court at Columbia, (S. C.) lately sentenced him to pay a fine of $300, to be imprisoned two months, and to enter into a recognizance in the sum of $1,000 to keep the peace for six years.

FOREIGN ARTICLES.

By a paper of Mr. H. Campbell's in the last Philanthrophist, he makes it appear, that, in the following years, the poor's rates and pauper's in England and Wales, were as under;

	Rates.	*Paupers.*
In 1688,	*l.*665,362	18,628
1776,	1,525,163	257,725
1785,	1,943,639	294,786
1803,	4,113,164	1,039,715

He deduces therefore, from the preceding data, and from the present price of the quartern loaf, in 1812, a rate of *l.*16, 452,656 and 2,079,432 paupers, exclusive of beggars, &c.; being an increase, since 1688, of *fifteen millions seven hundred and eighty-seven thousand two hundred and ninety pounds* on our Poor Rates; and, on our Paupers, of *two millions sixty thousand eight hundred and four.*

Mr. Patrick, in his Chart of Ten Numerals in Two Hundred Languages, adds the following observations:—"Melancholy is the fact, that, of the population of Christian Europe be 180 millions; that of Christian America be 20; that of Christian Africa 3; and of Christian Asia and Tartary 10; the total is merely 213: while Pagan China, Japan, Cochin-china, and Chinese Tartary, boast of 400 millions of souls; India of 100,000,000 Heathens; and Siam, Ava, Aracan, Asam, and Nepaul, of an additional 50,000,000."

Dilot, the famous French printer, lately published "a Memoir on the properties of a new diving-machine called a *Triton*," by which a person may, 1. Remain in the water as long as he pleases. 2. He may descend into the water to as great a depth as the column of water displaced by his bulk permits. 3. He may use his arms and legs and body at pleasure: he may walk or labor with ease, at that depth to which he has descended. 4. He runs no hazard: he may give notice when he thinks proper to those who, on the surface attends his operations. 5. He is not enclosed in the machine, which is but small, and does not prevent his entering into fissures, or narrow clefts. 6 The sea being often dark, as Halley

informs us, he may carry a lantern down with him to the depths of the sea, to enlighten the submarine grottoes, or the hold of vessels, into which he may have penetrated. 7. The machine is not costly. The principal novelty in this machine is the adoption of artificial lungs, by which the difficulty hitherto found of breathing in the seas remedied.

LITERARY NOTICES.

FOREIGN WORKS.

ENGLAND Safe and Triumphant, or Researches into the Apocalyptic Little Book and Prophecies, connected and sychronomical; by the Rev. Frederick Thurston, M. A. 1 vol. 8vo. 11. 1s.

A few plain Reasons why we should believe in Christ, and adhere to his Religion; by R. Cumberland, 2s. 6d.

The Wilderness and Solitary Place Glad for the Light of the Gospel; a Sermon preached at St. John's, York, for the benefit of the Bible Society; by the Rev. J. Richardson, M. A. 2s.

A French Translation of Bogue's Essay on the New Testament, 2d edition. 12mo. 3s. 6d.

The Savior honored in his People; a Sermon before the Bedford Union; by W. Jay. 8vo. 1s.

A Sketch of the Sikhs, a singular Nation, who inhabit the Provinces of the Penjab, situated between the Rivers Jumna and Indus; by Sir W. Malcolm. 8vo. 8s. 6d.

An Account of the Inquisition at Goa; by S. Dellon. 2vo. 6s.

The Second Annual Report of the Society for the Support of Gaelic Schools, With an Appendix respecting the present state of the Highlands and Islands of Scotland, the Operations of the Committee, &c. 8vo. 1s.

The Two Great Instruments appointed for the Propagation of the Gospel, and the Duty of the Christian Public to keep them both in vigorous operation. A sermon preached before the Dundee Missionary Society, on Monday, the 26th of October 1812. By the Rev. Thomas Chalmers, Kilmany. 1s.

Reflections on the Unitarian and Trinitarian Doctrines; pointing out the errors of both, and explaining the true nature of the Divine Trinity; by Robert Hindmarsh, author of Letters to the late Dr. Priestley. 2s.

Remarks on the 68th Psalm. Addressed more particularly to the Consideration of the House of Israel; by G. Sharp. 1s.

Reasons for supporting the Society for promoting Christian Knowledge, in preference to the New Bible Society, by the Rev. S. Danbury. 2s. 6d.

The Trials of the Slave Traders, Samuel Samo, Joseph Peters, and William Tuffi, tried in April and June, 1512, before the Hon. Robert Thorpe, L. L. D. with two Letters on the Slave Trade. 2s.

DONATIONS TO SUPPORT MISSIONS AND TRANSLATIONS.

Dec. 3. From a lady in Fitchburg, by Mr. S. T. Armstrong,	$1 00
4. From Mr. S. T. Armstrong,	5 15
10. From a friend, by the Rev. Dr. Morse, for missions,	10 00
—— —— for translations,	10 00
13. From the Auxiliary Foreign Mission Society of Middlesex, (Con.) from Richard Ely, 2d, Esq. Treasurer, remitted by the Rev. Mr. Chapin.	150 00
15. From the Foreign Mission Society of Boston and the Vicinity,	90 00
	$220 15

ORDINATION.

ORDAINED, on the 8th inst. as pastor over the New North Religious Society in Boston, the Rev. FRANCIS PARKMAN. Sermon by the Rev. Mr. Channing, from Eph. iv, 11, 12.

OBITUARY.

DIED, at Norfolk, (Con.) the Rev. ANNE R. ROBBINS, in the 52nd year of his ministry, aged 75.

At Columbia, (S. C.) S. C. HALL, Esq. late Treasurer of that state.

Near Baltimore, Capt. WM. TONE, burnt to death in the conflagration of his house.

At Angelica, (N. Y.) from the fall of a tree, as he was passing along the road, JOHN MULLENDER, Esq.

At Nantucket, on the 25th ult. Miss LYDIA CARTER. She was that day 18 years old, and the same evening was appointed for her marriage.

On their passage from Hallowell to Boston, Mr. THOMAS NORRIS, aged 45, and four other persons, perished in consequence of the packet's being overset.

TO CORRESPONDENTS.

A. Z. would irritate Arminians, we fear, rather than convince them.

THE

PANOPLIST,

AND

SSIONARY MAGAZINE.

DECEMBER, (PART II.) 1813. VOL. IX.

ELIGIOUS COMMUNICATIONS.

For the Panoplist.

ON THE EVIDENCES REVELATION.

No. XVIII.

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ents, would be more certainly attributed to their true authors, than those of an inferior nature. It would have been more difficult for the writers of the *Iliad*, and the poems of *Hesiod*, or the books of *Zoroaster* and *Confucius*, to be concealed, than for those of an ordinary character. But the Pentateuch is a work, which, throughout, discovers talents, inferior to none, hitherto found in the world.

Thirdly; *The case would be rendered more difficult*, I think I may say, *impossible, when writings became peculiarly interesting to those, among whom they were published, by their nature and tendency.* The Pentateuch was more interesting to the *Israelites* than any other work ever was to any other nation. It contained the whole history of their nation, and their municipal and ecclesiastical laws. On each of these accounts it was of importance to that people; on all of them united, of the highest conceivable importance. It ought to be observed, that each particular was preeminently interesting in its own nature. The laws were incomparably superior in their wisdom to any others, which existed; and are, even now, extensively the substance of every enlightened code. The religion was in a still higher degree distin-

guished; both because the religions of all other nations were more weak, and wicked, than their laws; because that of the Pentateuch was believed by the *Israelites* to be a revelation of the will of God: and because, in the moral nature of its doctrines, and precepts, it is unquestionably the truth. The history was more flattering to this people, than any other history to any other people. It exhibited their ancestors as the friends and favorites of *Jehovah;* and themselves, as his chosen and peculiar people; his, in a solemn and everlasting covenant; which, they were assured, would never be forgotten. At the same time it furnished ample reasons why all this should be believed. Accordingly it was believed and without a question.

Fourthly; *It is impossible, that the founder of religion and of the civil society, in which it exists; and the former, and promulgator of the laws, by which that society is governed; should not be known, and remembered.*

The names of *Minos*, *Lycurgus*, *Draco*, *Solon*, and *Zoroaster*, could not have been unknown, or forgotten, because these men sustained the characters, which I have mentioned. Accordingly, they were distinctly known by every man of common sense, who lived under the laws, by which they were framed. What was true of these men must with the same absolute necessity be known, and remembered, concerning *Moses* by his nation. The facts, which distinguished him as a lawgiver, the nature of the laws, and the circumstances, in which they were made, placed him, to the eyes of his countrymen, and of mankind, in a point of view entirely singular. The nation had been led by him out of *Egypt* from a state of deplorable bondage. They were conducted by a circuitous, and most difficult, route to the land of *Canaan*. It will be observed, that I am not now to insist upon the miracles, which professedly accompanied their journey. During their Exodus, i. e between their escape from *Egypt*, and their arrival at *Canaan*, their laws, both civil and religious, were given, and established; because they certainly were in full operation, when they were in *Canaan*. The laws, also, were their only laws; the very laws, which have been recognized by the people, to whom they were given, from that period down to the present hour. Their polity, and their religion, separated them, absolutely, from all the nations of the earth; and plainly induced them to believe themselves superior to every other nation. The man, by whose wisdom, contrivance, and influence, they were thus distinguished, could neither be unknown, or forgotten. The book, in which these regulations were found, could not fail of being attributed to its true author.

Fifthly; *There is nothing, contained in these books, which could induce the author to conceal his name.*

Every thing, contained in the book, is honorable to the author's talents, to his tenderness, to his patriotism, to his morals, and to his piety. The actions, attributed to him, are honorable, splendid, and wonderful. The station, in which he acted, was that, which is most coveted by

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written, as being eye and
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been present at the mira-
wrought in *Egypt;* in the
Sea; in the wilderness, par-
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The language of the
, therefore, would at every
, subsequent to the declar-
ed period of their introduction,
bely itself, and preclude the
possibility of its reception as a
genuine work of *Moses.*

Among these institutions, there
were several of so obvious and
extraordinary, a nature, that all
men must have known whether
they had been observed by them,
or not. Such are circumcision,
the passover, the Sabbath, the
national fast and thanksgiving,
and various others. It is impos-
sible, that the time, when these
were instituted, should not be
known. But they are all de-
clared in the Pentateuch to have
been in existence, antecedently
to the entrance of the *Israelites*
into *Canaan.* That the book,
which, at any date after this
event, first declared their in-
stitution, particularly a book,
written in this manner, should
be received, as the work of *Mo-*
ses, is impossible.

Thirdly; *The respect, in which*
Moses was uniformly held by his
nation, would make any attempt
to foist upon them a work, as his,
particularly, a work of such pub-
lic, and supreme, importance, in
the highest degree difficult; not
to say impracticable. Whatever
was claimed to be the work of
Moses would certainly awaken
the most thorough investigation,
and for its reception demand the
highest supposable evidence.
Most men, to say the least,
would have been unsatisfied, and
incredulous, without such evi-
dence. Their disbelief could
not but be known; and would de-
scend to those, who came after
them. But the truth is, all
would have disbelieved them.

Fourthly; *These laws, when-*
ever introduced, must have been
contrary to those, which were in
existence previously to their in-

troduction. This fact would have rendered it exceedingly difficult to have introduced them at all. The laws, and the religion, of every nation under heaven were less disagreeable to the human mind, than those of the *Jews.* Their religious ritual was, in many respects, very humiliating, expensive, and self-denying. The year of Jubilee; the emancipation of servants; the relinquishment of debts; and the prohibition of cultivating their land at certain seasons; must, whenever they were first introduced, have violated some of the strongest prejudices of the human mind, and many preceding laws, and customs, strongly established in the national attachment. Without some extraordinary means of changing the former customs, without very great influence on the part of the lawgiver, and without singular veneration on the part of the people, a change, involving such things as these, together with the abrogation of laws and customs, which had long held a place in the affections of the nations, could not have been accomplished. But not only was there no person, concerning whom these things were recorded, to effectuate this change, but the change itself is not found upon record. Nor is there any hint, to whom it may be attributed: although the nation was possessed of a regular and uninterrupted series of historical records, written by a public officer, appointed for that purpose, and acting immediately under the eye of the government.

Fifthly; *Among the events, which are declared to have taken place before the eyes of those, to whom these laws were published, there were many Miracles.* Several of the laws were founded on such miracles. Such particularly was the law concerning the passover: such was the decalogue: such indeed were most of the other laws. Now it was impossible, that these laws should be promulgated with a single hope, or even a possibility, of establishing them among those, who seem to have been present at these miracles, unless they were actually present. But from the nature of the laws themselves they could not have been established, unless the miracles, to which they were attributed, were really wrought. It deserves to be remarked, that no other grounds of their establishment have been alleged.

3. *It is incredible, that any forger should have written concerning Moses, and concerning many other persons, and subjects, the things, which we find in the Pentateuch.* For

First; He records the failings of his ancestors; of his friends; of his nation; and of himself; as freely, as other men record the virtues of themselves, and those with whom they are particularly connected. This cannot be explained on the supposition, that the Pentateuch is a forgery. A forger, who wrote a book with an intention to give it credit, and currency, by attributing it to a person, so highly respected as *Moses* was by the *Israelites*, and published it among that nation, would certainly have accorded with all their prejudices in his favor. Particularly, he would have exhibited the character, and actions, of *Moses*, only in the most advantageous light; and

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stems, contained in this
ful work. If we compare
hings with the greatest
efforts of the heathen sages, poets, and orators, we certainly have no reason to believe, that any of these distinguished men could have written the Pentateuch. If they could not, who could?

Fourthly; *No man, who was able to write this book, can be supposed capable of a forgery.* The person, who possessed the talents, displayed in this book, would have claimed to himself the honor, to which they would have entitled him. The person, who could originate the doctrines, precepts, and sentiments, of morality and religion, published in it, can scarcely be supposed capable of deception. He, who could originate from the mere conceptions of his own mind the character, and actions, of *Moses*, must either have enjoyed the very means of forming it, which *Moses* himself had; or have been incomparably superior in his powers to every other human being.

Fifthly; *The laws, and religion, of the Pentateuch were actually received by the Israelites.* But no nation ever did, or could be supposed to, receive a system of laws from a forger. No nation would receive its laws and religion from a person unknown. If the Pentateuch be a forgery; it must certainly have been written after the time of *Moses:* and the writer must, of course, have been unknown. The intention of the writer was, in this case, to persuade the community, that *Moses* wrote the book. In this case, every man of common sense, particularly, every man, already possessed of office, and influence, would have all his prejudices, as well as his understanding,

roused to the most critical inquiries concerning a subject of this mighty importance. In these circumstances, it is impossible, that the impostor should escape suspicion; and incredible, that he should escape detection. The whole community would be interested against him; and not an individual, in his favor; because all would be called on in the most solemn manner to forsake their former religion, laws, and manners; things rarely given up without a violent struggle, and never without deep reluctance. Yet we have no other account of such a struggle, or such reluctance, or of the introduction of these laws, and this religion, except what is contained in this book.

Sixthly; *The book itself proves, that it was written at a very early period of Society.* The style is observed by the best Hebrew critics to be such, as proves it to have been written at the earliest date of Hebrew writings. The manners, the state of society, the situation of surrounding nations, and all the other facts recorded, are such, as can be attributed to no other age. But a forgery of this nature, at the time, or soon after the time of *Moses*, could not have escaped detection.

Seventhly; *The Israelites possessed a regular series of historical records from the time of Moses down to the Babylonish captivity: and every one of these records is so connected with the rest, as irresistibly to prove the truth of the whole.* It is impossible to contrive so long continued, and so perfectly consistent, a series of events, respecting a nation. Besides, these records, from the style, in which they were written, and the manners, facts, and circumstances, which they exhibit, prove themselves to be written at subsequent, and very different, periods. What one forger could not contrive is more evidently impossible for two, ten, or twenty. A series of writers, thus employed, would be merely a succession of laughing-stocks.

Eighthly; *Were we to dismiss this impossibility; we should be obliged to confess, that no forger, or series of forgers, would ever devise such facts, as those, which we find in the Pentateuch, or the rest of the Israelitish history.* No forger, who intended to give currency for his book, would recite facts, so disgraceful to his own nation, nor to the principal personages of his history. The design of every forger is to recommend himself, and his book; and therefore labors, of course, to make it as palatable, as may be, to his readers. But the history of the *Israelites* is often scandalous, in the highest degree, to their character. Almost every distinguished person in it, also, and Moses himself among others, is disgraced by facts, which nothing but a scrupulous adherence to truth could have prompted any man to preserve. No forger can have written in this manner.

Ninthly; *Among all the revolts, seditions, and revolutions, of this nation, not an individual revolter or demagogue, ever questioned the genuineness, integrity, or authority, of the Pentateuch, or the authority of Moses, as the national lawgiver.* Had there been the least room to question either of

:hings; it is incredible, that hould not have been ques-. Could it have been done success; nothing would ontributed so much to les-e authority of the existing ıment, or to advance the ıce of those, who wished rturn it. When we re-er how prone this people in every age of their na- existence to renounce eligion, and turn to idola-ıd how entirely they would elt justified, if the author-:hese laws had been over-ı; we shall easily perceive, ɔthing could be so ardent-hed, nor, if practicable, certainly done, than the ·sion of the Pentateuch. *am*, particularly, when he off the ten tribes, would stionably have found this convenient instrument for pport of his government; e Israelites, for the justifi-of their revolt from *Reho-*

Yet neither he, nor they, hought of this mode of ad-ıg their respective designs. only argument, used with was the inconvenience of ipping at *Jerusalem*, on ac-of the distance of their tions.

Moses laid up his copy of ook in the Ark. As this s declared in the book It-and as the book was pub-to the whole nation; so re-.ble a thing could not have :d the attention of any in-ıal, interested at all in the concerns. If the book :tually laid up in the ark; done by *Moses* himself. as not laid up in the ark; it have been known. The ıigh priest, who read the story, would have announced the falsehood to the world. But it was actually found in the ark by *Hilkiah*, the priest, in the days of King *Josiah*.

5. *Moses, in every age of the Israelitish nation, from the first existence of that nation to the present hour, has been acknowledged by every Israelite to be the author of the Pentateuch.* If *Moses* was not the author; this fact is not only inexplicable, but beyond measure astonishing. Who could determine the point if the Israelites could not. *Lycurgus* is acknowledged, without a dissenting voice, to have been the lawgiver of the *Spartans*; *Minos*, of Crete; and *Solon*, of *Athens*. Why? because the *Spartans*, *Cretans*, and *Athenians*, have universally agreed in declaring, that such was their character. The testimony, of this nature, in favor of either is less perfect than that, in favor of *Moses*; while *his* pretensions to be the lawgiver of *Israel* are supported by many other arguments, and those of the greatest weight, which cannot be adduced in behalf of *their* claims. Why should we refuse the more various and decisive evidence; and assent to that, which is manifestly inferior?

6. *All the existing heathen testimonies lend whatever force they possess, to prove this fact.*

Trogus Pompeius mentions *Moses* as the leader of the exiled *Israelites*; as going into *Damascus* with that people; and as residing at Mount Sinai for a time.

The *Orphic hymns* mention his being born in water, and receiving two tables from God.

Polemon mentions the depart-

ure of the *Israelites* from *Egypt*, and their settlement in *Palestine.*

Diodorus Siculus mentions, that *Moses* worshipped the God אהיה JEHOVAH.

Manetho, *Lysimachus*, *Chæremon*, say, that the *Israelites* sprang from the *Assyrians;* lived in Egypt as shepherds; were employed in servile labors; went through a part of *Arabia* into *Syria;* were accompanied by some *Egyptians* into *Palestine;* and there followed institutions, contrary to those of the *Egyptians.*

Manetho, says that the *Israelites* were under the rule of a *Heliopolitan:* a person of great influence; who advised them not to worship the sacred animals, nor the gods, nor to intermarry with the *Egyptians.*

Strabo, *Chalcidius*, and *Longinus*, also testify to the character of *Moses:* as does *Numenius* and several others.

The *Samaritans*, whose copy of the Pentateuch was taken antecedently to the *Babylonish* captivity, are an immoveable witness to the genuineness of that book; and to the universal acknowledgment, at that period, that *Moses* was its author.

I have now finished the arguments, which I have wished to allege, on the present occasion, in proof, that *Moses* was the author of the *Pentateuch.* It is but just, however, to mention, that there are many others, which have not been hinted at. These, I presume, will be thought sufficient; and probably, more than were necessary. For others I must refer you to writers, who have treated the subject at length.

ON THE DOCTRINE OF THE TRINITY.

(Continued from p. 458.)

AND now, what says the Holy Scripture, in fact, respecting the doctrine in question?—It urges to a belief in the unity of God, and makes this the fundamental truth of all the religion, which it inculcates. It speaks still, in such a manner respecting God, that if one believes its assertions to be correct and true; he cannot refuse to acknowledge a certain plurality in the Godhead. It names, severally, Father, Son, and Spirit, as persons different from each other, and ascribes to each real divinity, in a manner not to be mistaken. It contains several passages, where it comprises together that which is asserted in particular places of this kind, and teaches us to reverence the Father, Son, and Holy Ghost, as only one God.

It does not need special proof to show, that the fundamental doctrine of Scripture is, that there is no more than one God. This was the very doctrine by which the Jewish people were to be distinguished, and were actually distinguished, from all other nations, who were devoted to polytheism. Moses not only says, *Hear, O Israel, the Lord your God is one Lord*, Deut. vi, 14; but he commands the precept to be written on the phylacteries of every member of the Commonwealth, that the recollection of it should be perpetually present, and that it should never be liable to be forgotten, *Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.* This is the pre-

on which he builds the ental rules of all his mor- uction. Because no one t Jehovah is, the true because no one like ossesses infinite per- ; because no one has r can do, what he has men and for them; no any pretension to love, respect, and confidence hat which we owe to him. s, in his civil and religi- s, makes the assertion, ere is any God besides , a capital offence, which ot be pardoned, but must ished with immediate He most earnestly op- by a multitude of weigh- well adapted arrange- the remotest occasion of ping any other God, be- hovah alone. The pecu- ie itself of the only God el, the name *Jehovah*—an tion deemed so holy and by the people, that one y ventured to use it at ch less could he be indu- appropriate it to any oth- g—served to preserve in ty the belief in the unity . The other divine names were customary in the r language, were commu- ; i. e. according to their ogy, they designated ing; which, in a confined erior sense might be ap- o beings not divine. For e; Eloah, *the object of rev-* Adonai, *the lord;* Schad- *mighty;* Elion, *the exalt-* baoth, *the lord of hosts;* gel, *the star, the heroic r;* and so of others. But doubtless the design of when he chose the name h, to designate himself by it as a being who is peculiar, and neither has nor can have, any one like him; and to give to the people, whom he chose for his worship, a word, which when re- peated would remind them of himself alone.

As in other things, so in main- taining the unity of God, the Jewish prophets faithfully copi- ed after Moses. Isaiah, for ex- ample, puts into the mouth of God, (whose prophet he wishes to be acknowledged,)—of *Jeho- vah* the God of Israel, the de- claration, *I am the first and the last*, i. e. from eternity to eterni- ty, *and besides me there is no God;* (xliv, 6.) *I am the Lord, and there is none other. There is no God besides me;* (xlv, 5.) Many other places of the same nature need not be mentioned.

The same doctrine we find transferred abundantly to the New-Testament. There, the worshippers of one God only, i. e. the Jews, find no occasion to impeach the disciples of Christ, for departing from the funda- mental doctrine of their religion. There, it appears to be the grand design of the Teacher of Chris- tianity, to convert all the nations of the earth from their idolatry, to the worship of one God. There, Paul represents it plain- ly as the common and undoubted conviction of all Christians, that there is *one God and Father of all, who is over all, and through all, and in all*—Eph. iv, 6.

If that could be proved, which has been so often asserted, and has occasioned such horrible blasphemy of Jehovah, namely, that Jehovah, according to the representations of the ancient Jews, and their writers suppos- ed to be inspired, is not the Su-

preme Being, but only the national god of the Jews, and therefore subordinate to the Supreme God, and being intrusted with the particular oversight of them, exacted the worship of this nation, then might a portion of the passages, cited from the Old Testament to prove the unity of God, be rendered more doubtful. Most of the heathen, it is true, did regard their gods in this manner. The Romans, although they interdicted the worship of strange gods, by the penalty of capital punishment, did not, however, decide against the claims of those strange gods to be divinities. They regarded them as the demons, the guardian spirits of other nations, which those nations were bound by traditional custom to worship. For the same reason, they required that Roman citizens should worship Roman gods, according to the custom of the country, and renounce foreign gods, and foreign worship. This way of thinking continued until the Romans, by their extensive conquests felt themselves to be the lords of the world, and therefore, possessing a right to regard all the tutelar divinities as their own.

But to impute these representations to the Jews, and their sacred writers, is evidently to forget the idea which they attach to the word Jehovah, and through their writings to introduce a different one. According to the representations of the Old Testament, Jehovah is the God, who exists from eternity to eternity, who made heaven and earth, and to whom not merely one nation, but the whole race of men owe their origin and existence. He is the Omnipresent, who fills heaven and earth, is far from no one, is near to all; the Almighty who alone does wonders; the universal Preserver and unlimited Ruler of the whole creation. It is he, who declares all the supposed gods of the nations to be mere idols, and himself alone to be entitled to worship. It is he, who not only gives commands to other nations besides Israel, by his prophets, but assures us that he is the original author of their prosperity and adversity: he led the Philistines out of Caphtor, and the Syrians out of Kir, as he did the Israelites out of Egypt; Amos ix, 7. He never speaks of idolatry among the heathen as an indifferent thing, or in any measure lawful; but always with abhorrence. He will be worshipped by the whole race of men;—all knees must bow to him, and all men acknowledge him as the only God: It is on this ground, that his tabernacle and his temple are provided with an outer court for the heathen; and this for a visible proof, that he is not the God of the Jews only, but also of the Gentiles; as Paul has asserted, and before him Amos, in the place just quoted. Hence, also, in the delineation of the charming prospects of future, brighter, and better days, one of the promises always is, that a time shall come, when all the world shall know, love, worship, and fear him alone. These representations are not compatible surely with the idea, that Jehovah is only the God of the Jews? They are suitable for him alone, who is Supreme; whose tender mercies are over all the works of his hands; who provides sustenance for all, upholds all things, governs all nations, has the whole earth under his feet,

s the original author of the ence of all men. It is fore proper for God, for hty reasons which to him ap- sufficient, to elect a nation ne enjoyment of special leges; and because he has ns with respect to them dif- t from his designs toward · nations, he can make it n by the special foresight s Providence, that those de- shall be accomplished by

It should not therefore be ered at, that the only true at a time when only one n acknowledged and wor- ped him; while all the oth- vere sunk in the most stu- lolatry, calls every nation wn, and himself their God. does not the Old Testament ribe as the object of Jewish hip the same God of the , whom Jesus asserts to be nly true God, his Father, he object of Christian wor-

Were it possible to over- this in all the other declara- of Christ, yet his words, viii, 54, could leave no t, that Jehovah the God of l, and no other, is the God n he taught to reverence: *Father honors me, of whom ay that he is your God.* e, whoever does not ac- ledge the Jehovah, who is led in the Old Testament, ne only Supreme Being, ac- s Jesus not only of honoring ne god but of teaching his ples to honor him; and re- and blasphemes, the God of stians, the Father of our Jesus Christ. This is the vah, who is represented in me manner in the Old Tes- nt and the New, as the only te and Supreme Being. But it is time to return from this digression.

Notwithstanding all the pecu- liar care of the Holy Scripture in establishing the doctrine that there is but one God, and sedu- lously preserving this truth pure and unshaken, and every where inculcating it as the fundament- al doctrine of all which it teaches; it still contains many expressions which necessarily lead any one, who does not re- gard it as the most self-contra- dictory of all books, and who en- tertains some reverence for its decisions, to conclude that there must be a certain plurality in the Godhead. To these expres- sions belong those divine names, which, appropriately, according to their grammatical form, de- signate the *plural* number. That the reason of such plural forms consists barely of this, that the Hebrews generally expressed any thing of a high and exalted nature by the plural number, is an objection which cannot be es- tablished. No one can produce from the whole of the Old Tes- tament any convincing proof, that such a Hebrew idiom as is pretended was ever in existence. And can such an idiom be prov- ed from any other quarter?— Many circumstances serve to make the plural appellations of the Deity very striking. Very commonly, every where, is the plural noun *Elohim* connected with a verb of the singular num- ber, which reads as if we should say in our language, *The Gods creates*, and not *create*. Passa- ges also occur, in which *Elohim* is connected with verbs of the plural number; for example, 2 Sam. vii, 23. The only God of Israel is, in Josh. xxiv, 19, call-

ed in the Hebrew, *Sancti, the Holy* (plural;) in Deut. v, 23, *viventes, the living* (plural); Psal. lviii, 12, *judicantes, judging,* (plural;) Eccl. xii, 1', and Isai. liv, 5, *the Creators.* Frequently, this same God, who so greatly desires to make his unity known, speaks of himself in the plural number: as Gen. i, 26, *Let us make man;* Gen. xi, 7, *Let us go down;* Isai. vi, 8, *Whom shall I send? Who will go for us?* In these passages, nothing is spoken of such works as God co-operates in with his creatures; nor in those ancient times, was it customary among kings and princes as it now is, to speak of themselves in the plural number. The custom originated in the use of the Latin language for public documents, where it was very common to speak thus in the plural number. That no such custom existed anciently, is proved by the whole record of the Persian monarch, Darius, which Ezra has incorporated in his book, chap. vi, 3—12.

Supposing now, that some should object, and say, that this proof is too much of a grammatical nature, and not sufficiently convincing; yet this cannot be said of many other passages, which very clearly, and beyond mistake, teach a plurality of the Godhead. In the Old Testament, mention is often made of an Angel, or Messenger of God, in the most peculiar and appropriate sense of this word; of a Messenger who is distinguished by certain peculiarities from all other angels; of an angel, to whom belong the titles, the attributes, and the majesty of God, Exod. xxiii, 20, 21; who is called, *the angel of* God's presence, Isai. lxiii, 9; and the *angel of the covenant,* Mal. iii, 1.

Now let it be remarked, what the Old Testament says of this exalted Messenger of God. When Sodom and its suburbs are to be destroyed, he appears first to Abraham, then to Lot. It is said respecting him, Gen. xix, 24, *Then the Lord,* i. e. this same angel, *rained fire and brimstone from the Lord,* i. e. a different person from that, who caused it to rain. He is the angel of the Lord, whom Moses saw in the burning bush; Exod. iii, 2, Accordingly, v. 4, he is the Lord and God; v. 6, he says of himself, *I am the God of Abraham, of Isaac, and of Jacob;* and in v. 7, he is called Jehovah again. At the Red Sea, the angel of Jehovah, who went before the camp of Israel, removed and went behind them, Exod, xiv, 19; and according to ver. 24, and chap. xiii, 21, it was Jehovah who did this. It is a declaration of God particularly repeated, (Exod. xxiii, 20—32) that his angel should go before Israel. Yet he, who went before Israel, is in numberless instances called Jehovah; is worshipped, and demands worship; and to him is the tabernacle consecrated, being made for this purpose. He it is, who will be acknowledged as the only God of Israel, as the true God. He appears to Joshua; calls himself the leader of the Lord's host; and Joshua prays to him; Josh. v, 14. He is seen by Gideon, Judg vi, 12, 20, 21, 22; is called Jehovah, on this occasion; v. 14, 16; and permits offerings to be made to him, v. 18, which, when he appears again, he accepts from Manoah the father of Sampson. Here it is plain, that

of Jehovah cannot be
prophet, or a created
culiarly so named; but
in fact a divine person;
ovah himself. And yet
ssenger of Jehovah,
at from that Jehovah
ressenger he is, who
to send him, and who
him. Several passa-
e New Testament dis-
fact, according to which
same person of the
was the leader of Isra-
later times appeared
sh for the redemption
1 Cor. x, 4, 9, John i,

kewise, not only the
tament mentions a Son
who bears this appella-
ne which in a peculiar
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im alone; but this name
urs in the Old Testa-
al, ii. 7, 12—Prov. xxx,
e are the passages, no
m which the Jews, who
emporary with Jesus,
conclusion that the
must be acknowledged
n of God.
Wisdom, which is intro-
speaking, Prov. viii.
t acknowledge to be a
rson, unless he does vi-
o the whole passage.
attribute of the Deity
personified in so po-
nanner, might well be
if the writer had been
accustomed to deify
d attributes, or a mere
f the Greeks; but sure-
nnot be supposed of a
a Solomon who well
t idolatry sprung from
ersonifications—of a
l author, by whom God
designed to oppose polytheism. Let one, moreover, reflect, that John wrote his gospel in Greek—a language, in which it would have been contrary to idiom and use, to employ a word of the feminine gender, as an appellation of a person of the masculine gender; and consequently, that he had no other Greek word of the masculine gender, by which he might express the Hebrew word *Chochma*, *Wisdom*, except *Logos*. If one observes, that in the beginning of John's Gospel, nothing more nor less is said, sentence after sentence, concerning the *Logos*, than what is said, in the above-mentioned chapter in Proverbs, by Solomon respecting the Wisdom whom he introduces as speaking; then no extorted meaning of the idea which the apostle will express by the word *Logos* is needed, and no anxious inquiries after the sources from which he drew this appellation of the Son of God. Thus it is not doubtful, what that Wisdom is, which speaks of itself in so exalted a manner, in the work of Solomon. *Chochma* and *Logos* is one and the same; it is the appellation of the Son of God—who is Son of God and God also—though separate in some sense from the person with whom he was, before the foundation of the world.

(To be continued.)

EXPOSITION OF 1 COR. XV, 29.

The following exposition is taken from a letter written by a distinguished layman, who is understood to have made the Scriptures his study for many years, to a clergyman of his acquaint-

ance. We have taken the liberty to make a few slight abbreviations.
Ed. Pan.

Oct. 1813.

Dear Sir,

I have chosen for this letter a subject that is more within your province than mine. *Quisque suæ artis peritus.* The 29th verse of the 15th chapter of the 1st Corinthians is deemed an obscure one. I understand it in a sense which satisfies me; but I find, that the few commentators, whom I have consulted, understand it in other senses. I will subjoin the verse, and explain what I conceive to be the meaning of it, in a short paraphrase.

"Text. *Else, what shall they do, who have been baptised—for the dead, if the dead rise not at all. Why are they then baptised for the dead?*

"Comment. The apostle doubtless intended to include, in this verse, an argument to support the doctrine he was endeavoring to establish. That sense of it, therefore, is probably the true one, which gives the most strength and *fitness* to the argument. His meaning will perhaps be more perceptible, if certain parts of the verse be transposed, as follows: *Else, what shall they do, who, if the dead rise not at all, have been baptised for the dead—Why are they then baptised for the dead?*

"As thus read, the converse of the proposition is plainly this: That they *are not* baptised for the dead, if the dead are to rise; but that they *are* baptised for the dead, *if* the dead are not to rise. So that the question, whether they are baptised for the dead or not, depends on the answer to the question, whether they are to rise or not.

"Paraphrase. But Christ is risen and he will certainly raise our dead bodies from the grave. If it were not so, what are the believers to do, who in a confident hope and expectation of a resurrection, and as an assurance of it, have been baptised, and thus have become professed disciples of Christ? Baptism initiated them into his covenant and promise to revive, and re-unite their bodies with their souls after death, and to bless them with everlasting life in a future state. If there be no such revival, no such re-union, no such future state, their baptism, and faith, and hopes in the Gospel, are vain and nugatory. What are they to do? What can they do?

"They who were baptised into Christ, were baptised into his *death*. They were buried with him *by* baptism into *death*. They were planted together into the likeness of his death. And why? Certainly as an assurance, that they should be planted in the likeness of his resurrection. Divest baptism of a reference to a resurrection, and it will have no other remaining reference but the one to death and the dead.

"If the dead rise not at all, (as some among you say,) *then*, or on *that* supposition, all who have been baptised, are in fact baptised for the dead; i. e. for their own dead bodies, for their dust and ashes; for that is the only future state, in which they will be and remain for ever. For what reason, or to what purpose, on that supposition are they baptised for their dead bodies?—dead, and

never to rise again? What effect can baptism, or promises, or covenants operate on or for them, after they shall have passed into a state of utter and never-ending insensibility? Is it for such a future state that our bodies are baptised with water, and our souls with the Holy Ghost?

"You know, that I preach and declare to the Jews and Gentiles, that Christ *is* risen, and that he will raise the dead? Unless I were sincere in this, should I persist in preaching it at the hourly risk of my life?

"If the dead are never to rise, what advantage or reward can I expect or receive for the persecutions and sufferings, which I willingly incur and endure, on account of my avowed and zealous adherence to Christ? Did I believe that *this* is the *only* world in which I am to exist, should I not endeavor to find and enjoy all the good and all the gratification which this world affords? It is natural for those who neither expect good nor evil beyond the grave, to say; *Let us eat and drink for to-morrow we die.* Nothing can be more manifest, than that, if in this world only we have hope in Christ, we, his persecuted apostles and followers, are of all men most miserable.

Be not deceived into doubts of a resurrection. You were not baptised for eternal sleep, but for endless life after death; and your baptism is a pledge to assure you of it. If you reject one of the assurances, or declarations, or promises of Christ, as fallacious, how are you to rely on the rest? Listen not to such teachers, lest their evil examples and communications should seduce you into opinions and practices repugnant to the principles and institutions, which are enjoined and established by the Gospel."

MISCELLANEOUS.

The following interesting account of a child, the son of Dr. Brodhead of New-York, is taken from the Christian Monitor, and is particularly recommended to the attention of children.

CHARLES HOWARD BRODHEAD was a child of no common promise. His temper was affectionate—his mind vigorous—his deportment sprightly and playful, but dutiful to his parents and respectful to all persons. His habits were strictly and exemplarily moral, especially in his regard to truth. He was punctiliously tenacious of his word, and noticed every departure from their word in others, however slight and incidental. For the last two years of his life, he discovered a closeness of observation, a maturity of judgment and extent of understanding seldom found in the most promising children of his age. He thus excited in his parents and friends reasonable expectations that his manhood, if he should be spared, would be respectable and useful in a high degree. But it pleased God in his righteous and holy providence to cut him off from the land of the living in his eighth year. He died the 6th of March 1813, aged 7 years, 7 months, and 5 days.

For about three months before his death he was observed to be more attentive to serious things, than he had ever been before. In January last, he was attacked with the measles, which left him in a weak state. During the first stages of his convalescence he told his mother he wished to have a little Hymn-Book in which there was a hymn beginning with these lines:

"Tell me mamma if I must die
One day, as little baby died?"

His mother asked him where he had seen the book? He replied in school. Whether he knew the title? But he did not. He recollected nothing save these lines. The book after inquiry was found to be Hymns for Infant Minds, by the author of Original Poems for Infant Minds &c. and published in Boston, by S. T. Armstrong. The hymn which had arrested his attention was the 21st. Of this little volume he was very fond, and while his health would permit, read in it every day. His mind now appeared to be more than usually affected with religious impressions. One Sabbath morning his mother read for him, Hervey's Meditations among the tombs. He wept profusely at the description of the child's tomb, and was thoughtful for some time after. That he was attentive to family worship was evident, for he would sometimes make remarks to his mother about the chapter which was read or about something which he had noticed in prayer: and at other times ask the meaning of passages which he did not understand.

During the whole of his last sickness which was a painful one, he manifested the greatest resignation to the divine will. Though he would sometimes talk of "getting well," yet he never expressed a desire to recover. On the contrary when asked if he was willing to die? answered uniformly, "Yes, to go to Jesus"—If he was willing to leave his dear parents to go to Jesus? "Yes," with the greatest composure. He was exceedingly averse to medicine, and discovered great peevishness when he was urged to take it, until the third day of his illness. Then his temper in this respect evidently underwent a great change; for he received whatever was given him afterwards without any hesitation or difficulty. He submitted to repeated bleedings and the process of cupping without a murmur, nay, with cheerfulness. Whilst his body was suffering from these painful operations, his mind was active, for he observed many little things, which escaped the notice of others in the room and made them the subject afterwards of appropriate and pleasant remarks.

To the servant man, who expressed his willingness to die, if he thought he was as good as he, the boy answered, "Well, be good and believe in the Lord Jesus and you need not fear." When his mother came up stairs afterwards, the servant being gone, he said, "I believe R—— is a Christian." Being asked why he thought so? he answered he had been talking with him, and added, "I believe he *is* a Christian."

On the Friday morning of the week, when he was taken down

is last illness, he read the
alm, requesting his moth-
nark it. Perceiving that
is affected, he said to her
: weep for me." In the
ion he wished her to read
m. She asked him if he
who the rod and the staff
hat he might lean upon;
wered, "the Lord Jesus
." She read for him also
st hymn in the little vol-
already noticed, entitled,
ild's Prayer in Sickness.'
pped her twice to ask the
ng of some words, and,
she had finished, he said,
just suits me."
t afternoon he gave his
Book as a bequest to a
with this address: "Here
, remember me by this
read the hymns; remem-
hat you read; they have
seful to me." To a young
residing in the family, he
Janeway's token with his
to use it right. He spoke
ers of the family in a per-
and pointed manner, re-
ending to all, attention to
ie thing needful.
ig asked if he thought he
sinner? he said "Yes."
ier he thought the blood
rist could cleanse him?
es."
nother occasion when ask-
at kind of a place heaven
e answered a place of glo-
What were the employ-
of the saints? singing Hal-
ls. If he would like to be
singing Hallelujahs? "Yes,
I should go to hell"——
pped without completing
ntence. This was the only
ce in which he discovered
ning like a doubt with re-
to his happy death. To

a lady who asked him, if he was in great pain, he answered, "Yes, but the blood of Christ cleanseth from all pain."

The following account was furnished by one of those young ladies who kindly and affectionately aided the parents and friends, in administering to the wants of this afflicted, but comforted child She had long been intimate in the family and therefore the child knew her well and was familiar with her. She embraced the opportunity which a night spent in watching by his bed-side gave her of conversing with him. "My dear Howard," said she, "you appear to suffer a great deal; and if I could, I would willingly bear a part: but your Heavenly Father will not put more upon you than you are able to bear. No I know he will not. You ought to feel thankful that God has given you such a Savior, who can and will alleviate your pain and soothe your dying pillow." 'Yes I do.' 'You love that Savior?' 'Oh yes: don't you Miss ——? Yes I know you do.' 'Where dear boy do you rest your hopes?' 'On the Lord Jesus Christ' 'Are you not afraid to die?' With a smile he replied, 'Oh no.' 'Has death no terrors to you?' 'No, Jesus Christ can support me.' 'When you think of dying, do you not feel any regret at leaving your parents and friends?' 'No.' A pause. 'None.' 'Then you expect to find a better friend in heaven than any you have here?' 'Yes in the merits of Christ'— 'Who has told you dear boy that there is a better world?' 'God tells us so every day in his Bible.' 'You love to pray?' 'Yes;

every body ought to love to pray.' 'If God would give you your choice, which would you prefer, to remain with your father and mother, or go and inhabit one of those mansions which are prepared for the Children of God?" 'I would rather live with Christ in one of those mansions.'

During the night in which the above conversation took place, the child repeated these lines:

Once did the blessed Savior cry
Let little children come.

After experiencing considerable pain from the application of drafts to his feet, he exclaimed, in the words of the catechism which he had been taught 'Suffering punishment might indeed free from punishment but would give no right to eternal life.'—Three times successively he repeated 'justified' and then added 'being justified freely by his grace through the redemption that is in Christ Jesus—not by good works.' He once said, 'Christ is also very God,' using the words of his Catechism.—The young lady who has kindly furnished the above interesting detail once heard him sigh and inquired, 'What dear Howard?' he answered, 'Grace here, and eternal life hereafter.' She asked him if his uncle came, what he should pray for? he answered, 'Pray that I may go to heaven.' 'Would you not like him to pray that your life might be prolonged?' 'Just as God pleases.'

On the Lord's day morning preceding his death he was informed of the death of a very dear and particular friend of his parents, and asked if he would like to go with him to commence his sabbath in glory? he said 'Yes.' 'Would you like to go now? this day?' 'Yes.' This morning he requested that family worship might be performed in the room where he was confined. After a portion of Scripture was read, his mother told him, that he need not kneel in prayer as he was too weak. He answered "Catherine Haldane went upon her knees. I am not so weak as she was." The account of Catherine Haldane he had often read and was much pleased with it.

After this, his mind began occasionally to wander. In his lucid intervals he said many things pertinent and sensible, which showed his thoughts were engaged about spiritual matters. Among other things he repeated distinctly, "Being justified freely by his grace through the redemption that is in Christ Jesus."

For the last two or three days he was so enfeebled and so full of pain as to be unable to say much even in his lucid intervals. Yet he still occasionally displayed both knowledge of what was passing around him and feeling towards his relatives. During the whole of the last day of his life he was speechless and apparently insensible, struggling with constant convulsions.

He expired on Saturday, towards evening, in such a gentle manner, that for some time it was unknown that he was no more.

Thus throughout his sickness he discovered striking evidences of a gracious state, and has left to his parents and friends a well-grounded hope that he has gone

. In his case that Scrip- s been literally fulfilled. f the mouth of babes and gs thou hast perfected " In himself, he was by a child of wrath, but the y his grace made him an life. This is the Lord's nd it is marvellous in our How encouraging are such es to believing parents heir labor of love and of faith towards their off- , shall not be in vain in ord. And what a lesson y teach children! a lesson teresting and important. sting, because it exhibits erations of the grace of pon the heart of a child, portant, because without perience of that grace in hearts not one of them can ed. May every child that this little narrative, be per- l and enabled by the Holy to embrace Jesus Christ, st upon him alone for sal- .

For the Panoplist.

AN ALARMING FACT.

Mr. Editor,

multiplication and enlarge- of distilleries, in this coun- as been regarded with a ble eye by some, on ac- of the saving of expense nported spirits, which they pposed to occasion. I be- , Sir, that a simple recur- to the impost, upon foreign led liquors, would be quite ient to confute this suppo- n. It would appear, I am y confident, that for a num- f years previous to the first rge, the annual increase of importations was much greater, than the proportional increase of our population. But it ought, according to the supposition, to have been much less, because it is certain, that during the same period, the annual product of our distilleries was prodigiously increased.

Not, however, to enlarge at present, upon this general view of the subject, I beg leave to state a single well authenticated fact, which may stand in the place of a whole volume of reasoning to prove, that the consumption of foreign spirits is not very likely to be decreased, in the long run, by the daily and nightly labors of our own distillers.

Some few years ago, a respectable merchant removed from C—— into a distant part of New England and set up a store where he has continued in business from that time to the present. Being on a visit, not long since, at C—— and conversing with a friend, upon the mischiefs of intemperance, he made the following truly humiliating and alarming statement. That when he first commenced business where he now resides, there was little, or no ardent spirits of any kind manufactured in his neighborhood, and of course, little, or none consumed by the inhabitants, except what rum they purchased of him and other merchants: That distilleries have since been established, and the people have gone very generally and extensively, into the business of cultivating potatoes and selling them to be made into whiskey: that men, women and children, have gone extensively, too, into the free use of

Thou leddest thine horses through the sea,
Through the heap of great waters!
I heard it, and my body trembled,
My lips shuddered at the sound,
Rottenness entered into my bones,
I was in dread, and trembled
Where I should find a rest,
A rest in the day of trouble;
When he cometh up upon the people,
When he shall invade them with his troops!
Although the fig tree shall not blossom,
Nor fruit be found in the vine;
Though the labor of the olive fail,
And the fields yield no meat;
Though the flock be cut off from the fold,
And there be no herd in the stalls:
Yet I will triumph in the LORD,
I will rejoice in the GOD of my salvation.
The LORD GOD is my strength,
And I will make my feet like hind's feet;
He will make me to walk upon my high places
With my songs of victory.

CIRCULAR LETTER OF CHARLESTOWN ASSOCIATION FOR THE REFORMATION OF MORALS.

SIR,

THE Standing Committee of the Charlestown Association for the Reformation of Morals have lately had under consideration the enormous abuse of the bounties of Providence, which is now taking place among us, in consequence of the distillation of grain, potatoes, and cider, into various kinds of ardent spirits. Feeling it to be their duty, as friends to good morals and the prosperity of the community, to do every thing in their power towards awakening attention to the magnitude of this evil, they have directed us as their Chairman and Clerk to address a circular letter on the subject to other similar associations, and to individuals in different parts of the country.

As a nation we have been favored, during the past season, with a very abundant former and latter harvest. All the productions of New England have been peculiarly plentiful and excellent in their kinds. While the considerate and pious were expressing their devout acknowledgments for these unmerited blessings, and were congratulating themselves and their country on the prospects of abundance for the coming year, they were surprised and distressed to find, that these blessings, so recently bestowed, and so necessary to the sustenance of man, had begun to be very extensively perverted and abused—that the precious fruits of the earth, in immense quantities, were purchased up to be converted into unwholesome, intoxicating and poisonous liquor.

The immediate effect of this ungrateful and unnatural pro-

g has been to raise the
f rye, Indian corn, barley,
s, and cider, within a few
to nearly double the for-
rice. There is great
, that, instead of enjoying
in consequence of an
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ll ensue, accompanied by
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st of vices which follow in
n.

ght not to escape obser-
that those who consume
tic spirits, not only injure
health, impoverish their
s, and contract odious
but are the means of dis-
g the innocent and indus-
by increasing the price of
ecessaries of life. The
a high price of provisions
siderably enhanced at
t, by the fact that multi-
f persons are thrown out
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ns of obtaining a subsist-
At such a time, it is pe-
y to be lamented, that dis-
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any enterprising persons
gaging in this mischiev-
ecies of manufacture. It
rtained that in one of these
ries as much grain can be
ned in a month, as would
bread for two hundred
s in a whole year. An in-
ate man can drink in gin
skey the spirit of a quan-
grain, which would much
than supply himself, his
and his children with

s needless to dwell at
upon the evils of drunken-
vice both prevalent and
g—a vice against which
portions of the communi-
ty have arrayed themselves, and the increase of which might be justly deprecated as a great calamity.

If one of the most abundant harvests ever known in this country shall be abused so as to be directly promotive of wickedness, is there not serious reason to fear, that God will withhold in future the ordinary increase of our fields, and visit us with a famine which such an abuse has so direct a tendency to provoke? How can we ask for a blessing upon the labors of our husbandmen, if the fruit of their labors is to be transformed into the means of poverty, wretchedness, and sin?

Probably many well-meaning persons, having entered upon the distilling business, without much reflection: But we would ask them seriously to consider, whether they are not now called upon to make a sacrifice of gain to the public good? and whether it is justifiable, under any circumstances, to change a large proportion of the breadstuffs of a country into a loathsome poison intended for general use?

The proper remedies for the evil here described it may be somewhat difficult to ascertain, and more difficult to apply. Whatever the remedies may be, union and co-operation in applying them will be necessary, and as no time should be lost, permit us to suggest for your consideration the following as among the remedies which have occurred to our minds.

Ought not petitions to be immediately prepared, circulated in all parts of the country, signed by all the friends of good morals, and forwarded to Congress early

Reverend and Respected Sirs,

As the views of this Society are so important to mankind, and so intimately connected with the holy duties of your profession, we calculate confidently on having your aid and your prayers for their promotion. You have not in general much money to bestow, but you have it in your power to look up young men who are suitable objects of the society's charity; and you can easily be the means of forming female Cent Societies and other auxiliary institutions. You can thus be instrumental in digging many a valuable diamond from the earth and having it polished for the Master's use. And will it not afford you some satisfaction, when you have done with the world, and are going to receive, and to enjoy the recompence of reward in the regions of glory, to believe that you had contributed something towards raising up men who will worthily fill your vacant places and continue the dispensation of the word of life to your beloved flocks? And will it not enhance your happiness when you are gone to rest, when your spirits are rejoicing with the blessed, to behold this, and that, and the other, clergyman admitted into the assembly of the redeemed in heaven, whom you have been the means of bringing from obscurity into notice, from the plough to the desk, and who themselves have been the happy instruments of converting hundreds, and perhaps thousands, from the kingdom of Satan, and who are speedily coming, or have already come home to glory?

The society would next proffer its claims to the liberality of the opulent.

The fund, for the promotion of which your benefactions are solicited, is, we imagine, no temporary thing, no being of a day, a month, or a year. It will exist, and, we trust, do good, long after we, and all that now live, are in our graves. If Providence has smiled on your exertions to accumulate property, if it has made you the masters of considerable wealth, remember it has also increased your obligations to bestow a portion of it on the destitute. The spirit of the divine declaration is, *he that giveth to the poor lendeth to the Lord.* And he that spake as never man spake declared, that "it is more blessed to give than to receive." Your property is not your own. It is a loan from heaven, and poor, and indiscreet indeed is the borrower, who does not punctually pay the interest of his loan. Would it not be wise in prosperity to calculate for the day of adversity; to cast liberally of your abundance into the treasury of the Lord for the benefit of your posterity? A frown from the Almighty may scatter your wealth to the four winds of heaven; and your children, who have high expectations of a large inheritance, may become heirs to humiliation and poverty.

We cannot close this address without remarking, that we indulge the hope of receiving assistance from every description of persons in the community. From those on whom God has not seen fit to bestow large means, we do not expect large donations. But we *do* expect you will contribute something to advance the cause of virtue; something to enlarge the heritage of God. Recollect the widow's mite, and recollect too its worth in the estimation of the Savior of the world. You can perhaps impart a small pittance, and, small as it may be, it will be acceptable. But if you are hard pressed by the hand of poverty; if it is not in your power to bestow any pecuniary aid, you can present your supplications at the throne of grace, for a blessing on the endeavors of others; and for your pious wishes, for your willing heart, you will have your reward in heaven.

HENRY DAVIS, *President,*
SAMUEL SWIFT, *Secretary.*
Middlebury, Aug. 17, 1813.

CONSTITUTION.

ARTICLE I. This Society shall be known by the name of "THE MIDDLEBURY COLLEGE CHARITABLE SOCIETY;" and its object shall be to assist indigent young men, who design to enter the Gospel ministry, in obtaining a liberal education.

ART. II. Any person may become a Member of this Society by subscribing and paying the sum of two dollars, and may continue a member, by paying annually the sum of one dollar; and any person may become a member for life by paying, at any one time, the sum of twenty dollars.

ART. III. The officers of the Society shall be a President, Vice President, Secretary, and five directors, who shall be chosen at each annual meeting, by ballot.

ART. IV. There shall be an annual meeting of this Society, at the Court-House in Middlebury, on the Tuesday preceeding each commencement at Middlebury College, at 3 o'clock in the afternoon: At which time some clergyman shall be chosen to preach a sermon at the succeeding annual meeting.

ART. V. The money subscribed and contracted to be paid to promote the design of this Society, shall be payable to the President and Fellows of Middlebury College, and paid into the hands of their Treasurer; and the same shall be controled and disposed of by the said President and Fellows, agreeably to the provisions and principles of this Society.

VI. No person shall receive assist-rom the funds, raised by means of ciety, except young men of re-le talents, and such as are regular, pefully pious, members of some in Church. And each Society or ual subscribing, or making donations signate the denomination, to which sons assisted by the money by him, n paid, shall belong.

VII. It shall be the duty of the rs to judge and decide upon the ations of all persons applying for ice from the Society; they shall ve exclusive right to designate the , who shall receive assistance,—how ach shall receive, and whether by donation. And no person shall re-my assistance except such as are ed by the directors: Whose certifi-writing giving their direction, shall cient authority to said President and s, or their Treasurer to pay out ney raised by means of this Socie-*rovided*, however, that in case the shall at any time neglect to ap-directors, the said President and s may appoint five persons, who ve the same powers as the direc-ppointed by this society, until the nual meeting.

- VIII. Auxiliary Societies formed promotion of the object of this So-hall have a right to send one repre-re to the meetings of the Society ch twenty dollars annually raised id to promote said object. And representative shall have all the and be admitted to all the privileges nbers at said meetings.

. IX. Any Society or individual, all contribute the sum of fifty dol-more, shall have the right, within ar after the donation is made, to ne the person or persons, to whose ice his, or their donation shall be l.

. X. It shall be the duty of the di-, at each annual meeting of the to cause to be laid before the So-e state of the funds; including an t of the receipts and expenditures, r with the number of applicants istance, for the preceding year.

. XI. No alteration shall be made constitution, unless proposed by the Society, at one annual meet-d passed at a subsequent annual g by a majority of two thirds of the rs present.

he first meeting of the Society a-e to the constitution, on Tuesday h August last, the following officers lowen—

Rev. H. Davis, D. D. *President.*
Hon. G. Painter, *Vice President.*
Samuel Swift, Esq. *Secretary.*
Professor F. Hall,
Rev. T. A. Merrill,
Rev. Prof. Hough,
Rev. B. Fowler,
Rev. C. Langdon,
} *Directors.*

The following article was proposed, as an amendment to the constitution, and referred to a committee for revision.

Art. 12. Any person shall become a member for life upon his paying, or securing to be paid to the society a sum not less than —— dollars to remain as a permanent fund to be loaned on good security, under the direction of the directors, and the annual interest to be appropriated agreeable to the several articles of this constitution.

CHURCH MISSIONARY SOCIETY FOR AFRICA AND THE EAST.

On Tuesday, May 4, was held the thirteenth anniversary of this institution.

The members of the London Church Missionary Association, formed in the Metropolis in aid of the Parent Society, met in the morning at the New London Tavern; when a Report was agreed on to be presented to the general Meeting of the Society, from which it appeared that near 500*l.* had been raised by the Association, in the few months since its formation, by congregational collections, and by weekly and monthly contributions.

The Annual Sermon was preached at the parish church of St. Ann, Blackfriars, by the Rev. William Dealtry, B. D. F. R. S. Examining Chaplain to the Lord Bishop of Bristol, Professor of Mathematics and Natural Philosophy in the East India College, and Fellow of Trinity College, Cambridge. In this truly eloquent and masterly discourse, the preacher, from 2 Cor. v, 14. "The love of Christ constraineth us," made an appeal in behalf of India, which had great effect on his audience, and must be felt by every unprejudiced and conscientious man whom it reaches. A collection was made after the sermon, which amounted to nearly 250*l.*

At two o'clock the annual general meeting was held at the New London Tavern, the Right Hon. Lord Gambier, President, in the Chair, attended by Viscount Galway, the Dean of Wells, Mr. Wilberforce, Mr. H. Thornton, Mr. Grant, Mr. Babington, Mr. Kemp, Mr. C. N. Noel, Col. Macaulay, and from five to six hundred members and friends of the Society.

erally headed a subscription for their benefit. Still, however, the sum collected bears a small proportion to their necessities, the eldest son being alone provided with permanent employment, and the two elder daughters only partially maintaining themselves by needle-work, whilst the six younger children are at present incapable of contributing to their own support. It is hoped, that for these children presentations to schools may be obtained, when their case is made known to those who admired the character and deplore the loss of their late uncle. The ages of the younger girls are ten, eleven, thirteen, and sixteen; those of the boys, five and eight. Henry, the elder of these, is of a weakly constitution, and therefore less fit to be apprenticed than his younger brother; but his mind bids fair to profit by the advantages of a liberal education, if such should be bestowed on him. Further particulars may be learned by application to Mr. Hatchard, 190, Piccadilly, to whom also subscriptions may be sent. An account has likewise been opened for the same purpose at Messrs. Down, Thornton, and Co. Bartholomew-lane, London, and the names of the Rev. Charles Simeon and Mr. John Thornton, who have undertaken the management of the subscription.

The Editors of the Christian Observer, in the number for August last, pp. 527, 528, have the following paragraph to illustrate the power of the Holy Spirit in changing the human character.

"The once violent and sanguinary Saul is characterized in his new state by a meek and patient endurance of wrongs: Or, if we may refer to instances in modern times, and shall not be thought to violate the sanctity of a grave on which the tears devout will never cease to fall—the grave of Henry Martyn—a man whom the holiness of his life, and the circumstances of his death have invested with a species of Martyrdom; we shall venture to state a case not less demonstrative of the omnipotence of true religion. His temper, then, was originally irritable, and easily inflamed into a high degree of passion. Such was at times the excess of his anger, that on one occasion he threw a weapon at one of his intimate friends, which passed close to his heart and penetrated the wainscoat behind him. All who were present stood aghast at this narrow escape from the fatal consequences of passion; and his friend exclaimed—"Martyn, if you indulge these tempers, you will be hanged for murder." But widely different were the designs of Providence. It pleased God to touch him, by the sacred influences of his Spirit, and this once irritable and headlong man became one of the mildest and meekest of human beings. Exposed to considerable opposition and provocation on account of his strict profession of religion, he was seen to encounter and defeat it by a quiet constancy, and sweet endurance, almost peculiar to himself. He almost literally, when smote on one cheek, turned the other; and, when stripped of his cloak, bade them take his coat also. Those, who can now recal his revered image, cannot separ-

ate it from that meek and quiet smile, which was but a faint index of the patient soul within. He is gone to his rest. But his memory leaves a precious odor behind it. "E'en from the grave" may he teach, what it was his living labor to inculcate, the boundless power of Divine grace to transform the sinner, and to sublimate the saint. If the tribute of praise from those who loved him were permitted to mingle with the applause of heaven, and to constitute a part of his present joy, he will not regret to see this monument erected to signalize the triumphs of the Spirit of God in his own person, and to animate his successors in the battle in which he fought and conquered."

REV. THOMAS ROBINSON.

We have the melancholy duty of announcing, in this number, the sudden and lamented death of the venerable Mr Robinson, Vicar of St. Mary's in Leicester.

Mr. Robinson's health had been gradually declining during the last three years, and more rapidly during the last six months. Early in December he was seized with an attack of apoplexy, from which he appears never to have entirely recovered, although he resumed the greater part of his wonted labors. On the Sunday preceding his death, he performed the full service of his church in the evening, and preached with more than usual animation and vigor. It was the Sunday previous to the Leicester Assizes; an event which he had been accustomed to improve with peculiar energy and success. His text was taken from James v, 9, "Behold, the Judge standeth before the door." He mentioned the case of some unhappy criminals whom he had been visiting in the prison, and his sermon seems to have excited much interest in many of his hearers.

On the Monday and Tuesday he visited the prisons, and preached in the Borough Gaol, of which he was the Chaplain, on the Tuesday morning. He made several private visits on the same day, and delivered his usual lecture in the evening. His discourse was on the important subject of justification, from the third chapter of the Epistle to the Romans. He was remarkably full and perspicuous in his statement, but had not his usual liveliness and force. He had complained of drowsiness, languor, and incapacity during the whole day, and after preaching, acknowledged that he was very poorly, and remained quite silent. In the morning he rose better than he had been for some days, and transacted business with the Secretary of the Bible Society; arranging the several particulars of the approaching Anniversary Meeting, and indulging much of his accustomed pleasantry.

He had just finished the act of shaving himself, which he performed immediately after conversing with the Secretary, when he suddenly dropped the razor from his hand; his countenance, words and manner betrayed much confusion and emotion of mind; and after resting for a few moments in his chair, he was conducted without difficulty to his bed, on which he laid himself quietly down, and closed his

eyes never to open them more in this world. He lingered for eight hours, but never shewed any signs of sense after he had retired to his bed. He died at five o'clock in the afternoon, on the 24th of March, in the 64th year of his age.

In the death of Mr. Robinson, society has lost one of its most useful and active benefactors, and distinguished ornaments; and the church of Christ one of its ablest, most faithful, and most successful defenders. In every relation which he sustained, his removal has made a void which will long be most deeply and severely felt. His country, his county, his town, his bereaved family, his mourning people, have lost a father, a friend, a counsellor, a guide; under God, their support, their comfort and their joy. Seldom has any man's death been more widely, more cordially, or more justly lamented. The town of Leicester became one general scene of distress and mourning as the tidings of his death spread through it. But in many other parts of the kingdom, where Mr. Robinson's name was well known; indeed, it may be said, throughout the whole island; a portion of kindred sympathy has been excited and expressed.

His funeral took place on the Monday following his death, and was marked by the attendance of an immense concourse of persons, amounting as has been supposed to four thousand; and by the deep and unaffected anguish which appeared to pervade every spectator. In the language of a most eloquent speaker on this sad subject, "the whole town seemed to have been moved from its foundations," to testify its sorrow. Each individual of the multitude which was present found it difficult to tear himself from the consecrated spot in which his remains were deposited.

His funeral sermon, which consisted chiefly of a view of his life and character, was preached in the evening of the day after his interment, by the Rev. Edward Vaughan, Vicar of St. Martin's and All-saints, in Leicester, from Galatians i, 24. The concourse of attendants on this occasion was even greater than on the preceding day.

Mr. Robinson may be considered as one peculiarly favored in his death. If he was not permitted to bear that testimony to the truth and efficacy of religion in his last moments, which may in some circumstances be desirable; his transition from the vigorous exercise of his faculties to his eternal state was so rapid as to bear in some degree the appearance of a translation rather than a death. Like one of old, he died before his eye was dim. His life was his testimony, and his pulpit might also seem the chariot by which this father in Israel ascended into his rest.

We have authority to state, that a memorial of his life and ministry will be prepared by Mr. Vaughan, who has been favored with his intimate friendship for years, and towards whom Mr. Robinson was accustomed to express a parental regard.

DEATH OF DR. BROWN.

On Lord's day, June 14, 1812, died at Calcutta, the Rev. David

Brown, senior chaplain of the Presidency, in the 48th year of his age. Mr. B. was appointed to a colonial charge in the New Church, Calcutta, in the year 1788; he performed also gratuitously, for many years the duty of the Old Church. When the new college at Fort William was established by Marquis Wellesley, he was appointed Provost; and when the Auxiliary Bible Society was instituted in 1811, he was chosen Secretary. He has left a numerous family, and a respectable circle of friends, to feel and lament his loss.

A funeral sermon was preached at St. John's Church, on Lord's day morning the 21st, by the Rev. D. Corrie, from Ps. xxxvii, 37, "Mark the perfect man," &c. In the evening another funeral discourse was preached in the Old Church, by his successor therein, the Rev. Mr. Thomason, from John iv, 35, &c. "Say not ye, there are yet four months to the harvest," &c. On the same day the Rev. Dr. Marshman (Baptist Missionary,) delivered a funeral sermon at the Chapel, from Luke xii, 37, "Blessed is the servant whom his Lord," &c. Mr. Brown was highly respected as a sincere Christian, and as a faithful, diligent minister of the Gospel. The cause of missionaries among the heathen has lost in him a steady, judicious, and active friend.

EDINBURGH MISSIONARY SOCIETY.

Intelligence from Karass.

Death of Mr. Brunton.—It has pleased God, in his adorable providence, to afflict this mission with the death of the Rev. Henry Brunton, its head, and pastor of the church at Karass.

His constitution, worn out by severe fatigue and other causes, sunk under an illness, with which he was seized in the beginning of February: and after suffering the most excrutiating bodily pain, for several weeks, he expired on the 27th of March last.

In thinking of his removal, the directors have reason to say, that mercy has been mingled with judgment. For had it taken place, either soon after the establishment of the mission, or before the translation of the New Testament into Turkish was finished, the interests of the settlement would, in all probability, have received a wound, from which they might not have easily recovered. But the experience which the other missionaries have acquired, together with the increased safety of the settlement, by the German colonists, will, by the divine blessing, qualify them, in some measure, for conducting the affairs of the mission, till a new superintendant be appointed: and the translation of the New Testament, the printing of which is now nearly completed, will furnish them with the most powerful weapon against heathen idolatry and vice—a weapon which might not have been ready for use, for a long while to come, had Mr. Brunton been sooner removed.

Death of Shellivy.—This learned Effendi, of whom mention has frequently been made in the communications of the missionaries, died of the plague in November last. About two

weeks before his death, he visited Karass, and spent the greater part of a day in conversation with Mr Brunton. He is reported to have declared his belief of Mohamedism, for which he was greatly reproached, and loaded with opprobrious epithets by the people. On one occasion, when shown a passage of the Koran, which at least seems to assert, that Christ was put to death, he appeared willing to receive it in its literal sense, but always found difficulty in reconciling it with others, by which it is plainly contradicted. Yet he often said, that if the missionaries believed that Christ had died for their sins, he believed likewise, that he had died for *his:* and that he had therefore the same interest in him that they had. He frequently read the Arabic New Testament in the night time: and once, his own son, who is also dead, was so enraged at him for doing so, that he instantly assembled the whole village against him, and threatened to burn down his house, if he continued, or repeated this practice. He often discoursed to the people from the New Testament, but left out the places in it that are offensive to the Mohamedans; and though a man of sound judgment, he was extremely superstitious with regard to dreams, with several of which, especially concerning Christ, he was sometimes greatly perplexed.

Katagerry was still in Georgia, when the missionaries wrote last, and there was but little prospect of his soon getting free from military service. His attachment to the missionaries, however, and to the cause of Christianity, continued unabated: and he was using every means in his power, to communicate such religious knowledge as he possesses, which is by no means inconsiderable, to the Mohamedans and heathens, with whom he has occasion to converse.

State of ransomed children.—"James Peddie and John Abercrombie," the missionaries say, "are the most promising of all the ransomed. The former has learned the Shorter Catechism with the proofs; the latter is learning the Shorter Catechism; and both of them have made considerable progress in writing English, and have begun Arithmetic. They also can read a little of the German language. Along with John Mortloch they read a portion of the Bible in English every forenoon, and the Turkish New Testament in the afternoon, regularly spelling the words of two or three verses."

The rest of the children are not so far advanced, but most of them can repeat the Catechism in Turkish, on which they are examined every afternoon. Before they leave school, each day, they repeat the Lords prayer, both in Turkish and English, the 23d psalm, and the 64th paraphrase. Several of them can repeat other psalms and portions of Scripture; the hymns subjoined to their spelling-books: and in particular James Peddie has committed to memory several chapters of the Bible.

Andrew Hunter, Walter Buchanan, J. T. Davidson, Melikhan his wife, and Haz are baptised. The first two were accustomed to work for Mr. Brunton: the others are free and support

elves. J. T. Davidson has
ber of cattle, and Haz like-
as two cows.
two German children
l off by the Karbardians in
October last, have through the interference of the Russian governor been restored to their parents.

RELIGIOUS INTELLIGENCE.

NS OF THE UNITED BRETHREN.

lowing abridgment of the period-
ecounts of the Moravian missions,
ken from the Christian Observer.
ED. PAN.

ve before us the Periodical Ac-
f these Missions, from No. LIX. to
IV. inclusive, from which we shall
to give such extracts as may be
interest our readers.

1. *Labrador.*

e numbers contain an account of
te of the Labrador missions for
ecessive years, 1810, 1811, and

dals, July 25, 1810.—"We entreat
ar brethren, in the most cordial
; to present to the venerable
and Foreign Bible Society, our
rvent thanks for their kindness
our poor believing Esquimaux, in
sent them such a valuable present
Gospel of St. John and part of that
uke, printed in their own language.
r gracious Lord and Savior, richly
them for it, and enable them to
nown His saving word, by distrib-
throughout every land and nation,
glory of his redemption. When
quimaux are all at home, and we
a meeting to distribute these
there will be great joy manifested
them, and many a prayer will
om their very hearts in behalf of
iety."

proper calling to make known the
to the Esquimaux nation, has re-
most important to us, and we
ught to improve every occasion to
nt to them the love of Jesus, and
e has done and suffered to redeem
to procure for us eternal life and
ss. He again granted His power
d our feeble ministry. As to our
aux flock, we can declare with
that we have seen the most mani-
oofs of the faithfulness of the good
rd, and with what love and po-
He leads them and preserves them
eviating again into the broad way.

L. IX.

Even when one or another of them lost his first love, and became, for a time, lukewarm, we had the joy to see them soon brought to reflection, and the love of Jesus rekindled in their hearts. On such occasions, they would come to us and weep, and lament over their indifference and coldness towards their Savior, who, out of love to them, had suffered such bitter pains and torments, and died the death to save them. Weak and insufficient as they feel themselves, we can say of most, that they cleave unto and seek grace and help from our Savior. And as He becomes more precious to their souls, and his help indispensably necessary for their happiness, they seek more to enjoy His peace through a sense of the forgiveness of their sins and deliverance from the power thereof. They delight to turn to him in prayer, and feel the comfort of being heard and answered.

"Young and old have most diligently attended all the meetings of the congregation, and, as they often declared, never without a blessing. Our communion-days were truly festival days to us and them; the presence of Jesus was most sensibly felt on these occasions, and many tears of thankfulness flowed from their eyes. During their absence in summer, they have regularly held their evening and morning worship in their tents. Their joy on receiving the new Esquimaux hymn books, printed and sent out last year, was inexpressibly great, but we did not receive them till the 13th of March, from Nain. We wish our dear brethren had been present at the distribution, to see the fervent gratitude with which they were received. They entreated us with tears to express their thankfulness to their fathers and brethren in the East, for this present, and for the trouble they had in putting it in print; and added, that they would not forget to pray to Jesus to bless them richly for it. We are frequently surprized and delighted to find how the Spirit of God explains to them more and more the spiritual meaning of the holy Scriptures, and of all the words of Christ, contained in them and in the hymns. They often express their astonishment

that they had so frequently heard and read this and the other Scripture, and yet never understood its real meaning till now."*

Our Esquimaux congregation consists of 36 communicants, 12 candidates, 13 baptised, not yet communicants, 10 candidates, 38 baptised children. In all, of 109 persons. Thirty-six un-baptised, chiefly children, live on our land. In all, 145 persons inhabitants of Hopedale."

Nain, Aug. 14, 1810.—"At the close of the year 1809, 91 persons lived on our land; of these, 62 belong to our congregation, consisting of 18 communicants, 18 baptised, not yet communicants, 20 baptised children, and six candidates for baptism."

Nain, Sept. 26, 1811.—"Our Esquimaux congregation consisted, at the close of the year 1810, of 67 persons, 5 more than at the close of the last year. Of these, 20 are communicants. Besides these 48 persons, including children, live on our land. In all, 115 persons; 24 more than at the close of last year.

"With the necessaries of life, our Esquimaux have been more abundantly supplied, than we ever remember. Their success in procuring provisions last autumn was tolerable, and they have besides caught many seals in nets; so that they have not only had a sufficiency for their own consumption, but were able to assist their brethren at Hopedale, whose supplies have been but scanty. We joined them in thanks to the Lord for this favor.

"In your kind letter you express the joy it would give you if the brethren, who live in our neighborhood and frequently visit us, would hear and receive the Gospel. You will rejoice with us when you learn that we have hopes that this will be the case; and that a beginning is already made. Our neighbors at Nokkasuktok, who came frequently during the winter to trade with us, were reminded, both by us and our Esquimaux, of the necessity of conversion; and Jesus was proclaimed to them as their only Savior and Redeemer. He has blessed this testimony, so that their principal leader removed to Nain in February last. This man seems to have been prepared by the Spirit of God for his conversion. He complained bitterly of the load of guilt he felt, on account of his sins, and expressed his fervent wish that our Savior would deliver him from them. We assured him, that, if he was anxious to be freed from the power and guilt of sin, Jesus was ready and willing to cleanse him from all unrighteousness; that He had come for this purpose into the world, had suffered and shed His blood, and died for our transgressions. We have good hopes of this man, and his removal hither has not failed to create much sensation among his neighbors; another family has come to us, and one to Okkak. Besides these, two families from the north are with us at present, but we are not certain whether they will remain here or remove to Okkak. Should they remain here, the number of our inhabitants would be increased by twenty-five souls; and consequently amount to 140 in all. For so many, our church, which has been crowded during the winter, would be too small; and God grant that it may be too small for the souls who attend it with real hunger and thirst after salvation; how gladly should we propose the enlargement of it."

"The harmony of the Four Evangelists, printed for us in the Esquimaux language by your Society, and the Gospel according to St. John, presented by the Bible Society, were received with much joy by the Esquimaux."

"We beg you to present our most grateful acknowledgments to the Bible Society for their willingness to print more integral portions of the Holy Scriptures for us. We intend to translate almost the whole of the New Testament, in order to have it printed at once: it will, therefore, be some time before we can avail ourselves of their kindness."

Okkak, Oct. 9, 1811.—"With regard to the principal object of our dwelling in this country, we bless the Lord that he has graciously owned the preaching of the glad tidings of salvation, and accompanied it with power and the demonstration of His Spirit. Often was His presence so powerfully felt, that hearts and eyes overflowed. This was particularly the case, when, from time to time, individuals have been joined to the church by holy baptism, and when we partook of the Holy Sacrament of our Lord's body and blood in fellowship with our dear Esquimaux communicants. On such occasions we have often thought how great the delight of our brethren beyond the ocean would be, could they behold this congregation gathered from among the heathen, rejoicing with heart and voice in God the Savior. During last winter five adults have been baptised into the death of Jesus, and two became partakers of the Holy Communion for the first time. Ten have been admitted as candidates for baptism; and three, who had been baptised as children, have been solemnly received into

* *The view of the state of the congregation at Hopedale is nearly the same with that which is given of the other two settlements at Nain and Okkak, so that it will be unnecessary to repeat it.*

this congregation. Seven infants have been baptised; three baptised children, and one baptised adult, have ended their race here below.

"The schools of the adults and children have also been particularly blessed by our Lord, and we hope that many of the scholars have not only advanced in learning, but also increased in grace. On the whole, we have reason to rejoice at the growth of our Esquimaux congregation in the knowledge of our Savior, and their own hearts, in which they have made pleasing progress, which it is our duty to acknowledge to our Savior's praise."

Okkak, July 27, 1812.—"We can, thank God, meet your wishes, by informing you, that He has preserved us in health, and in the bonds of brotherly unanimity and love; strengthened us in our labors, and vouchsafed to us His divine presence, both when assembled as a family, and when met in his presence together with our dear Esquimaux."

"There are, indeed, exceptions, but we can truly say, that among the very considerable number of Esquimaux who live with us, we know of few who are not seriously desirous to profit by what they hear, and to experience and enjoy themselves, that which they see their countrymen possess. Our communicants give us pleasure, for it is the wish of their very hearts to live unto the Lord; and their conduct affords proofs of the sincerity of their professions; thus, for example, Esquimaux sisters, who have no boat of their own, venture across bays some miles in breadth, sitting behind their husbands on their narrow kajaks, in order to be present at the holy Sacrament, though at the peril of their lives. The baptised, and candidates for baptism, also testify to us, whenever they have an opportunity of speaking privately with us, that they seek satisfaction in nothing but in living to Jesus, and that their favorite occupation in leisure hours, consists in singing verses and reading in the books which you have sent them. Their Christian deportment has this natural consequence, that the Esquimaux, who live with them, but have not yet joined us, are excited to wish to become equally happy and contented. Our young people are a constant subject of our most earnest supplication unto the Lord, that He would reveal Himself to their hearts, as their Savior; nor have we been without proofs, that his grace has reached the hearts of several of them.

"The schools, which have been kept without interruption during the winter, have been well attended by diligent scholars, who make considerable progress in reading and in writing. All these blessings, which we can only briefly touch upon, afford, both to us and you, abundant cause of the sincerest thankfulness to the Lord for past favors. We most willingly devote ourselves, with soul and body, to His service; and if we may be permitted to bring one stone, (however small in comparison with His great work upon earth,) to the building of his Jerusalem below, how great will be our joy."

"The number of Esquimaux, who live with us, amounts to 253, of whom 116 belong to the congregation: 6 adults and 7 children have been baptised, 3 admitted to the holy communion, 1 became candidate for the same, 1 was received into the congregation, 12 admitted as candidates for baptism, and 3 re-admitted."

Nain, Aug. 8, 1812.—"With respect to the adults, we have again abundant cause for thankfulness, in reporting what the Lord has done for them in the year past. The greater part are advancing to a more perfect knowledge of themselves, and the power of His grace, and afford thereby a proof to others of the necessity of conversion. The schools have been attended during the past winter not without blessing, to which the books printed in the Esquimaux language, and sent to us by you, have contributed much."

"We cannot precisely state the number of Esquimaux who dwell on our land, as some of them purpose removing to Okkak, and one family from the heathen has come to us. The whole number may be about 150. As the highly respected British and Foreign Bible Society, has again intimated their willingness to print part of the Holy Scriptures in the Esquimaux language, we accept their offer with much gratitude, and shall send, by the return of the ship, the Gospels according to St. Matthew, St. Mark, and St. Luke, which our late brother Burghardt, was still able to revise, requesting you at the same time to salute the Society, most cordially on our behalf, and to assure them of our great esteem and veneration."

Hopedale, Aug. 22, 1812.—"With thanks to Him, we are able to say, that the walk of most of our Esquimaux has been such as to give us heartfelt joy. Our Savior has led them, as the good Shepherd, in the way of life everlasting, and by his Spirit, taught them to know, that, without Him, they can do nothing good. They set a value upon the word of God, and desire, in all respects, to live more in conformity to it. The love of our Savior towards them excites their wonder, and they sometimes complain with tears, that they do not love Him, and give joy unto Him, as they ought, for His great mercy vouchsafed unto them. The word of His

cross, sufferings, and death, melts their hearts, and causes them truly to repent of and abhor sin, which nailed Him to the cross, and to mourn and cry for pardon. Instances of this blessed effect of the doctrine of a crucified Savior, we have seen in our public meetings, in our private converse with them, and in the schools. The latter have been kept with all possible punctuality and diligence."

"At the conclusion of the year our congregation consists of 88 Esquimaux brethren and sisters, of whom 31 are communicants. One hundred and twenty-two persons lived on our land. We have no addition from among the heathen, none having resided in our neighborhood."

We have been more copious in our extracts from the account given of the state of the mission among the Esquimaux, from a desire to exemplify, in a case which might be deemed almost hopeless, the effect of genuine Christianity in civilizing the barbarous and elevating the base and abject. Nor is this effect visible in their advancement in moral and religious knowledge alone, but also in the common arts of life, and in the prudence and foresight which lead them to guard against the occurrence of those famines to which their ungenial climate peculiarly exposes them. In general, not only are their own wants well supplied, but they are able from their abundance to supply the wants of their savage and less provident brethren. How exactly has the picture drawn by Cowper, of the Greenlander, been realized in this instance.

"The wretch who once sang wildly, dane'd, and laugh'd"—
"Has wept a silent flood; revers'd his ways;
Is sober, meek, benevolent, and prays;
Feeds sparingly; communicates his store;
Abhors the craft he boasted of before;
And he that stole, has learn'd to steal no more.
Well spake the prophet, Let the desert sing;
Where sprang the thorn, the spiry fir shall spring;
And where unsightly and rank thistles grew,
Shall grow the myrtle and luxuriant yew."

Having already given an account of the Brethren's Missions in *Labrador*, we will now proceed to give extracts from the accounts received from the

CAPE OF GOOD HOPE.

Gruenekloof, June 10, 1809.—We received from the President, Mr. Van Rhyneveld, a most valuable present, consisting of two carts, fifteen spades, and other tools."

July 8.—"Five persons were added to the candidates for baptism, and two to the candidates for the communion, Susanna Jaeger and Louisa Voster. The former is an old woman, and speaks good Dutch. She may truly be said to live in communion with God, and to walk worthy of the Gospel. On this occasion, she expressed herself thus: 'I say unto Him, Thou art my father in heaven, and I am thy child on earth. Thou art infinitely rich, and I am exceedingly poor; give me what I stand in need of.' She received the message of her being added to the candidates with great emotion. Louisa Voster is young, but very infirm, and extremely poor. We have now and then assisted her a little, to prevent her being starved with cold and hunger, during her frequent attacks of the rheumatism, and often wish we were enabled to furnish her and other poor people here, with some coarse flannel or other woollen dress to cover their nakedness. She was so overcome with gratitude on being informed of her being appointed a candidate, that she could only answer with her tears."

29.—"We received a second present of a very fine cow and calf from the Governor, and pray to God to bless him for all his kindness towards us."

August.—"In the beginning of this month, we encouraged all the men in the settlement to go to work and make a drain to lead the water off our fields into the valley, by which not only the cattle will be prevented treading down the springs, but their gardens preserved from inundations after heavy rains. On the 7th and 8th they began and worked very diligently, under the direction of a missionary. But as another and larger drain was necessary to be cut, the benefit of which would also be ours, we agreed with twenty men, to give them their victuals during the work. They got bread and milk for breakfast, pumpkins and soup for dinner, and potatoes for supper, and though we had it not in our power to provide them with meat, they were perfectly content, and we felt great satisfaction to perceive how diligently and peaceably they completed their work, in a spirit of real love and gratitude towards us. They soon found what great advantage this improvement was to their grounds, for on the 9th, it rained so hard, that the quantity of water from the mountains flowing together into our kloof was astonishing, but the drains carried it off without damage."

"We received again a letter from the English dragoon at Bahiaaa Bay, accompanying the Exposition of Christian Doc-

m to read. He expresses his
d the benefit received from its
l adds, that another dragoon,
and on our first arrival here,
nd who was at that time an
l infidel, had not heard our ex-
n vain, but that they were
like good seed sown in prepar-
nd that he was seeking grace
in our Savior. It gave us great
hear something of this man,
ral, that there are many lov-
in the regiment."

'We had the unexpected plea-
his Excellency Lord Caledon,
or, coming into our house. He
scendingly inquired about all
us, with the kindness of a
then went on foot to the
the Hottentots, most of which
took notice of their internal
ts, and proceeded to view their
th the improvement of which
d great satisfaction. After his
ir house, he conversed much
the progress of the mission,
ive."

r persons were admitted as
or baptism, and five were ap-
e baptized."

l Catherine Mathies, who un-
nteh with difficulty, came to a
said, 'Ever since last Sunday I
troubled heart. I therefore
you so, and that though I do
and all the words spoken at
I perceive that my heart feels
rives me to them. O do hope
ill bring me to the same place
has led those five persons last
eaning their being baptized.
Father in heaven did not bring
r husband and family to this
nch a great distance for noth-
ough some of my family are
the country, yet I think more
on my children.' Both she
band are persons of very ex-
avior, and in right good ear-
e salvation of their souls. May
reserve them, and bring them
hat so one straying sheep after
ay be delivered from the fangs
ny of mankind, and his head
in this country."

1.—"Catherine Mathies hav-
mitted to the class of candi-
ptism, was the first time pres-
r meeting. She wept during
liscourse, and afterwards said
onary, 'I now see and under-
ceive it as a hungry man does
at the Caffres, Bushmen, and
ots, have all got but one great
aveenly Father. He dwells in
d that great light in heaven
(meaning the sun) shines round about
him, that he may distinctly see what both
Caffres, Bushmen, and Hottentots, are
doing. My husband is an old captain, and
often told me about the great God, and
also about the devil and death. I used to
say, 'that place where so many Caffre
kings, and captains of Bushmen and Hot-
tentots have landed safe after death, will
do for me, and I shall find room there.'
However, if I now could get back again to
the low country, I would tell them some-
thing else. O how I thank God that he
has brought me to my teachers, and I
thank my teachers for their words. Oth-
ers may do as they please: I will not be
ruled by them. If they do not wish to be
saved, God is not in fault. I shall not fol-
low their example any more.'"

Gnadenthal, Sept. 3.—"Having made
a survey of part of our boundary, we sat
down on the declivity of a hill, to partake
of the dinner we had brought with us, and
afterwards found, in a space of about fifty
square yards, upwards of seventy of the
most beautiful flowers, the greater part
having bulbous roots, which the Hotten-
tots use both for food and medicine. The
variety of shrubs and other larger plants
is here so great, that to a person not ac-
quainted with the Cape, an account of
them might appear incredible. All of them
have fine flowers, and make the whole
country in this season of the year, appear
like a garden.

"We found, during our walk, two Hot-
tentot women busily employed in opening
ant-hills. On inquiry, they informed us,
that in the centre of these hills, they find a
species of large, white-winged ants, which
they eat, and are said to taste like the best
fat. We suppose them to be the young
insects. The ant-hills are about two feet
in height, and six in circumference, and
are built of clay."

September 21.—"Was the funeral of
Gottlob Hendricks. He was one of the
oldest inhabitants of this place, and bap-
tized in March, 1808, by Brother Marse-
veld. His whole behavior proved that he
had obtained forgiveness of sin and recon-
ciliation with God, and lived in communion
with Him. He was a man of few words,
but whenever any one spoke with him of
our Savior, he then could not find words
sufficient to express his thanks and praises
to Him for the grace bestowed upon him.
During his last illness, his firm confidence
and faith were manifest in all he said. He
would frequently exclaim: 'I long to be at
home with my Savior, who died for me,
and has forgiven me all my sins. I am His,
and shall be with Him forever.'"

Oct. 3.—"In a class of the men, they
were asked, whether they lived together
in peace and Christian friendship, and